BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

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TERMS—Two Dollars for the year:

Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

SELECTED MATTER.—Some persons think a good paper must be filled entirely with *original* matter, and that *selections* indicate a want of correspondents. We happen to differ in opinion with such. The best and most interesting papers we have seen are made up, largely, by judicious selections. There may be sometimes an expression in them we do not agree with, but we think it better to let it pass without a note of dissent, leaving the reader to judge for himself in the matter. The practice some readers have of sending *strictures* on every sentiment that appears, not in exact harmony with their views, seems to us out of place, and in bad taste. Such a course has no end, and is really an injury to the paper that allows its columns to be occupied in that manner. Besides, it keeps some good correspondents from writing at all, because they do not wish to be drawn into a protracted controversy. If any wish to present their views on a particular subject, let them write a connected *essay* on the topic, and not make a solitary expression of an article that appears in the paper, whether original or selected, the ground of a stricture.

The following deeply interesting and profitable article we copy from the editorial department of the *American Presbyterian*. It has done us good, and we doubt not will profit others.

CHRIST HATH RISEN.

When a man has been a long time imprisoned he grows into conformity with his condition. His soul is bowed down with his body, and he can hardly ever be brought to receive with warm, unsuspicious heart, even the greatest favors. There is a tendency in Christians to feel that anxiety is safe and wise, and that the reception of very remarkable pleasures in religion, especially if continuous, would be dangerous. The *habitual* condition of most Christians, is one of trying to eke out the free gift of salvation by their own watchfulness and labors. They *argue* themselves into a belief that God loves them, and is ready to lavish on them blessings beyond imagination, but they do not practically realize it, except at intervals, which are like glimpses of sunshine in a cloudy day.

So far is all this from being right, that it is the cause of untold *misery* and *inefficiency* in the church. This is the demon of *diffidence*, as Bunyan and Spenser call him; he is usually called *unbelief*, and must be driven out; in theory, the sum of all sin; in practice, cherished by most Christians.

When the angel appeared to the women after the Resurrection, he recognized both their sincerity and their error. "I know that ye seek Jesus, which was crucified. *He is not here;* for he is risen, as He said. *Come, see the place where the Lord lay!*"

We wish our sad Christian friends could do this with us; look up in the angel's face and see its sweet, pitying, ineffably glorious expression, and then look down and *see the place where the Lord lay.*

Consider the evils of looking at a dead Saviour instead of a living one; a past and absent Saviour, instead of one ever present and ever living.

It gives an indistinctness to our relations with God. The matter of Redemption becomes a transaction like history in a past time, on which the dust of ages has gathered. Meanwhile the influence of the world is distinct and powerful. It is obvious that it is the vividness of our impressions that makes up our character. *The absent always suffer wrong*, says the French proverb. If the world be vivid and religion dim, the world will gain the better of us. We need the almost inconceivably great power of a felt, present, and beloved Saviour.

Our look towards the Redeemer should be not only *retrospective* but *prospective*. His resurrection is immediately connected with our resurrection. Believers rise from the dead by virtue of their connection with Christ. The dogma of Apostolic succession contains this error—it looks back for Christ along an extended line of dim centuries. Whereas Christ is present wherever two or three meet together. He is present at the ordination of every true minister, and his hand is laid with that of the ordainers, on the head of the minister, or else it is no true ordination. "Nobles," are they, "by the patent of an earlier creation, and priests by the imposition of a mightier hand."

The power of Redemption consists not in mere death, but in the evolution of life from death; not in mere agony, but in the evolution of joy from agony.

The Bible makes much more of the Resurrection

than we do. So did the primitive church. We stand forever on the slope of Calvary. We gaze forever at the streaming blood. We never lose sight of the piercing thorns. That pallid brow and bowed head forever haunt us. So all the day. At night we wander under the olive trees of Gethsemane, and as the moonbeams fleck the ground through the leaves, we see nothing but one Victim, in an agony of prayer; prayer refused, though an angel is sent to strengthen; lying in the blood forced outward by intolerable inward agony. Mysterious woe, yet not surprising. Should the sins of the whole world laid on one head lie less awfully than this?

It is no wonder that there is fascination in Gethsemane and Calvary. One of the strongest parts of our common humanity—one too that appears strongest in humanity least instructed, or refined from its simple elements—is a passion to look at suffering, even though the sight gives great sympathetic pain. It is not true that it is mere brutality, or mere fondness for a crowd, or mere curiosity, that leads thousands to an execution. Bloodshedding has an awfulness in it; expiation is solemn; humanity is stirred by it in its deep foundations.

But the primitive church had a more cheerful and child-like piety. They lived happier than we. It is visible even in their tombs in the catacombs, their very graves reproving our unprofitable sadness. "The Lord is risen indeed!" they cried to each other every Sabbath morning, and when persecution denied them that privilege, as they passed each other, they pointed *upwards* to heaven, not *downwards*, as we do, to the sepulchre.

Resurrection is the complement of the Cross. The Cross alone does not contain the whole doctrine or power of Redemption. For this is needed the Cross and the Resurrection.

Let us illustrate this thought of Life from Death, and Joy from Agony.

From Nature. If the corn of wheat rot in the ground, it produces nothing. It must indeed die, but so die as to fructify the germ. The process must not be arrested mid-way. The Atonement was the endurance of penalty, but not for penalty's sake, but *that there might be forgiveness*. It was an exhibition of the fearful nature of sin, not for its own sake, but that sin might appear exceeding sinful, and holiness be beautiful in contrast.

The Redeemer was, through suffering, made perfect; by humiliation, exalted; he received the darts of Satan, that Satan might be trampled under foot. He suffered, that we might not suffer; agonized that we might enjoy. He died, that death itself might die, for he abolished death.

The world and the kingdom of grace are full of analogies. Affliction is an essential element both of true greatness and of holiness, essential in the intellectual as in the moral world. But the affliction of the most earnest devotee of science, who wears out life in her service, is not for its own sake. Nor is that of the holiest Christian who agonizes for Christ. It is so with that which is an essential pre-requisite for heaven—repentance. The sackcloth and ashes are not for themselves, or because God delights in sorrow, but because thus and thus only the heart can be truly noble.

We press the idea, therefore, as essential to happiness and usefulness, that in Christian life, though there will be shame and sorrow, yet the children of a king must not go mourning all their days. We must avoid the sepulchre, *legality*. It is melancholy that so little is said from the pulpit and in religious books, of *legality*. The old divines are full of it. It was because they saw into the heart of the matter. They saw the shallowness of a mere ethical religion. The moment we feel that our agony is in itself meritorious, we are in the charnel-house.

We must feel the life of Christ quick in every vein. As great nature feels the life of Spring, swelling every bud and bringing a change over the earth, only not miraculous because repeated with the regularity of a law, so must it be with the soul of the Christian. Repentance, sorrow, the cross, are the medicine of the soul, but the resurrection is the life. For what saith the Redeemer? "I *am* the Resurrection, and (even) the life."

We would fain, if we could, impress this subject upon the church. Though, for salvation, the sinner must agonize on the cross and lie in the tomb, he is not to remain there: These are necessary conditions, but they are not intended to be permanent. The state is in its nature transitory and transition.

It is not merely injurious to a Christian's comfort to continue always agonizing. It is another Gospel, the Gospel of penance, and not that of Christ. As we always say, men cannot come up to the religion of Christ. God's ways are not as man's ways. The magnificence and glory of his pardon are like bursts of sunlight—like morning spread upon the mountains—like the overflowing waves of moonlight on the desert and the mighty forests—like the rolling waters of the Pacific amid Micronesian islands—like the spaces of the universe—vast, mighty, illimitable, infinite, divine. Take this pardon and glory God-wise, not man-wise! Take it, Christian! receive it as full, free, generous, unstinted; pardon here, unimaginable glory hereafter, and try to live like an archangel, who beside being glorified like Gabriel, had been snatched from hell. Oh, transfigured sinner! had any being ever in God's universe such reason to love much, and to act as one consecrated by love!

Joy—the Resurrection feeling—is the element of Hope and Power. The joy of the Lord is your strength. The joy of love, the willingness to do anything, the delight of doing anything for God, this *is* religion. Do we work for heaven? No, we work in love, and because we love. All the demons of the pit cannot take us out of heaven, for heaven is love. The service of Christ is perfect freedom. Forgiven first and utterly, loved freely and constantly, our hearts like spontaneous incense, flame upwards to our God. Christ has risen! we have risen. We walk in living joy. If God needs us, here we are. If He will grant us so great a privilege, we will labor. If he wishes us to stand and wait, here we are. Every way, we have died with Christ, and are risen and blest. On such, the second death hath no power.—*American Presbyterian.*

TYPES.

God, in all his works, points upwards, through an almost infinite range of being, beginning in the rudest and lowest forms of organic matter, and rising through order after order, until the line of progression terminates in himself. In the lowest orders of animal existence we find some of the rudimental lineaments of man, who is the head and crown of the animal series; so in man we behold the image of God—rudimental, it is true and but faintly developed, still real and unmistakable.

We may go to the lowest orders, and there we shall find not only analogy in structure, but some traces of intelligence, faint shadowings forth of mind, the power of choice and of design, and the possession of as much skill as the necessity of the creature require, all of which teach us that in the fullness of life as well as in death we may, with Job, say to the worm, "Thou art my mother and my sister," for we are all made on one common plan, we are all links of the same chain, we have one common type; we are the creatures of one common Father, who is of one mind and changeth not.

The man, Adam, was the type of man, in every age and condition. In this primitive state of innocence he stood as the type of Him by whom and for whom he and all things were made. Having sinned, he fled from the divine presence, and there we see him as the type of a fallen, rebellious and ruined race. Being recalled, we behold in him the type of every penitent sinner—the lineaments of the saints of all ages.

In the quarrel of Cain with Abel, we have a striking type of the opposition which the world has ever shown to Christ and his kingdom; and the terrible cry heard four thousand years afterwards in the streets of Jerusalem, "Away with him! away with him! Crucify him! Crucify him!" was but the utterance and culmination of the same spirit. In Adam, we see a type of all the world; but in his two sons, we have an emblem of the world divided.

The Ark is a striking figure of Christ and Noah and his family, of the great family of the redeemed; and in the whole story of the flood, as given in the Bible, we have not only a simple and graphic narrative of facts, but these facts are themselves allegorical, setting forth, as in a parable, the great work of salvation.

In the call of Abraham, we have a lively type of that call which brings us from the kingdom of nature to that of grace; from satan to God. At once the father and the exemplar of the faithful, his history is an ever brilliant index to direct pilgrims of all ages in their path to heaven. * *

In the history and writings of David we see, as in a mirror, every phase of a believer's life and experience. We see Faith, beautiful, simple, childlike Faith, embodied, and living and acting before us. We listen enraptured to his lofty Praise, and sympathetically catch his fire. In his grievous sins we discover the frailty and the hidden evils of our own hearts; and in his deep penitence we learn how to repent of our own sins. In sorrow and in joy, in the gloomy vale and on the sun-lit mount, whether lying at the portals of hell or standing at the gate of heaven, this man after God's own heart, this impulsive creature of circumstances, this pilgrim whose path to glory traversed the utmost extremes of Christian experience, is at once our most prominent exemplar and beacon; and his words are to all ages the common property of the church.

In the history of the long line of subsequent kings, the thoughtful Christian will not fail to discover a type of his own alternate lapses and restorations, and in grateful remembrance of the goodness and faithfulness of Him who is his Guardian, Guide and Keeper, he will exclaim:—"He restoreth my soul. He maketh me to walk in the paths of righteousness for his name's sake."

In all the history of man, as drawn by the pen of inspiration, the careful student will not fail to perceive that the pictures are general as well as special; that the characters are types of classes as well as individuals; that God, in his providence and his word, has revealed to us more truth, more knowledge of himself and of ourselves, by means of living examples, than we could possibly receive in any other way. Faith, Hope and Charity, Joy and Sorrow, Benevolence and Selfishness, Truth and Falsehood, Faithfulness and Perfidy, Patience and Fretfulness, are set before us in living, breathing truth; and in the great Centre of that System of grace and truth, Jesus Christ, all that is glorious in God, and good in sinless humanity, meet, and blend, and shine with a lustre as far surpassing that of the greatest and best of men as the sun surpasses the dew-drop that glitters in his beams; and glorious as he is, he is clearly and plainly set before us for our contemplation—the God veiled in the man—so that "we all, with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—*Preacher and Presbyterian.*

FRET NOT.

"Oh, dear," groans the anxious house-keeper, "I am almost discouraged. Never was it so difficult to keep house. It seems almost impossible to get good servants, and those you do obtain are ready to leave for any trifle. A single hint that you would like work done differently, is sufficient to provoke a saucy reply."

True, perhaps, my sister, yet "fret not;" of far more consequence is the state of your temper before God, than the state of your kitchen!

"I am sick of the world," exclaims a disappointed merchant, as he wearily reaches his home.—"None but knaves and sharpers succeed."

My brother, "Fret not because of evil-doers.—Fret not because of him who prospereth in his way; because of the man who bringeth wicked devices to pass." "Rest in the Lord, wait patiently for him." "Wait on the Lord, be of good courage, and he shall strengthen thy heart."

"How unreasonable are my people," sighs the jaded pastor, "such diverse persons to be pleased. I cannot act or speak untrammeled. And not only me, but my wife is expected to be a pattern of *out door* and domestic virtues."

"Fret not," under-shepherd. "Only speak thou the things that become sound doctrine," "and he shall bring forth thy righteousness as the light, and thy judgment as the noonday." "Commit thy way unto the Lord, trust, also, in him, and he shall bring it to pass."

"I know it is very easy to quote Scripture, but very, very hard to forbear fretting under little daily vexations, about which it seems almost sacrilegious to quote God's word. And yet David did not think so when he indited the Thirty-seventh Psalm. Now, it is dreadful to think what a peevish, fretful, discontented set the very best of us are. And we should feel this more, if we only stop to think at all; but absorbed with self, and looking to externals for happiness, we lose sight of the great truth, that true happiness is only found in the knowledge of and communion with God."

Go then, my friend, to the great Fountain of Peace. Strive on bent knees to realize something of God's power, holiness, goodness, of his love to you, constant, daily, hourly. That you are his; and these daily vexations are not meted out at random, nor by the hand of man, but by your loving Father, that they may develop in you the graces you lack. When you feel thus, life is invested with new dignity and interest.

Christ is engaged not only to save you from hell, but to "present you spotless." The world is no longer "a howling wilderness," but my Saviour's school, and he is training me for the skies. With your soul imbued with this thought, you cannot—will not "fret;" but

"Joy to find in every station
Something still to do or bear."

—*Christian Intelligencer.*

Address to Christians.

BY MR. FLETCHER—FROM HIS CHECKS.

Love is humble. "Be therefore clothed with humility," says Mr. Wesley: "let it not only fill, but cover you all over." Let modesty and self-diffidence appear in all your words and actions.—Let all you speak and do, show that you are little, and base and mean, and vile in your own eyes.—As one instance of this, be always ready to own any fault you have been in. If you have at any time thought, spoke, or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God; no, it will further it. Be, therefore, open and frank when you are taxed with anything; let it appear just as it is; and you will thereby not hinder, but adorn the Gospel. Why should you be more backward in acknowledging your failings than in confessing that you do not pretend to infallibility? St. Paul was perfect in the love which casts out fear, and, therefore, he boldly reproved the high priest; but when he had reproved him more sharply than the fifth commandment allows, he directly confessed his mistake, and set his seal to the importance of the duty, in which he had been inadvertently wanting. Then Paul said: "I knew not, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people." St. John was perfect in the courteous, humble love, which brings us down at the feet of all. His courtesy, his humility, and the dazzling glory which beamed forth from a Divine messenger (whom he apprehended to be more than a creature) betrayed him into a fault contrary to that of St. Paul: but far from concealing it, he openly confessed it, and published his confession for the edification of all the churches: "When I had heard and seen," says he, "I fell down to worship before the feet of the angel who showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow-servant." Christian perfection shines as much in the child-like simplicity with which the perfect readily acknowledge their faults, as it does in the manly steadiness with which they "resist unto blood, striving against sin." * * *

Humble love "becomes all things [but sin] to all men," although it delights most in those who are most holy. You may, and ought to set your love of peculiar complacence upon God's dearest children; upon "those who excel in virtue;" because they more strongly reflect the image of "the God of love, the holy one of Israel." But if ye despise the weak, and are above lending them a helping hand, ye are fallen from Christian perfection, which teaches us to "bear one another's burdens," especially the burdens of the weak. Imitate, then, the wisdom of the good Shepherd, who "carries the lambs in his bosom," gently leads the sheep which are with young, feeds with milk those who cannot bear strong meat, and says to his imperfect disciples, "I have many things to say to you, but ye cannot bear them now."

"Where the *loving* spirit of the Lord is, there is liberty." Keep, therefore, at the utmost distance from the shackles of a narrow, prejudiced, bigoted spirit. The moment ye confine your love to the people who think just as you do, and your regard to the preachers who exactly suit your taste, you fall from perfection and turn bigots. "I entreat you," says Mr. Wesley, in his *Plain Account*, "beware of bigotry. Let not your love, or beneficence, be confined to Methodists (so called) only; much less to that very small part of them who seem to be renewed in love, or to those who believe yours and their report. Oh, make not this your Shibboleth." On the contrary, as ye have time and ability, "do good to all men." Let your benevolence shine upon all; let your charity send its cherishing beams toward all, in proper degrees. So shall ye be perfect as your heavenly Father, "who makes his sun to shine upon all;" although he sends the brightest and warmest beams of his favor upon "the household of faith," and reserves his richest bounties for those who lay out their five talents to the best advantage.

Love, pure love, is satisfied with the Supreme Good—with *God*. Beware then of desiring anything but him. * * *

Be patterns to all of denying yourself and taking up your cross daily. Let them see that you make no account of any pleasure which does not bring you nearer to God, nor regard any pain which does; but you simply aim at pleasing him, whether by doing or suffering; that the constant lan-

guage of your heart with regard to pleasure or pain, honor or dishonor, is

"All's alike to me, so I
In my Lord may live and die."

The Human Brain.

Harper's Magazine for September concludes a review on Dr. Draper's work on Human Physiology as follows:

Modern physiologists have commenced the study of mental phenomena from that of the structure of the brain. As an example of their processes of investigation, we may refer to the new doctrines respecting the doubleness of mental operation, as depending upon the symmetrical doubleness of structure.

There can be no doubt that the manner of action of each half of the brain is analogous to the manner of action of each ear and each eye. The two eyes, for instance, do not double the intensity of visual impressions, nor do the two ears make a sound that we are listening to, twice as loud as if one alone were employed. Indeed, by many simple experiments, we can satisfy ourselves that we use only one of these double organs at a time, though we can pass with wonderful rapidity, at will, from the use of one to that of the other. Thus, if a person places his extended hand along his nose, so, as it were, to divide one eye from the other, and then looks at a printed page, he will find that he really reads with one eye at a time, though he can rapidly pass from the use of one to that of the other at will, and so read the parts of the page that are on the other side of the hand, being perfectly conscious, however, of the effort he is obliged to make in passing from one to the other. So with the brain; we never use its two halves at the same moment, but employ one or the other alternately; and many cases are on record where one half of it has been totally destroyed, as by gunshot wound or disease, and the other has officiated passably well, just as we can see with one eye, though the other may have been lost. We have, therefore, to acknowledge the independent action of each hemisphere, or half of the brain, and may conclude that the conjoint use of the two, as in the case of other double organs of sense, is not so much for the purpose of doubling the intensity of effect, as for rendering the impressions more correct, or precise, or true. The imperfections of one half are commonly corrected by the other. On this doubleness of structure undoubtedly depends our capability of indulging in double trains of thought, as when we listen in part to a dull sermon, and in part permit the mind to be wandering off on worldly affairs. Where the two halves are acting in precise unison, and in exactly the same manner, the most powerful mental results will arise; but if, by reason of differences in their construction, or through temporary disease, there are great differences in their manner of operation, just as when we press on one of the eyeballs with the finger, all external objects become distorted and doubled to the sight, so the insubordination of one hemisphere cannot be overcome by the other, and insanity is the result; more particularly those strange forms which have long attracted the attention of physicians, and which are known under the designations of double and alternate consciousness, or double life. If we examine critically the case of such an insane man, we may find that he indulges in two distinct trains of thought, each of which, taken by itself, may possibly be sane enough, but it is by his passing from one to the other that incongruities arise. In like manner there can be no doubt that, even in the case of the sane, this independent and yet double action is observable, as in the operation "of castle-building, as it is designated, in which we permit one hemisphere to act and present fanciful delusions; the other, as it were, watching, with satisfaction, the operation, and, in this respect, lending itself to it. Not that, for a moment, we suppose there is any truth in the ideas suggested; and in this the phenomenon differs essentially from that of dreaming, in which it never occurs to us that the scenes and actions are unsubstantial."

Upon these principles physiologists also explain what has been termed the sentiment of pre-existence. "By this term is understood that strange impression, which all persons have occasionally observed in the course of their lives, that some incident or scene, at the moment occurring to them, it may be of quite a trivial nature, has been witnessed by them once before, and is in an instant recognized. This arises from the almost cotemporaneous action of the two hemispheres, there being, under the circumstances, a confusion of memory, and we are led to believe that there has been an interval of indefinite duration, when, in point of fact, it was an impression in each hemisphere, closely coincident in point of time; in the same manner, as in dreaming, our mental operations are sometimes carried forward with the most marvelous speed. Thus a sudden sound, which awakes us, or even a flash of lightning, which is over in a moment, may be incorporated or expanded into a long dream, diversified with a various multitude of incidents, all appearing to follow one another in an appropriate order, and occupying, as we judge, quite a long time, yet all necessarily arising in an instantaneous manner, for we awake at the moment of the disturbance. Of the same kind is that remarkable deception which is authentically related by those who have recovered from death by drowning, that, in the last moment of their agony, all the various events of their past life, even those of a trivial kind, have come rushing before them with miraculous clearness." The sentiment of pre-existence may, therefore, be explained on the principle of the quickly succeeding action of the two halves of the brain.

"Nature and Immortality."—The *Essay* on this subject, in the last Examiner, was written for our paper by a *farmer*. It is valuable, and worth the price of the Examiner for a year. The author is not in the habit of writing and was unwilling his name should appear. Farming is a good employment to invigorate the mind, because it usually

keeps *the man* in a healthy condition. The "immortal soul"—so called—is such a miserable, puny, helpless, blind and dead concern that it must have a *healthy man* to give it anything like vigor. A dead man is a "dead soul;" and, "in that very day, his thoughts perish."

We hope our subscribers will read the article we speak of again, and show it to others, and see if living men can be induced to *think*. The article was accompanied with the following letter, which we trust will be read with interest.

Bro. Storrs.—Enclosed you will find a paper containing some thoughts on the proofs of immortality drawn from nature. It is, of course, unnecessary for me to tell you to do what you please with it; for that you will do, any way. I may say, however, that I do not wish to give publicity to the thoughts unless in the first place, you think them correct in the main; and next, unless they will be useful in calling attention to this important and hitherto much neglected subject.

Since ever I have reflected upon this, and kindred subjects, I have put it down as an axiom that nature and revelation could not in reality disagree; and that any apparent discrepancies were the result of our ignorance. But thousands seeing these discrepancies, are led to reject revelation altogether, or hold it only in nominal belief. I fully believe that the coincidence between nature and revelation is susceptible of something near demonstration, if reflecting minds were to engage in that direction; but only on the hypothesis of conditional immortality; for to make eternal torments reasonable upon any principle of natural justice is impossible.

And farther than this—if the God of nature and revelation is identical, nature without revelation should be incomplete—there should be a void in nature which revelation will just fill. Thus the two united would form one perfect system. And we would be warranted in looking for operating and powerful forces in nature that should urge man to seek for the truths brought to light in God's word. Else man being ignorant of those truths he will have no motive to seek them. Admitting conditional immortality, we see in desire one of those very forces. Admitting universal immortality, where in nature do we find any power urging men to seek for the truths of revelation? He is already immortal; and nature never did and never can teach such an idea as that of the orthodox hell. This begins to be admitted. Thus on this hypothesis the system is complete, and the Book of God is superfluous: while on the other hand, without this book, nature leaves a void as great as non-existence.

It looks to me that the orthodox must meet this question boldly, and affirm that we can learn immortal misery from nature, or else admit that nature leaves man perfectly safe as regards the future.

As in the solar system every planet is affected by every other, but all acknowledge, and move with reference to the sun, as the great center, so I think in nature, each truth should be influenced by other truths, but all should revolve with reference to some good fundamental and controlling idea in the future—there should be a general converging of arguments towards one point. I believe this is the case, and that that point is *conditional immortality* by a resurrection from the dead.

Passing by all conjecture, we find argument after argument, which lay man unconscious in his grave, until we may well lose all hope of life. But we inquire why this inextinguishable desire for life? Who gave it, and what for? The answer is obvious: the Creator gave it to urge us to seek that life. But we are dead! Then there must be a resurrection. But how shall we attain that resurrection, and that life? Here we are driven to revelation, where we find the "Resurrection and the Life"—the great central sun of our system. I sometimes think I catch glimpses of these converging truths as they flit half defined across my mind—outlines of a system which shall combine nature and revelation as parts of one harmonious whole, which clear the character of Deity from the imputations under which it lies, and shows man in his true nature. Here is a broad field, and little explored; and hitherto involved in worse than midnight darkness by the prevalent theology, and which can only be made known now by entering it with the utmost caution and using all the lights in our possession.

Truth is perfect: it never conflicts—it will always support itself, only let it be found and presented, no matter where its origin. Therefore I am anxious to see this matter of the connection and relation between nature and revelation looked into upon the hypothesis that man is mortal.

For the Examiner.

FINAL DELIVERANCE.

Lift up thine eyes, lonely, sighing, laboring, struggling pilgrim, and behold the glory of thine everlasting inheritance! The Lord thy God has not called thee to the sacrifices, temptations and strivings of a Christian life, without placing before thee an object of unspeakable interest, to impel thy desires and cheer thy soul. Thou hast in prospect eternal redemption. Thy final deliverance will be glorious indeed. Here clouds and darkness, gloom and doubt, fear and anguish often brood thy feeble spirit; but it is only for a moment, and then comes thy hour of triumph, and thy long, unbroken rest. "Weeping may endure for a night, but joy"—divine, unending, perfect joy—"cometh in the morning." Then shalt thou exchange thy weakness for strength, thy groans for songs, thy labor for reward. No more shall Satan exact upon thee with seducing wiles, the world charm thee with its flattering show, or baffle thee with its elements of confusion, or the power of the carnal mind bring thee into captivity.

Then shalt thou praise thy God in the fulness of immortal animation. Then shalt thou glory in the perfection of pure knowledge. Then shalt thou satiate thy wondering soul in the contemplation of eternal beauty. How gladly wilt thou possess an

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For the Examiner.

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organism perfect as that of angelic existences? and that organism, too, glowing after the manner of the glorious body of thy blessed Redeemer! Then pain no more shall distract thy thoughts by day, or drive refreshing sleep from thy couch by night. No longer shall wasting disease lay thee prostrate in helpless weakness, and drag thee down to the loathsome grave. No more shall thy spirit be riven with anguish at the cry of thy loved ones in sorrow. Then shalt thou no more fear famine or want, for thyself, or those connected with thee in life; for "bread shall be given" thee, and thy "waters shall be sure." Then shalt thou no longer complain of the chilling damps of evening, or the burning heats of noonday—the stern rigors of boisterous winter, or the parching of summer's killing drought. No more shalt thou grieve in contemplation of objects of misery, meeting thine eyes on every side. Thou shalt eternally delight thyself in the "abundance of peace;" for thou shalt no more be appalled at the confused cry from the fearful battle-field, or horrified at the sight of garments rolled in human blood. Then shall righteousness and truth spring forth, forever, before the saved nations. No longer shall the holy soul be vexed with the filthy conversation of the wicked, or the meek of the earth in sorrow listen to the blasphemy of those who despise their Maker. No longer shall the humble disciple of the Redeemer mourn the personal absence of his beloved One, or sigh and long for His speedy coming: for then "the Lamb" shall "dwell among them," and graciously "feed them, and lead them unto living fountains of waters." What blessed society will the Christian then associate with! God, Christ, angels, patriarchs, prophets, apostles, martyrs, and redeemed saints in general! And this blessed state of society shall never change! Hail glorious state! Hail world of triumph! Welcome eternal rest! Come day of God!

EDWIN BURNHAM.

Newburyport, Mass.

From Wm. C. Metcalf, Holden, Mass.

Bro. Storrs.—It is with deep sorrow that I learn, by your last EXAMINER, that there is some doubt of your being able, for want of patronage, to continue its publication.

It is a privilege, I would not willingly forego, to receive its semi-monthly visits; from which I derive instruction, encouragement and support in striving to walk in the path of truth and duty, and uphold the truth of God against the traditions and superstitions of men. I cannot see why it is that conscientious, reflecting men, (and such are the men, as a class,) who have embraced the great and glorious truths you advocate, should now cease to sustain, with their money, the means which have proved so great a blessing and comfort to themselves, and promise, if sustained, to prove blessings equally rich to others. Why is this glorious cause left to languish? There is no valid reason why your subscription list should not number *thousands* instead of *hundreds*. Who will sustain *any* cause, if its *friends* do not? It is worthy of being sustained, even if it require some personal sacrifice—yet who is there (aside from yourself and a few other ministering brethren) that have done anything for this holy cause, worthy of being called a *sacrifice?* Oh, may we all, who have been permitted to behold and rejoice in the pure, celestial light beaming from God's word of Life and Immortality through Jesus Christ our Lord, gird up the loins of our mind, and fight manfully the good fight of faith, &c.

I earnestly hope that no difference of opinion on certain points of Bible truth, will be deemed sufficient cause for abandoning you in this emergency. Who of us would stifle a spirit of free inquiry? Shall we say to our brother, who is honestly engaged in investigating God's word of truth, "Thus far shalt thou go and no farther," and here shall thy efforts "be staid?" Remembering how confidently, a short time since, we received as immutable truths many tenets which we now regard as radical errors, alike dishonoring to God and injurious to man, we ought to look with Christian charity and forbearance upon those who may differ from us, and be ready to investigate, with unprejudiced minds, new views of truth; especially, if they appear to be consonant with justice, reason and revelation.

I must confess that my convictions (prejudices, perhaps) have been very strong in favor of the literal resurrection of all the race of man, to life and consciousness; and that all will stand, personally, before the judgment-seat of Christ, to be judged for the deeds done in the body; yet I am willing to be enlightened on *this* subject, as on any *other*. I would know the *truth*—would follow it wherever it may lead me. And, in conclusion, I would say to you, Go on, my brother, and may God and good men sustain you in your self-denying and arduous labors.

From George Adams, Jr., Attica, N. Y.

Br. Storrs.—I was surprised on reading your remarks in the last number of the EXAMINER, in regard to the prospects of publishing the paper for the year fifty-seven. I had hoped that at the present price of the paper, you would be able to continue its publication. I should be very sorry indeed, were you obliged to discontinue it for want of support, from those who profess to believe in the near coming of Christ. I take a great interest in the doctrines advocated in your neat little sheet, and have derived both profit and pleasure from reading it; and now the thought of your bidding us farewell is, to me, painful indeed; and I would rather pay five dollars than do without it, although I am obliged to labor daily, with my hands, to support my family. I intend to be one of the number who will endeavor to sustain it. I esteem it as one of the best religious papers printed, and should consider it a great deprivation to be without it. You may wonder why I have not obtained subscribers. The reasons are good: there is so much sectarianism in the churches, and infidelity and skepticism among the world's people, that it is a hard matter to get them even to read the papers when given to them free of cost. All the efforts I have hitherto made have proved unavailing; which

has nearly discouraged me, but I have determined since reading your note in the paper, to make another effort, the results of which I will report immediately. May the blessing of God attend you; and may his grace support you and comfort you in all your trials and labor of love, and sacrifice for the good of mankind, is the prayer of—

Yours, in hope of eternal life and immortality through Christ, at his appearing and kingdom,

BIBLE EXAMINER.

New York, January 1, 1857.

BIBLE EXAMINER.—Our paper appears before you, not with a positive assurance that it is to come constantly. The appearances were against that, on the first of this month; but, a few days since, its friends in *Philadelphia* devised and started a plan, which, if it succeeds, as they hope, will enable us to go on with the regular *semi*-monthly issue. These friends have taken hold of the subject in a practical and "material" way, and may visit a few of its friends in other places to obtain their co-operation; but no appeal will be made in our columns in relation to their project. By their request we have issued this number: the next is deferred till we learn the result of their effort; which, we presume, will be in a few days. In the mean time, we give to all our readers the Christian salutation of "Grace, mercy and peace from God our Father, and from the Lord Jesus Christ, our" *Life-Giver* and "hope." May the year on which we have entered bring our Lord to us, or us much nearer to him. With this feeling we have begun this new year; and we hope all will join with us, in prayer and effort, that such may be the result, to the glory of God.

THE BIBLE EXAMINER for 1856 can now be had of us, *bound*, for $1.50. A few copies of 1855 can also be had at the same price.

A few sets for 1855, *in sheets*, lacking the first *three* numbers can be had of us *gratis*, by sending 21 cents, in Post office stamps, to pay the postage with. Back of 1855 we have no EXAMINERS for any one.

Let all who address us, remember that it must be done as follows—"GEO. STORRS, *Box* 4658, *New York*." Do not fail of attending to this matter.

"LIFE FROM THE DEAD: *or, The Righteous only will Live again*."—This work is now out; and is a pamphlet of 84 pages, with covers. The character of the work is indicated by its title. It is an arranged and condensed presentation of the author's views on the question—"*Will the wicked dead be made alive?*" The reader will recognize, in a part of the work, some of the arguments and explanations which have heretofore appeared in the EXAMINER; but he will also find much that is new; and the whole presented so as to lay the entire argument, on this side of the question, before the mind, and enable him to form an opinion as to the truth of the doctrine advocated. With present light, the author sees no ground to doubt the *general* accuracy of his positions. He does not claim that he has said all that might be said on the subject, or that he is *absolutely* accurate in all the points presented; nor does he suppose he has noticed every *objection* that can be urged to his views; but he does say, that he has not intentionally, if at all, passed over unnoticed any important objection. He believes the subject vastly more important than many seem to suppose; but he wishes not to fore-stall the judgment of any one who may be disposed to investigate: his present view, however, of the character of God and His designs towards the children of Adam, has given to his own mind a spirit of confiding in God and an earnest desire for the promised life, which far exceeds anything he has before realized, in the whole course of his Christian experience. Should the work prove a blessing to others, as it has to himself, he will think himself amply rewarded for the many trials he has endured in openly avowing, his belief that the wicked dead "*shall not see life*;" and that life from the dead is a *promised* benefit, and conferred *only* on the righteous.

Price 25 cents single copy. *Five* copies for $1, if *we* pay the postage, or *six* copies without: but in all cases, if sent by mail, the postage has to be *pre*-paid. Such is the present arrangement at *this* Post Office. All printed matter except papers to *actual* subscribers, has now to be paid at the office where it is mailed.

"WHAT IS IN THE WIND?"—Our article under this head, in the EXAMINER of December 15th, has brought us the following note from Br. GRANT, editor of the *World's Crisis*. We give it place with pleasure, and shall follow it with a few remarks.

Bro. Storrs.—Let me say to your readers, that I am not "prepared to be bound hand and foot" relative to the "life and death question," neither do I see cause for changing my *manner* of preaching on that subject, or for preaching any *less*; but, on the contrary, I see abundance of reason for more

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earnest effort upon this important subject. Besides, I did not understand that *any* in the Conference pledged themselves to preach any *less* on the state of the dead or the punishment of the wicked, but that they would avoid calling each other by hard names or reproachful epithets.

I do not think I am "likely to be drawn into" any "scheme to crush out the hated doctrine," neither do I think any such scheme is on foot, for, according to my observation, a majority of those present at the "Providence Convention" are believers in the doctrine, that our *only* hope of a future existence is by a resurrection from the dead, or translation, at the coming of the Lord.

Your brother in Christ,

Boston, December 19*th*, 1856. M. GRANT.

REMARKS BY EDITOR OF EXAMINER.—We thought it exceeding strange if Br. GRANT had determined to *change* his "manner of preaching" on the subject of life and death. It was that, in part, which led us to say what we did on the Resolution of the Providence Convention. We are truly glad he does not need to change his manner, and that he is determined not to preach "any *less*" on these great and foundation truths of the Bible. If any of the persons composing the Providence Convention had been guilty of "calling each other hard names, or" used "reproachful epithets," pro or con, on the subjects spoken of, *they* certainly ought to repent, confess and forsake such a course. A frank *confession*, and a subsequent reformation would have been both more honorable and consistent than to draw in the innocent—as we trust Br. Grant was—to adopt a resolution which seems to us to be a *cloak* for the wrong doing of the guilty parties. We have no relish for these implied confessions, which may mean somebody or nobody just as the different persons choose to interpret them. The very persons who need reform, very likely, will say, "The resolution did not mean us, it was intended for brother So-and-so :" and "brother So-and-so," of course, "is not on our side of the question :" thus the resolution is an indirect censure of somebody, but no one knows who ; hence, it is an unwarranted censure of the innocent, while the really guilty slide off secretly under the cover of their innocent brethren's skirts, and feel not the rebuke, if such it was intended to be.

Br. Grant does not think "any scheme to crush out the hated doctrine," spoken of, "is on foot," because "a majority of those present at the Providence Convention are believers in the doctrine," &c. But Br. G. may yet learn, if he has not already, that a few opposition leaders, who think every body ought to submit to their ways, always have, and probably always will, keep their "schemes, to crush out" what they "hate" *covered*, so long as they are not sure of having "the majority" on their side. The first work to be done, if possible, is to gain the consent of the majority to *ease off* in the promulgation of their views : this done, the battle is half won ; for a light "under a bushel" will soon go out, and gives "offence" to no one. Our opposers, among the second advent believers, have labored hard and long to put their bushel over our light, on life and death ; they have tried it in all forms and ways. Hitherto they have succeeded but poorly, for the most part. If now and then a Judas has *betrayed* the cause, he has, sooner or later, "hanged himself :" and if a Peter has, occasionally, in an hour of temptation, *denied* it, after some wearisome days and nights, he has returned, with regret that he ever "staggered" in the hour of trial.

The fact is, this cause of "*Life and Immortality through Christ alone*" admits of no compromises with its opposite. "It is a case of *Life and Death* :" there is no half-way house in the matter. If others do not see as we do, we judge *them* not ; but we judge, *they* cannot determine *for us* what we shall proclaim ; nor *how*, nor *where*, nor *when* we shall proclaim what we believe to be the truth of God. In vain is all begging, flattering, buying or threatening ; if we have the truth of God—as we firmly believe we have on life, future and eternal only through Christ—we must, and we shall proclaim it fearlessly and faithfully, let who will be "offended." But what right has any man to be offended because we thus utter our faith ? "Oh, it will hurt the advent cause." Indeed ! Then, for the same reason should these men never have proclaimed the advent doctrine in the churches, where they were formerly united. Why did they "hurt the cause" of those churches by proclaiming a doctrine which gave "offence" to thousands there ? Why did they persist in disturbing the peace of those churches, when they knew it was disagreeable to many of their brethren ? We might ask them a multitude of similar questions ; but these may suffice to put all on their guard against being beguiled into silence on the great and God-honoring theme of life only to the righteous, and that through Jesus Christ alone. Let those whom God has given light on this theme beware of listening for a moment to any compromise with the spirit or practice of deifying human nature, unconnected with the life of God in and through Jesus our *Life-Giver* and Lord.

As the following letter relates mainly to the foregoing subject, we give it in this place. It is from Br. B. S. BATCHELOR, author of the *Tract* "PROF. PARK'S TEST OF FAITH."

NEW BEDFORD, Dec. 18, 1856.

Bro. Storrs.—The receipt of the last number of the EXAMINER for 1856 this morn reminds me that it is time to renew subscriptions. I wish no premium, knowing that your labors are but poorly rewarded. For myself, I am not willing that Bro. STORRS should bid us "all farewell," till either he or we sleep in death or our Life-Giver gives us immortality.

I do not believe all that the EXAMINER advocates, nor can I expect to, so long as "we know but in part:" but the principle of free discussion I do love, and for this reason love the EXAMINER; also its leading theme of life in Christ alone. As the body without the spirit is dead so the gospel without this is dead also.

It was my privilege to attend the Providence Convention for a brief season. The brethren there seemed to be generally actuated by a desire to promote the "unity of the spirit in the bonds of peace." But I was unable to agree with them in regard to the measures pursued and resolved on; especially relating to "the state of the dead and final destiny of the wicked." Why should not the truth on these questions be preached as freely as on any other? Are these among the minor points which are of so little consequence, that they may be passed over lightly? If so, why have many of us been expelled from the churches simply for believing and teaching that the dead sleep, and the wicked will be annihilated? Surely if we retract at all, we had better retract far enough to make it an object. The fact is, these are questions of such importance that neither the hope of the gospel nor terrors of the law can be preached without reference to them.

If then, we are "called to the promulgation of the doctrines intimately connected with the near coming of Christ," these must of necessity be made prominent. If Christ is coming soon, what is he coming for? If any person can give a candid answer to this question so as not to involve the discussion of the state of "the dead and final end of the wicked," I must confess he possesses a skill which I do not.

If we fail to speak freely on these questions, how then can we say with Paul, "I have not shunned to declare unto you all the counsel of God?"

If the dead are in glory, it should be preached: if the wicked are destined to suffer endless misery, nothing should induce us to cease to warn them of it: but if there is no more a reward for the dead till Jesus comes; and if God will destroy utterly all the wicked, the truth should not be withheld. What God has written it is best to preach; and where we cannot preach untrammeled what we believe the Bible to teach, we had better not preach at all. A lover of free thought, free speech and a free press, I remain as ever,

Yours in hope of eternal life,

B. S. BATCHELOR.

FURTHER REMARKS BY THE EDITOR.—Since we prepared the foregoing article for the press, we have visited *Philadelphia*. We there learned that a member of the Providence Convention—fresh from that Convention—had been preaching against our views on immortality; stating that he had once believed with us, but had renounced the sentiments now; and he *challenged* any prominent minister, on our side, to discuss the question. It seems he was in hot haste to make capital out of the Providence Resolution, seeing our friends had put the yoke on their necks so easily as to swallow that Resolution: no wonder he thought he could quickly overthrow them, when their hands were tied. But, he was "ready to discuss it with Br. STORRS." Really, that was brave! He passed directly through New York when he went to Philadelphia, but no call did "Br. STORRS" get from him. If he was anxious for the conflict, it seems he would have given us a call, and agreed upon preliminaries, time and place for a discussion; but he took care to keep clear of that. When he will *prove* that he ever believed our views on immortality—as he stated he had—we shall think a little more of his sincerity in making a challenge for us to discuss the subject with him. We knew him twelve or thirteen years ago, and have often heard of him since, but we have no recollection of hearing, till now, that he ever believed with us. It is truly strange, if he was a believer, that we should have no knowledge of it till he makes his "*renunciation*" in Philadelphia! Yet we cannot say, he never did believe with us; but if he did, we do not wonder he has now "*renounced*;" for a light so small as his must have been, "put under a bushel," could not help going out. He ever a believer! and yet never let his light be seen! Surely, his labor was lost in making a public "renunciation." But he had probably caught new inspiration at the Providence Convention, and learned that *man* is not a unit, nor *dual* even, but a *threefold* something. Yes, "there is a *soul* man, a *body* man, and a *spirit* man: the body man is mortal, so the soul man may be, but the spirit man is immortal, and can't die!" Though he may think such doctrine to be truth, and with it expect to uproot the theory of life only through Christ, yet it is only an old "heresy" revived: for it is essentially *Origenism*, as any one can learn by an examination of "Neander's Church History," Vol. 1. See our quotations from that work, in our Discussion with Prof. Mattison, pp 110 and 111. Let these revivers of Origenism go the whole figure, and say, the *spirit* man "cannot

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sin;" it is the soul man that sins; and did also sin before it came into this body man, while in a previous state of existence, &c. But we are quite content to let them take their own course; we have no fears that their theory will make any advances, except it be towards spirit rapping; that would be an appropriate landing place for it, where it would be quite *at home*.

We have said this much, in addition to our first remarks, because the course of this Providence Convention man, shows how much sincerity some of our opposers had in getting the Resolution passed which was the occasion of our remarks in December last, and now in this number of the EXAMINER: such Resolutions we believe to be mischievous, and only so. Let us go forward in proclaiming what we believe is the truth of God, and shun all entangling creeds, resolutions, &c., by whomsoever proposed. Our accountability is to God alone, and we are not to submit to any human dictation in the matter of divine revelation. All God's people are Priests. Peter addressing the "strangers, scattered abroad," said, "*Ye are a royal priesthood.*" The only ministers that ever have spoken, or ever can speak under this dispensation, with *binding* authority, are the *Apostles* whom Christ, personally, chose to proclaim his truth. All other saints are, indeed, "a royal priesthood," but they have no authority to bind the consciences of their brethren by edicts of any sort. Much less should they be guilty of attempting to ensnare any of the saints by deceitful resolutions.

We conclude our remarks with the following selection, which we commend to all whom it may concern.

ACTS NOT WORDS.—A New England clergyman, enforcing on his congregation the necessity of practical godliness, and contrasting the early Christians with those of the present generation, very properly remarked, "We have too many resolutions, and too little action. 'The *Acts* of the Apostles' is the title of one of the books of the New Testament; their *Resolutions* have not reached us."

FROM A WESLEYAN.

The following friendly and brotherly letter is from Rev. WM. H. BREWSTER, formerly a member *of the N. H. Conference* of the M. E. Church, with ourself, but now of the Wesleyan Church. We sent him our Review of Dr. POST on Immortality. —ED. EX.

West Dennis, Nov. 29*th*.

REV. G. STORRS.—*Dear Bro.*—I have received a copy of two Nos. of the "BIBLE EXAMINER"—being a "Review," &c., for which favor, I think, by the writing upon the wrapper, I am indebted to you. Now, if I am right in this conjecture, and you thought enough of me to send me the above pamphlets, you, perhaps, may be willing to receive a letter from me.

I therefore send you my salutation of peace and fraternity, as a fellow pilgrim to the "realm of shades"—in poetic language—but to our Father's home, according to the Bible.

And I am obliged to think of you as far on the journey. I look back to when I saw you first, a strong man in every sense, in the prime of life, an influential member of the N. H. Conference, myself a stripling. Then SCOTT was a leader. He has gone. PERKINS is gone. J. A. MERRILL and HORTON are gone. HOES, too, is gone. LEE is looking old; and I am obliged to think of *you* as on the shady side of life, notwithstanding your writings seem vigorous as ever.

I hope Christ is precious to you; and even with your views of death, so complete and strong is faith, that, though death is depressing, it is not *fearful*. I hope you can say, "I know whom I have believed and that he is able to keep that I have committed to him, unto that day."

In one thing we agree. I have no hope out of Christ—and if I do not misread you, you have none. I do not refer to your views about immortality, but I mean as a sinner, condemned by God's just and holy law. And I rejoice, that agreeing here, we shall agree in all else, when you or I—or rather you *and* I—have lost our errors, and see no longer darkly, but face to face. For your theory I have no sneers; and for yourself only respect and love. My Brother, let no doctrine get between you and Christ. You understand me.—Was I by you, I would like to talk over our Saviour's Conversation with Martha, John 11th. Bear in mind, he is attempting to console this afflicted sister. What does he say?

Christ.—"Thy brother shall rise again." *Exactly*, you say.

Martha.—"I know he shall rise in the resurrection."

Christ.—"I am the resurrection. * * * He that believeth in me though he were dead yet shall he live. And whoso liveth and believeth in me shall *never die*: believest thou THIS"—Martha? Now what does that mean? BARNES says, shall not die *ever* or *forever*. But that he said before, and Martha said she believed it.

Some think those alive when he comes will not *die, but that was not adapted to the end*—to console Martha, by instructing her about death in respect to the righteous.

Does not Christ utter two truths of infinite moment, and suited to his object?

1. The resurrection. (I say of the body.)

2. That no believer comes *absolutely* under the *dominion of death. Death therefore*—Martha—is not as fearful as you think.

The question "believest thou *this?*" after Martha had declared *her belief in the resurrection*, shows that he was uttering a new and additional truth.

But, then, *you* will say, the christian is dead and yet alive at the same time! Precisely so. All that *absurdity* I believe.

But I am not writing anything new to you, nor do I propose to argue any points.

Fraternally yours,
W. H. BREWSTER.

Reply by Geo. Storrs.

NEW YORK, Dec. 4, 1856.

Dear Br. Brewster.—I thank you for your kind letter of the 29th ult. In return, for your christian salutation, I say—"Grace, mercy and peace, from God our Father and Jesus Christ our Lord" be unto you, *through* the "Lord Jesus Christ, *our hope.*"

You do right in thinking of me as "far on the journey," for so I am; nor do I wish the end of that journey more distant; yet I hope to endure patiently all our Lord's will.

You have mentioned a few of my cotemporaries who have fallen asleep; but there are numbers more, who, I suppose, are also in the same state. The *beloved* C. D. CAHOON, DEMMING, BECKLEY, &c. Their memories are sweet, though I knew but little of the latter part of their pilgrimage. For a long time I had no access to the Methodist papers. *Zion's Herald* would *not exchange* with me; nor the *Christian Advocate* till within two or three years past. Even the *Wesleyan*, for awhile, denied me the favor of a sight. Thus I have but an imperfect knowledge of what has become of *all* my old associates.

Though I have no *wish* to *die*—as no perfectly sane person can have—yet even "with" my "views" of *the state* of "death," to the *believer* there can be no cause for *depression* or *fear*. To such, the *instant* of death, is, *in fact*, the instant of the resurrection *from* the dead, to "honor, glory and immortality." A million of years, in that state, is no more than the quiet sleep of a single night upon our bed. And I have this advantage over the common belief, that of not remaining in a *half*-glorified state for a distant period to arrive; nor to witness the sorrows and sufferings of those I may leave behind in this vale of tears. Besides, in my view, the moment the believer falls asleep in Christ, brings him—in fact—at once into the society of *all* the redeemed family, from Abel to the last saint that will ever thus fall asleep; and all are glorified together, *i. e., at one and the same time.* Surely this thought is full of consolation.

I have "no hope out of Christ" either for the forgiveness of sins, or of a future life at all. *Out* of Christ, sin holds its dominion: and hence, "he that believeth not the Son shall *not see life*, but the wrath of God *abideth* on him." "The *sting* of death is sin; and the *strength* of sin is *the law.*" Jesus Christ is the only medium through which God has ever promised to *give* "THE VICTORY" over sin and death.

I thank you for the exhortation—"Let no doctrine get between you and Christ." Through the grace and mercy of God, I intend that nothing shall do that. Remove Christ, or take away my union with him, and I have nothing left: all would be dark and cheerless as the most dismal dungeon. No language can describe the value I see in Christ for me and for a dying world: all would be eternal night without him.

On the subject of our Lord's discourse with Martha, John 11th, possibly it is not worth while that I should enter into a discussion with you on paper; yet, perhaps, I may as well say a word.

1. "No believer comes *absolutely* under the dominion of death," you say. So say *I.* Here we are agreed. The *wicked only* come *thus* "under the dominion of death." "Lazarus sleepeth"—"Lazarus is dead," said Jesus to his disciples; but he was not "*absolutely* under the dominion of death," for then he could not have been *awaked.*

2. Martha was to be "*consoled*" not merely "by instructing her about death to the righteous," but by teaching her that Jesus had power to raise from the dead *now*, as well as "at the last day." Hitherto she seems not to have understood, or thought, that after her brother had been "dead *four days*" Jesus could make him alive. She said, despairingly, "Lord, if thou hadst been here my brother had *not died.*" Jesus said—"Thy brother shall rise again;" evidently meaning, *immediately.* But this thought did not seem to have taken hold of Martha's mind; and her reply shows that while she believed in the resurrection of her brother "*at the last day*" she had overlooked, or had not sufficiently considered, that *life* and *resurrection* were both in Christ's hands, and that if he pleased to exercise his power and right over the dead, who believed in him, he could make them alive *now* as well as "at the last day." *This* was a "new and *additional* truth;" and a most cheering and comforting one to Martha if she would receive it. To this statement of Jesus', I think, it was, he asked Martha—"Believest thou this?" As though he had said—"You believe your brother will rise at the last day: but the life of the dead saints is in my hands, and I can therefore raise up *now* those that are dead. Believest thou *this?*"

That such is the meaning of our Lord, seems evident from Martha's answer. "She saith unto him,

Yea, Lord; I believe that thou art that Christ, the Son of God, which should come into the world."

If the question of Jesus had been, whether Martha believed that Lazarus was *now* actually alive —though dead—it seems to me, she would have given entirely a different answer. She would have expressed some surprise and joy at the discovery of this "*new* and *additional* truth" as to the state of the dead. But nothing of the kind appears; but when the question is viewed as relating to the *power* of Christ to raise *now*, one who had been dead "four days"—when, among the Jews, all hope of a revival was past—there is a propriety in her answer. Does she answer—"O, Lazarus is happy now?" No: but she expresses the fullest confidence that Jesus is the true Christ, and therefore can raise her brother from the dead *now*, if he will: and having said this, she went immediately for her sister.

I might greatly enlarge on this topic, but as you have been brief I say no more at present.

Yours, truly, in hope of Eternal Life through Jesus Christ *alone*. GEO. STORRS.

From Lucy M. Stoddard, Worcester, Mass.

Bro. Storrs.—I write you at this time, not by way of *flattery*, but for your *encouragement*, and tell you how *much, yea, very* much we were pleased with your remarks on "giving offence," by preaching the TRUTH on life and death.

I feel that as the preaching of *truth* in all ages has been unpopular, even in the days of the Apostles, we should not expect in these "last days" of *fables*, that the *pure*, unadulterated truth of our *Life*-giving Messiah would be received by the mass of professors, and consequently would give offence.

Although we do not believe as you do on the non-resurrection of the wicked, *we cannot, we will not* forsake you or your paper, while you preach the truth on the great plan of redemption through Christ our "Life-giver." And while you toil on in the path of duty, and meet much opposition, and have to overcome many difficulties, be assured that many hearts beat in unison with yours, and that many prayers are offered in your behalf, that God would enable you to keep on a straight-forward course; knowing that you will have your reward if faithful to Him and his *truth*, and He will give you a CROWN of LIFE that will never fade away. I feel that the Lord will open the hearts of His people to give you the means of continuing your valuable paper. I am very sure you should not want for the comforts of *this* life in your family, or means to publish your paper, if *I* had them; but our Father is at the helm, trust in Him and "he will exalt thee to inherit the land; when the wicked are cut off thou shalt see it."

O, the beauty and glory of this doctrine, *life in Christ*. God so loved the world as to send us a *Life-giver!* How precious, and yet how few know anything about it, or are willing to hear without being "*offended*."

If husband succeeds with his "steam music" to his mind, you will hear from him not only by *word*, but by *deed*.

From your *unworthy* Sister,
LUCY M. STODDARD.

From Z. McLester, Tennessee.

GEO. STORRS.—*My Dear Sir*—There is nothing yet known in this region relative to the Bible doctrine of "No Immortality or Eternal Life except through Jesus Christ alone," except what has resulted from my over-ruling anxiety to examine every thing that promises any light on a subject, upon which the wisest of God's creation so widely differ; and that, too, with the only, and very same testimony, verbatim, before them; purporting to be the unerring word of the most high God, written in language so plain that no one, though a fool, can err therein, to which they all profess to give their unqualified assent, &c.

And as those views did so deeply interest me, as the most rational views deducible from the word of God, I was silly enough to think I could interest others on the subject, and get up a spirit of investigation, but have thus far measurably failed. I have reasons to believe that only 3, 4, or perhaps 5 of the 26 "Glad Tidings" I sent for, and distributed, have been understandingly read and examined; and my repeated offers to loan other more extensive and elucidatory works on the subject, by many different authors, is mostly unheeded.

I seldom introduce the subject myself; but when it is introduced, I use my best arguments to arouse a spirit of inquiry, (though very reservedly and mildly) supposing that any earnestness in me (a non-professor) in favor of any new religious tenet or doctrine, to holy nostrils would smell very strong of heresy, &c. Now, sir, it seems to me, that the scattering of religious pamphlets through the country, since I tried it, has no more effect than the falling leaves of autumn around a hornet's nest, on its inmates. But send a wise, mild, and discreet, but energetic preacher, and his lectures would be as a switch thrust roughly into the entrance of the domicil of these insects, rudely disturbing their internal arrangements for security, when you know they would directly swarm forth with an eager disposition to attack even every falling leaf that came within the range of their vision, and so, perhaps, you might get some of our wise old fogies in religion to read your works. May be. But your knowledge of human nature makes further comment on this subject to you unnecessary.

Sincerely your friend,
Z. MCLESTER.

REMARKS BY THE EDITOR.—We are sorry friend McLester lives in such a community, where men seem to "love darkness rather than light," but such a condition is nothing new; for so it was in our Saviour's day, and always will be, with the masses, till our Lord returns from glory to earth.

"and the ransomed of the LORD shall return, and come to Zion;" *then* shall "the wayfaring men, though fools, not err" in the "highway" of the Lord. It is now, as in the days of Ezekiel. He was sent with God's truth to the people, but was informed, in advance—"The house of Israel will not hearken unto thee;" and the reason assigned, was—"for they will not hearken unto ME: for all the house of Israel," [the professors of religion of those days] "are impudent and hard-hearted." Ezk. iii. 7. Do not be discouraged, friend McLester. Let the people have no excuse for rejecting light, by saying, it has never been among us. We would be glad if some "living voice" could speak to them; but for the lack of that, give them *printed* testimony: some will read and understand; and if others are "*wasp*ish" they can but burn these missionaries, and we can easily raise up others to fill their places.

"OUR TABERNACLE," ETC.

We have seen and read much on 2 Corth. 5: 1–8; and much, too, which seems to us far-fetched and fanciful about the "tabernacle," &c. The following by Rev. J. PANTON HAM, of England, is the most rational, and we think the most scriptural exposition of the text we have seen. Let it be read with care, and we are sure it cannot be so read without profit.

The following is another passage in the writings of Paul, upon which very considerable stress is laid by the advocates of the popular theory. "Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body and to be present with the Lord."* It is readily allowed that this passage seems to teach the doctrine of the soul's separate state, and immediate felicity in that state. But this *apparent* instruction is to be attributed to the fact that such doctrines are so generally taught and accredited. Holding the traditional belief that the soul of man is his personality, and is capable of existing, independently of the body, it is natural to put such a construction upon this text as that which commonly obtains. But I cannot think that the believers in Corinth, who had read and understood the Apostle's first epistle, could have so interpreted his meaning. Such an interpretation would have been in direct contradiction to the very clear and cogent reasoning contained in the 15th chapter of their first epistle. Let the text under consideration be taken, not as is generally the practice, *apart from*, but in connection with its context. The chapter contains, in its first half, a profession of the believer's faith in his survivance of his mortality. The imagery—for the language is obviously figurative—is that of an "earthly house of this tabernacle," which is condemned to be "dissolved," and which was the Apostle's appropriate image to describe the mortality of the creature man. *Man*, the one compound being, is compared to an "earthly house" or "tabernacle," which will be "dissolved." Nothing is here said nor implied about an *immortal*, and essentially *permanent* part of man, which, in its own nature, is independent of this general and complete dissolution, which is most unaccountable, as on the popular supposition this immortal part is the human personality. The believer is here taught that *he himself*, in his one totality, not a part of himself, must be "dissolved." But he knows that if like an "earthly house," he must crumble in dissolution, he will be restored again in the beauty and durability of a "building of God, a house not made with hands," and which is impressed with the mortality of its builder; but one that is "eternal in the heavens." Here the two states of the believer's existence are described by an "earthly house" or "tabernacle," which must dissolve, and "a building of God, a *house eternal*, in the heavens." Paul is undoubtedly speaking of the two bodies to which he alludes in the 15th Chapter of his first epistle—"there is a *natural body*, and there is a *spiritual body*;" and hence he says, in the second verse, "for in this we groan, earnestly desiring to be clothed upon with our house, which is from heaven. For we that are in this tabernacle—[dwelling as mortal creatures]—do groan, being burdened, not for that we would be unclothed—[we desire not to die]—but clothed upon—[with our eternal house from heaven]—that *mortality* may be swallowed up of *life*." "Therefore, we are always confident;" for we know that if, on the one hand, as mortal beings we must dissolve in death,—on the other hand, as beings upon whom God has conferred for Christ's sake and through him, the gift of immortality, we shall, when we are raised from the dead and receive our spiritual natures, live again as immortal beings. ~~"eternal in the heavens."~~ "We are always confident" of this, and know "that whilst we are at home in the body"—whilst, that is, we are existing as earthly tabernacles, mortal and perishable, "we are absent from the Lord," with whom we cannot be until we have put off our mortality, and assume our immortality; which will be when we are raised from the dead in our "spiritual body"—our "building of God"—our ~~"house" which is "eternal in the heavens."~~ "We are confident," I say, of so glorious a re-creation in Christ Jesus awaiting us; and are, therefore, "willing rather to be absent from the body," that is, from our "natural body"—our present mortal and corruptible nature which separates us from the Lord—and to be possessed of our "spiritual body," our new incorruptible nature, in order "that we may be present with the Lord," which cannot be until the resurrection, when "mortality shall be swallowed up of life."

The Apostle desired to "be" present with the Lord, not as a disembodied soul, for he says, *not* for that we would be *unclothed*; and hence, in harmony with this desire, he says, "in this we

* 2 Corinth. v. 6—8.

groan, earnestly, desiring to be clothed upon with our house which is from heaven;" and, therefore, since this "clothing upon" or re-creation of the human nature cannot take place until the resurrection, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality,"—his desire to "be absent from the body and to be present with the Lord" cannot be gratified, and he evidently did not expect it from his reasoning, until the dead in Christ shall rise.

So far then from inculcating the doctrine, that at death the *soul* of the believer is present with the Lord, this text forms part of an important passage in the Apostle's writings in which he exhibits an utter disregard of such a doctrine, and declares that his own earnest longing was for the day of resurrection; when, being "absent from the body,"—having, that is, parted for ever with his mortality, he should possess his new immortal nature, in which he should behold and be for ever "present with the Lord."

I leave then the teacher of the popular doctrine to explain this remarkable fact, that here, as in the two places which we have previously considered, the Apostle Paul says nothing of the blissful interval between death and resurrection—expresses no desire in reference to this interval; but as if impatient of it, he groans and earnestly desires to be "clothed upon" with his "house not made with hands, eternal in the heavens." The conclusion is unavoidable, that the Apostle Paul knew of no such state of intermediate blessedness for the soul; the consummation of his wishes is thus expressed—"if by any means I might attain unto the resurrection of the dead." Philip. iii. 11.

Some, in their determination not to yield this, the citadel of their favorite dogma, endeavor to make something plausible of it by what is termed riding a metaphor to death. The figurative expressions, "clothed upon," and "at home in," and "absent from the body," it is alleged, must signify *something distinct* from the *clothing* and the body. *That* which is "clothed upon," and which is "at home in or absent from the body," is the immortal soul. Now, this looks very specious; but admit it for the sake of argument, and it is obvious what a strange and unmeaning confusion of language the whole of this part of the chapter exhibits. Paul sets out with expressing the strong confidence which he and believers generally had in their triumph over mortality when they should receive their "building of God,"—their "spiritual body," which he had shown in his first epistle, will be bestowed at the resurrection." Groaning under the burden of a present mortality, he earnestly desires that the time may soon arrive when, possessed of his "spiritual body," "mortality shall be swallowed up of life." Until this clothing upon,—that is, until the resurrection,—it is obvious that mortality reigns,—it is not "swallowed up of life." But how does this instruction of Paul's agree with the popular belief that the immortal soul at death escapes from its prison-house of clay, and that at this moment—

"There is a land of pure delight,
Where saints immortal reign?"

The Apostle is evidently at variance with the modern theology on this point, when he teaches that not until we are "created in Christ Jesus"—invested with our "spiritual body"—"clothed upon" by our "building of God"—the grand result is accomplished, mortality is swallowed up of life.

Besides, on the supposition that the being "absent from the body" and "present with the Lord," refers to the immortal soul leaving its corporeal abode and ascending to God, how, I ask, does this statement follow as an inference from what the Apostle had been previously discoursing upon? Why does he preface it by a term which shows that it stands connected with the foregoing observations as a consequence, and say—"*Therefore*, we are always confident," &c.? The substance of Paul's statement is that he earnestly desired the arrival of resurrection, that he might be possessed of his spiritual and immortal nature. What logical connection is there between this emphatic desire, and the statement that, when he died, his disembodied soul ascended to the presence of God? According to the exposition given above, the connection is obvious and natural; but such an exposition of the passage, the only possible one as it appears to me, gives a most decided contradiction to the doctrine which is so fondly and furtively reared upon it.

But further, if we are to understand that apparent something which is clothed upon to be the spiritual nature or soul, then the Apostle plainly avows that he had no desire for this intermediate state; for he says, "*Not* for that we would be *unclothed*." Even with this gloss his longing is for the "redemption of the body" at resurrection. Let it be noted, that, according to this exposition, Paul does not pass over in silence the popular notion of an intermediate state of bliss, as in the true exposition of the passage as given above; he is made to affirm that he would rather not participate in it; he does not desire disembodied bliss—"Not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Once more, if it be affirmed that the imagery of being "clothed upon" represents the popular notion of the soul as something within which is "clothed upon" with its "earthly house" or "building of God," then consistency demands that the doctrine of the soul's incorruptibility and immortality be forthwith discarded from the orthodox belief; for it is written—"*This corruptible* must *put on* incorruption, and this mortal must put on immortality." (1 Cor. xv.) This something within—*the soul*—must *put on incorruption and immortality*, and is *itself* called "*this corruptible*, and *this mortal*." "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written—Death is swallowed up in victory."

The attempt to evade the proper meaning of the Apostle's language does but involve the disconcerted polemic in greater perplexities, and in the end lead to his being entangled and taken in his own net. Candor must compel the acknowledgement that the very prevalent custom of quot-

ing this text of Paul's for the purpose of teaching that he expected to be with Christ immediately at death, is most unwarrantable; a very gross and mischievous perversion of his meaning.

OBITUARY.

The melancholy intelligence has just reached us, that our amiable and much-loved sister in Christ, Mrs. SUSAN DILLWYN CONNER, late consort of Commodore Conner, died at Cintra, Torquay, England, on Sunday morning, November 30th, 1856.

This afflicting news reached us by the *Torquay Directory*, an English paper, and by a letter from her friend Mrs. READ, of Philadelphia.

Mrs. Conner's health was seriously impaired, and her feeble constitution received a severe shock last spring, at the death of her honored husband, from the effects of which she never recovered. During the summer she embarked for England, with her family, hoping that a voyage to Europe would be a means of reviving her exhausted energies. But she became weaker gradually, till the last Sunday morning in November, when she sweetly sank, without one struggle, to "sleep in Jesus, in hope of eternal life, which God, that can not lie, promised before the world began *unto our glory!*"

Many are the tears of Christian affection that will spring spontaneously, and flow freely, in memory of her cherished name. But it is not the purpose of this notice to go beyond a brief statement of facts.

She possessed, in a high degree, that "ornament of a meek and quiet spirit, which is, in the sight of God, of great price." Her last days were most peaceful, in sweet accord with her habitual trust in Jesus, during the many years of her unobtrusive, but exemplary and useful life. Nothing, but the grace of God, can fill the void now made in her family, and a large circle of Christian friends. O Lord, endue us more plentifully with thy heavenly grace, that when thou shalt "gather thy *jewels*," we may be "counted worthy to obtain that world, and the resurrection from the dead"—"to bear *the image of the heavenly*, the Lord from heaven."

The soul *fills* at the mere mention of such a destiny, the spirit *thrills* at the thought of meeting all the excellent and the amiable, and the wise and the worthy, enrobed in glory that will befit "the bride, the brethren," of "the King of kings," in the land of eternal life, the world restored!

Our lamented sister cherished, above her life, *this hope*, "the *blessed hope*, the appearing of the glory of the great God, and our Saviour Jesus Christ." To her it seemed an impending event, for which she needed to be habitually "ready," to pass from "mortal to immortality, and so be ever with the Lord."

> "O glorious hour, O blessed abode,
> We shall be near and like our God!
> And flesh and sense no more control
> The sacred pleasures of the soul."

J. B. COOK.

REMARKS BY THE EDITOR.—We visited Mrs. CONNER a few days before she sailed for Europe. It was a painful pleasure. But a few months previous her husband had died; and she, feeble, as she had been for years, with two young sons before her, and about to go out from her home in Philadelphia, where she was known only to be beloved, to float upon the sea to a foreign land, seeking health, but not knowing if she would ever return; we gazed upon her with sympathy, and bade her farewell, well assured that probably we should meet no more till the last trump, but consoled with the thought, that her truly meek and lowly mind rested on Christ as her Life-Giver and Lord. We doubt if we have ever seen one so exalted in the world, by her position in society, that was so perfectly child-like. The things of God and His Christ, and of Life Eternal, were those on which first of all and most of all she delighted to dwell. Truly she was a burning and shining light. But she "sleeps in Jesus:" blessed sleep. Soon will she wake to sleep no more; but eternally to magnify that grace which brought her to "glory, honor, immortality, eternal life." She was a subscriber to the EXAMINER nearly from its commencement to the close of her life.

H. L. HASTINGS has removed from Peace Dale, R. I., to *Rochester*, N. Y., where all letters and orders for books, &c., for him, should hereafter be addressed. He may be found at Room 49, Arcade Gallery.

BOOKS.—On all books and pamphlets, sent by mail, the postage has to be *pre-paid*, according to the new Post Office law.

Any of the following works will be sent to any distance, within 3000 miles, for the amount of the price named.

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GEO. STORRS, EDITOR AND PROPRIETOR.

THE NATURE OF MESSIAH'S KINGDOM.

BY GEORGE DUKE OF MANCHESTER.

In this chapter I purpose examining the account of the transfiguration, and the circumstances which led to it, at some length, hoping to show that the express object of that vision was to correct the views of the disciples, with regard to the nature of Messiah's kingdom; and if we believe that our Lord succeeded, it will follow that thenceforth the apostles understood the *nature* of the kingdom, though they still remained in ignorance as to the *time* of its appearance.

Towards understanding the connexion of this most important passage, it appears necessary to bear in mind three prominent features: 1. The confession that Jesus is the Anointed. 2. The promise of Messiah concerning Hades. 3. The opposite principles displayed in Peter's conduct.

The first is the remote cause of the transfiguration. The second is the occasion of Peter's misunderstanding respecting Christ's death. The third elicits the declaration of its being necessary that a (spiritual) man should renounce his (carnal) self.

The mission of the twelve, with authority over all devils, &c., seems to have raised a general belief that Jesus was connected with Messiah's kingdom; for all supposed Him to be one raised from the dead, though none conjectured that the lowly Nazarene could himself be "the King of glory."

The different ideas of the people were probably in consequence of their various traditions. They might have supposed Him to be John the Baptist, in consequence of their notion that martyrs were to rise first. "The King of the world shall raise us up, who have died for his laws, unto everlasting life." 2 Mac. vii. 9. Or perhaps this notion might have arisen solely with the conscience-stricken Herod.

Some might have supposed Him Elias, from the prophecy, Mal. iv. 5.

Others might have considered Him to be Jeremiah, because the Jews thought that He was that "prophet" mentioned in Deut. xviii. 15, whom the Lord would raise up, (*i. e.*, from the dead); or "one of the old prophets;" "That is," says Gill, "one of the former prophets." The Jews (probably from Zec. vii. 7) distinguished the prophets into *former* and *latter*. In the Talmud it is asked, "Who are the former prophets? Says R. Huna, They are David, Samuel, Solomon, &c."

Our Lord next asks, what opinion his own disciples had formed. To us it may seem strange that such an inquiry should have been necessary; but Jesus, before this, appears to have declared to but one, "and she was a Samaritan," that He was the Christ. Simeon learned it by special revelation; the devils who knew it were rebuked for declaring it; even the Baptist, when assured from heaven that Jesus was the Lamb of God, yet could not see that He was "the coming One." The apostles at first thought He was the Christ; yet it might not be altogether unnecessary to see whether "hope deferred" had clouded their faith upon this point.

We come now to Peter's declaration—"Thou art the Anointed, the Son of the living God;" a short confession, but containing a summary of our faith, in the nature of God, and in the person and office of Jesus. How much Peter intended at that time to convey by these words may be doubtful.

It is commonly supposed that anointing was necessary for initiation into either the prophetical, priestly, or kingly office, and that therefore the designation "Christ" applied to one of these offices as much as to another; yet for the prophetical office, it was not ordinarily the custom of the Jews to anoint. The gift of the Spirit necessary to fit for the prophetical office, was the real anointing, of which the unction was but the type—hence we find that "The prophet" is expressly distinguished from "The Christ;" nor by Peter's subsequent language does he appear to have been contemplating the priestly office; the kingly office was that which was uppermost in his mind, and was, I apprehend, the idea universally attached to "the Christ" by the Jews. When the Magi inquired for the "*King* of the Jews," Herod immediately demanded "where the *Christ* should be born?" And the Jews replied by showing whence the *Ruler* in Israel should come forth; so that King, Christ, and Ruler were used as synonymes. Thus Peter, when speaking of the kingly office, says, God promised David to raise up the *Christ* to sit upon his throne; but speaking of the prophet, he does not say "the Christ," but "Jesus." That this was Peter's meaning in his confession appears from its being allusive to the second Psalm. "Yet have I anointed my King upon the holy hill of Zion. I will declare the decree: Jehovah hath said unto me, Thou art my Son" In the confession, "Thou art the Anointed," corresponds with "Yet have I anointed my King," as "the Son" refers to "Thou art my Son;" and

the title, "living God," answers to its being the declaration of "Jehovah," the self-existent. Upon this:

"Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed [it] unto thee, but my Father which is in heaven."

By saying that flesh and blood had not revealed it, our Lord, I apprehend, implied that there was nothing in his outward appearance to denote that He was God's King. It is very similar to the answer which He made to the inquiry of John. Having recapitulated the miracles which He had wrought, as manifest signs of his being "the coming One," he adds, "And blessed is he whosoever shall not be scandalized at me." Being "without form or comeliness," He "was despised and rejected of men."

"And I say unto thee, that thou art Peter, and upon this Rock will I build my Church, and the gates of Hades shall not prevail against it."

That Christ personal, whom Peter confessed, is the essential foundation, as also that Peter's confession is the doctrinal foundation of the Church, is undoubted: yet in this passage the Rock seems to denote the ministerial foundation which Christ the Master-builder would use. What follows appears explanatory, the Church should not enter Hades, but should enter the kingdom of heaven. And Peter did in fact use the keys, being the first to open the door both to the Jews and to the Gentiles; in the latter instance it was very marked. The angel saying to Cornelius: "Call for one Simon, whose surname is *Peter*, *he* shall tell thee what thou oughtest to do."

The gates of Hades, which Messiah promises shall not prevail against his Church, according to Grotius, "is not used to express the power of schism, sin, or Satan, but the state of the dead, the place or receptacle of the dead, into which souls departed enter."

Jesus, however, having said that the gates of Hades should not prevail against his Church, Peter apparently understood that *death would not prevail;* and little did he imagine that the Christ, whom they had heard out of their law should abide forever, would prevail over Hades by going down to those regions: nor was that which follows likely to alter his views. "And I will give unto thee the keys of the kingdom of heaven." * *

"The kingdom of the heavens" is the same as "the kingdom of God," "the heavens" being an expression for the Deity; as "they set their mouths against the heavens," and "the Heavens do rule," which is explained by our Lord when He says, "He that shall swear by the heavens sweareth by the throne of God, and Him that sitteth thereon."

The expression, "kingdom of the heavens," originated probably with the declaration that "the God of heaven" would "set up a kingdom." This kingdom was to have two forms; the first, as seen in the vision, was that of a stone, then subsequently as a mountain, filling the whole earth; which latter will be when the stone shall have destroyed all rule, and all authority, and all power. The distinction between these two forms is observable in this discourse, as also in other parts of the New Testament. The process of severing the stone from the mountain is carrying on, I conceive, during the whole of the present dispensation, and is answerable to that which is commonly called the kingdom of grace, while the kingdom of the mountain corresponds with the reign of glory. Peter, probably, at this time knew nothing of the former, and had very dark views of the latter.

"And whatsoever thou shalt bind on earth," or on the land, &c.

To bind or to loose, in the common language of the Jews, signifies to prohibit or permit, and Lightfoot remarks on this passage, 1. That it is spoken of things, not of persons. 2. That it is used in doctrine and in judgments concerning things allowed or not allowed in the law. 3. That "to bind" is the same with "to forbid" or declare forbidden. 4. And lastly, that it here applies to the use or rejection of Mosaic rites and judgments.*

"Then charged he his disciples that they should tell no man that he was [Jesus] the Christ."

It is commonly fancied that our Lord, during the days of his flesh, while he was "a minister of the circumcision," wished to lead the Jews into the belief of his being the Christ. I think He rather sought to bring their minds to such a state as that, *after* his resurrection, they might believe Him to be the Messiah; for it was in the resurrection state that He was to fulfill all his offices; the Christ was to be *raised up* to sit on David's throne, &c.: had the Jews been led to discern Jesus as the Messiah, without comprehending the necessity of his death and resurrection, it would only, in the first instance, have confirmed their carnal notions of his kingdom; and, in the next place, the event of his death would have blasted their hopes and made it more difficult for them to believe the testimony of the apostles as to the fact of his resurrection. This seems to account for the Lord taking this particular occasion of announcing his death to his disciples.

"From that time forth began Jesus to show unto his disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

Our Lord having now plainly intimated to his disciples that his death was in accordance with the *revealed* purpose of God, their silence with regard to his Messiahship was strictly enjoined, lest, had the princes of this world known, they would not have crucified the Lord of Glory: yet, though the people were not to know, chosen witnesses were to testify that He was the "man approved of God," who should suffer, and then be raised from the dead.

"And He spake that saying openly."

So our translation has it, implying an opposition between keeping secret the fact that He was the Messiah, and publicly declaring that He, a son

* In Acts xv. we have an example of apostolic binding and loosing; the authority, however, was not confined to Peter, on the contrary, the apostolic decision was expressed by James.

of man, should suffer death, at the same time not giving any but the apostles to understand that He, "the Son of man," was also the Messiah. But whether the people heard this is doubtful, for it is subsequently said, that He "called the people unto Him with his disciples." Hence Campbell's translation carries the sense otherwise, and connects it with Peter's rebuke: "This he spake so plainly, that Peter, taking him aside, reproved him:" which rendering appears supported by the fact that this was the first plain intimation of his death. Following, then, the rendering of Campbell, we may infer that the apostles had some surmises of his sufferings from the hints which our Lord had given; but that now He spake so plainly that Peter could not help observing the tendency of the expression.

"Saying, Be propitious to thee, Lord; this shall not be unto thee."

This, I think, is properly rendered by Gill "be propitious," there being, if I mistake not, a relation between this remark of Peter and our Lord's observation respecting the *ransom* for the soul: "If God be propitious to me, where will you find the ransom for your soul? If God be propitious to me, how is the promise respecting Hades to be accomplished?"

Many may perhaps be surprised at Peter's conduct; but we should bear in mind:

That Peter had just confessed Jesus to be the Messiah, for which our Lord had highly commended him. Now it clearly appeared from the law that Christ should abide forever, and that of his kingdom there should be no end.

Again, the Lord had just promised that the gates of Hades should not prevail against his Church. * * *

If, in connection with these considerations, we bear in mind how very near presumptuous confidence is to a bold confession of faith; and, again, that this wily suggestion of Satan was veiled with the appearance of strong affection: considering all these, we cannot be surprised that Peter, presuming upon the knowledge which he had displayed, should now, without "knowing the mind of Jehovah," attempt to be his counsellor.

"But when He had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan."

Peter made his suggestion privately, but the Lord rebuked him openly; either rebuking the devil directly in his instrument, or rather, as Gill suggests, "This word Satan is used by the Jews to signify the vitiosity and corruption of nature," which meaning is countenanced by our Lord adding that Peter savored of the things that be of *men;* and He thereby takes occasion, from the manifestation of such opposite principles in Peter, to urge the necessity of a spiritual man renouncing his carnal self.

"Thou art an offence unto me," or "my hindrance." Peter was Christ's hindrance because he savored not the things that be of God. Christ came to do the will of Him who sent Him; that was his delight even though it led to suffering; but by these suggestions Peter would hinder Him. "For thou savorest not the things that be of God, but those that be of men."

The truth that Jesus is the Messiah, was revealed from heaven; but that ray of divine light was refracted in passing through the denser medium of Peter's fleshly mind: he saw not the glory of Messiah's kingdom through the humiliation, but brought down the nature of the kingdom to his inclinations and to present appearances. "The things that be of God,"—his glory, his will, and purposes in the sufferings of Messiah, are, to the wisdom of man, folly; hard sayings to his self-indulgence, and shame to his views of worldly glory. The carnal man "savors," or "minds," earthly things; the spiritual man should "savor," or "set his affections on," things above.

"And when He had called the people with his disciples, He said to [them] all, if any man will come after me, let him renounce himself, and take up his cross daily and follow me."

As Peter appears to have grounded his supposition that Jesus should not suffer and die, upon the fact of his being God's anointed king, the tendency of our Lord's reply must have been to correct Peter's views of the kingdom; yet, at the same time the answer is so couched as not to give the people reason to suppose that Jesus was the Messiah. If Peter wished to follow Jesus, believing him to be God's anointed king, he must not in so doing seek to gratify the old man; or if any of the people were willing to follow Jesus merely as a teacher sent from God, still the spirit in which they should follow must be the same.

I think we are here called upon not to "deny" but to "renounce" ourselves. Many understand self-denial to be using the things of this life moderately,—a truth elsewhere expressed, but I think not asserted in this passage. To "renounce" forces us to understand two principles: he, the spiritual man, must renounce himself the carnal man; and thus is introduced the double allusion to the word "soul" or "life" which follows.

The self-renunciation to which our Lord here refers may be: Self-indulgence—"Be propitious unto thee." Carnal wisdom—"This shall not be unto thee." As yet the cross was folly.

But chiefly self-dependence and self-righteousness, because it is mentioned by our Lord, in consequence of Peter's not seeing the necessity of Christ's death. "Renounce thyself," says Salvian, "that Christ may receive thee; thou canst not by any of thy endeavors save thyself, *that* Christ alone can do: if thou wilt be sure of salvation, rely on Christ for it, not on thyself or any creature."

The second lesson which a disciple must learn, is to take up his cross daily. It is commonly said that affliction, or persecution, is the cross of Christ; it cannot, however, be affliction, for afflictions befal all men, but bearing the cross is proper and peculiar to him who will be a follower of Jesus.

Nor can persecution be intended, for if that were the cross, then must the Church be always in persecution, because taking up and bearing the cross is the disciple's daily exercise.

We are, moreover, warranted to flee from per-

secutions; but "taking up" denotes an action, and not simply passive suffering. This daily crucifixion is of *the self that is renounced*, the old man which is corrupt, and which will remain so until sown in dishonor.

The idea conveyed by this expression, previously to the crucifixion of our Lord, must have been in accordance with what is said in Scripture respecting the hanging on a tree; as also with the fact of its being the punishment of malefactors, used by those who then had the Jews in subjection. And, to "take up" this, implies, as I have said, an act of one's own—a voluntary acknowledgment, therefore, of being under the curse, outcasts by man, and under the oppressive authority of those called benefactors. What a complete crucifixion of the natural man, the daily realization of this truth would produce! How opposed this must have been to that expectation of the dominion of the world, for which Peter, by his confession, implied that he looked. How painful to be called to follow Christ in that very thing which Peter strove to put our Lord off from suffering.

The opposition of the passage seems to fix the same sense: "taking up one's cross," is opposed to "saving one's life" or soul, or being, as I suppose, one's own saviour; and "not taking up the cross," is being ashamed of Jesus.

In the taking up of the cross there was also to be a following of Jesus. Now, in his crucifixion, there was the endurance of the curse of the law; and we should arm ourselves with the same mind. I, therefore, look at this expression as referring to the necessity of a man being brought to confess his utter inability to save himself, and to acknowledge his being exposed to the curse of the law, and, therefore, the necessity of a ransom for the soul; and, hence the need of the sufferings and death of Messiah, which, in the preceding context, Jesus had announced.

How revolting this declaration must have been to the views of Peter and the rest of the apostles! They expected an endless life, the Lord speaks of a violent death; they expected the nation to be freed from the Roman yoke, the Lord speaks of the shame and suffering of a Roman punishment; they expected the dominion of the world, the Lord calls for the renunciation even of self!

"For whosoever would save his life shall lose it, but whosoever would lose his life for my sake ["and the Gospel's," *Mark* viii. 35,] shall find it. For what would it profit a man, if he should gain the whole world and lose his own soul? or, what shall a man give for the redemption of his soul?"

"Whosoever would save his life," seems to be in opposition to a man's not "renouncing himself;" and, "whosoever would lose his life" appears answerable to "taking up his cross." I, therefore, understand it to imply, that whosoever will be his own saviour will lose his soul; but whosoever reckons himself dead indeed unto sin, and renounces the old man—which renunciation includes his having the sentence of death in himself, the crucifixion of the affections and lusts of the old man, the abandonment of all self-confidence, and the willingness to be accounted a malefactor, and to suffer death as such, for the sake of Jesus, he shall find eternal life, and salvation to his soul.

The gaining of the world, I understand to intend the *dominion* of the world, for which Peter, as the follower of Messiah, was looking.

I conceive that our Lord, when saying "What shall a man give for the redemption of his soul?" alludes to, and unfolds the dark saying of Psalm xlix. 7, 8, where the same word occurs in the Septuagint.

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed,"—"when he shall come in his own glory,"—"when He cometh in the glory of his Father with the holy angels."

This, I conceive, refers to being ashamed of Jesus as a ransom—ashamed of "a crucified Christ," which was to the Jews a stumbling-block. Our Lord next assigns the reason why he will be ashamed of those who have not a ransom for their souls, because, when He shall appear in his kingdom, He will come to judgment. "For the Son of man shall come in the glory of his Father with his angels, and then shall he recompense every man according to his work." And whosoever has not a ransom for his soul, instead of reigning with Christ, will be condemned by Him.

Then, in order to raise the disciples' views, and to give them correct notions of the nature of his glorious and spiritual kingdom, the Lord promises—"Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom;" or, "till they have seen the kingdom of God come with power."

Some would refer this declaration to the destruction of Jerusalem, and suppose that the promise was fulfilled by St. John's surviving that event; but, besides the objection that this interpretation destroys all the connexion, surely there is something very forced in saying, that one individual, hearing of the destruction of Jerusalem by the heathen, could be the fulfilment of the promise, that some should see the Son of man coming in his kingdom. For *some* we should read *one*; for *seeing*, *hearing*; for the coming of the Son of man, the abolition of the Jewish economy; for the kingdom of God the army of the unbelieving. Appearing, therefore, as contrary to the letter of the passage, as it does to the context, we may expect it to be contrary to the judgment of the best interpreters, including even the greatest opponents to the doctrine of the Messiah's kingdom.

"He comforteth them by promising to shew his kingdom, so as that they might see it with their eyes; and this He doth six days after, taking into the mountain Peter, James, and John, and there shewing them the glory of his kingdom, as much as it was possible for them in this life to see." Mayer adds, that Chrysostom's "is the generally received interpretation, and most sound."—*Chrysostom in Mayer.*

"That which was here promised, was fulfilled in the three disciples which were taken up into the mount, and saw his transfiguration."—*Remigius.*

"The promise that some of his apostles should see his glory, and have a taste of the glory of the elect, ere long, He performs within six days."* Ward quotes this from Aretius approvingly.—*Aretius in Ward.*

"All three of the evangelists accord in the *terminus à quo*, that was immediately after those words, 'There be some of them that stand here which shall not taste of death, till they have seen the Son of man come in his kingdom:' wherein, one thinks, the act comments upon the words. Peter, James, and John, were these 'some:' they tasted not of death till they saw this heavenly image of the royalty of Christ glorified."—*Bishop Hall.*

"Christ had said that the Son of man should shortly come in his kingdom, with which promise all the three evangelists industriously connect this story; as if Christ's transfiguration were intended as a specimen and an earnest of the kingdom of Christ, and of that light and love of his which therein appears to his select and sanctified ones. Peter speaks of this as 'the power and coming of our Lord Jesus,' because it was an emanation of his power, and a previous notice of his coming."—*M. Henry.*

Let us proceed to consider the brilliant vision, "that by this momentary glory we may judge of the eternal." The interval of six days between the announcement and accomplishment is supposed by some to be not without a mystery: "God teacheth both by words and acts," says Hilary, "that after six ages of the world should be Christ's appearance and our transfiguration with Him." "He did worthily appear in this glory after six days, because that after six ages from the creation the resurrection shall be, at which time He will appear in his glory."—*Rabanus Maurus in Mayer.*

He took with him the first three of the worthies of the son of David, who had previously beheld a display of the resurrection power, and who were afterwards to witness the agony. The sons of thunder were so taken with the scene, that they coveted the places in which they saw Moses and Elias. The effect upon Peter we must consider when examining the following context:—

They went up "into a high mountain," subsequently, and probably from this occurrence, called "the holy mount," "apart by themselves," the season being night, and the place solitary, in order that no man might see the vision, as no one was to know it until after the resurrection.

"And as he prayed, the fashion of his countenance was altered," "and he was transfigured before them."

The profane poets had strange stories of the *metamorphoses* of their gods, to which some think that St. Peter alluded when he said, "We have not followed cunningly devised fables."

"His face shone as the sun, and his raiment became white as the light, of a dazzling whiteness, glittering and like snow, of such a whiteness as no fuller on earth could imitate."

The Lord "decking himself with light, as with a garment," thus fulfilled his promise, that some should see the kingdom of God come with power," or "the Son of man coming in his kingdom." And from this appearance of the Lord we learn what will be the condition of all the saints; for the Saviour "will change our bodies of humiliation, that they may be fashioned like unto his body of glory;" and, "as we have borne the image of the earthly, we shall also bear the image of the heavenly" [man]; instead of an animal body of weakness and dishonor, we shall have a spiritual body of power and glory. This accords with Daniel's declaration—"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." When the Son shall have gathered out of his kingdom all things that offend, "then shall the righteous shine forth as the sun in the kingdom of their Father," for "they that love Jehovah shall be as the sun when he goeth forth in his might;" this is what the apostle calls "the manifestation of the sons of God."

"And behold there talked with him two men, which were Moses and Elias, who appeared in glory."

The Son of man did not promise that he should be seen coming *to* his kingdom, but "*in* his kingdom." He promised to shew the manner in which the Lord our God will come and all his saints with him. * * * "We shall not all sleep, but we shall all be changed." This was a mystery, a hidden truth until revealed by the apostle to the Corinthians; nevertheless I believe it was this truth which was intimated by the appearing of Moses and Elias. They were the representatives of the whole church. * * *

"And they were talking with Jesus." "And spake of his departure, which he should accomplish at Jerusalem."

"A strange opportunity," says Bishop Hall, "in his highest exaltation, to speak of his sufferings!" But perhaps his *Exodus* refers to his ascension when he entered into his glory.

"Now Peter, and those that were with him, were overpowered with sleep; but when they awoke, they saw his glory, and the two men that stood with him; and as they [i. e. the two men] were removing from Jesus, Peter said to him, Master, it is good for us to stay here; let us make three tabernacles, one for thee, one for Moses, and one for Elias," "for he wist not what to say, for they were sore afraid."

The evangelist seems to intimate that this proposal of Peter was not according to reason. The feast of tabernacles was probably now at hand, and Peter's proposition might refer to the tradition of the Jews, that Messiah would appear at the feast of tabernacles. St. John says "The Word . . . tabernacled among us, and we beheld his glory;" which corresponds remarkably with the

* There is a difference between two of the Gospels, which would be a discrepancy, did we not preserve the relation between the day of this conversation and the day of the transfiguration. Matthew says, "after six days;" Luke says, "about eight days after." This is reconciled by one account being exclusive, and the other inclusive, of both the day of the conversation and the day of the transfiguration.

evangelist's declaration, "They [John, and the other two] beheld his glory;" perhaps, therefore, Jesus having tabernacled among us, is not to be extended to the whole time that he was in his "earthly tabernacle;" at any rate, John probably had special reference to his tabernacle of glory, or to that visional anticipation of the period when "the tabernacle of God shall be with men." In this I am confirmed by comparing John i. 14 and Exodus xxiv. 15, 16, "A cloud covered the mount, and the glory of Jehovah (a title of Christ, Isa. iii. 8; xi. 5; Ezek. x. 4, with Heb. i. 3,) tabernacled upon Mount Sinai," &c. with what follows in this passage.

"While he yet spake, behold a bright cloud overshadowed them." The bright and glorious cloud is styled by Peter "the excellent glory," from which the voice of the Father came; this symbol always betokened the presence of Jehovah. And when the true tabernacle of God shall be with men, then again "Jehovah will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day and the shining of a flaming fire by night; for over all, the Glory shall be for a defence, which shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge and for a covert from storm and rain." Why should Peter think of imitating the ceremonies of the feast of tabernacles, which was but a type of the glorious defence?

"And [the disciples] feared when those men entered the cloud." It was death to any one in mortal flesh to enter into the Divine presence; the disciples were conscious that this was "the excellent glory;" and no wonder that they felt a holy awe when they saw Moses, who had before exceedingly feared and quaked at the sight of the burning mount, now going into the very presence of "God the judge of all." What an elevating view does this give of the exalted state of Christ's co-heirs in the kingdom! "Blessed are the pure in heart, for they shall see God." "He that sitteth upon the throne shall tabernacle over them."

"And behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."

Peter had, just a week before, confessed that Jesus was the Son of God. Why, then, this testimony from the Father? By God thus declaring his approval of him, Christ received from the Father "honor and glory." Now, we must bear in mind, that the original cause of this vision was our Lord's announcement of the sufferings which he was to endure, and the offence which Peter took at that declaration. We find a similar expression in Isaiah xlii. 21, "Jehovah is well pleased for his righteousness' sake: he will magnify the law and make it honorable." It was by Christ being "made sin for us" that the law was magnified, and it is that with which Jehovah was so well pleased; "therefore doth my Father love me, because I lay down my life." I understand a similar connexion here; the Lord had, for the first time, distinctly declared his sufferings, and the apostles were offended; but, in this vision, which was to correct their views, God declares himself well pleased, and cautions the disciples not to cavil, but to hear.

"And when the disciples heard [it] they fell on their face, and were sore afraid. And Jesus came and touched them and said 'Arise, and be not afraid.'"

Their fear, I apprehend, was at hearing the voice of God; a terror which has been felt ever since the fall; much more must this have been the case when the voice implied a reproof of the hesitation with which Christ's annunciations had been received. But the sweet declaration which they are called to hear from the lips of a mediator is, "Arise, be not afraid."

"And, as they came down from the mountain, Jesus charged them, saying—'Tell the vision to no man, until the Son of man be risen again from the dead.' And they kept [it] close, and told no man in those days any of those things which they had seen."

The promise concerning the Christ was, that he should be raised from the dead, to sit upon David's throne. There was the same promise respecting the Prophet whom they were to hear as the founder of a new mode of worship. This vision was granted beforehand, in order to give the apostles correct views of the kingdom, and to fit them for preaching it, which involved the necessity of their having right conceptions of the Prophet whom God had promised; and probably the words from "the excellent glory" referred specially to this. "Him shall ye hear," says Moses; "Hear ye him," says God; that is as "raised up," or in the resurrection-glory. Both these points are advanced by Peter in his first and second addresses to the Jews; for the right time of urging them was after the resurrection.

I have thus gone through the whole account of the transaction, tracing the connexion, even at the hazard of appearing prolix, because I think that the most satisfactory manner of shewing the correctness of the interpretation is to exhibit a consistency of view and to point out the mutual dependence of the parts.

One important use which I intend to draw from the history is, that the apostles, by means of this vision, learned the nature of the Messiah's kingdom.

Bishop Hall observes that the disciples "were at a fault for the manner of Christ's kingdom," when they put the question to our Lord in Acts i. 6. This has often been repeated; but it appears to me a mere assumption, for which there is no warrant in the text, and, I believe, was adopted solely with the intention of getting rid of a doctrine which would otherwise be necessarily implied. This surely is a dangerous principle of interpretation, and is, if I mistake not, precisely the manner in which some Socinians interpret the noted exclamation of Thomas, in order to get rid of the doctrine of Messiah's Deity: but, of the two, I think this interpretation of Acts is more unreasonable; for, not only is it like the other, in defiance of our Lord's tacit approval, but is also of the express application which Peter subsequently made of the knowledge which he acquired at the

time of the transfiguration, and which he therefore was in possession of, when the Lord was interrogated with respect to his kingdom.

The apostle, addressing those who, together with himself, had "obtained precious faith" in the righteousness of our God and Saviour Jesus Christ—who were, therefore, members of Christ's kingdom of grace—exhorts to the exercise of various Christian virtues; "for so," says he, "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ;" which kingdom, therefore, must be that of glory. He then backs his urgent exhortation by enforcing the reality of these things: "For we did not follow cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty"—that is, of the kingly glory of Christ.

The reference to the transfiguration is evident. In the apostle's language there is a fullness, which seems to embrace the different expressions of all the evangelists. Matthew calls the transfiguration, "The Son of man coming in his kingdom;" Peter speaks of the everlasting kingdom of our Lord;" Luke says they should "see the kingdom of God;" Peter says again, they "were eye-witnesses of his majesty." But the language of Peter's son in the faith corresponds most remarkably with that of the apostle. Mark says they should "see the kingdom of God come with power;" Peter, from being an eye-witness, was able to make "known the power and coming of the Lord;" here "majesty" and "kingdom" correspond, while "power and coming" is equivalent to "coming with power." Peter, moreover, explicitly refers to this transaction, together with an express note of time, "When there came such a voice to him from the excellent glory, 'This is my beloved Son, in whom I am well pleased.'" Twice were these words uttered; once "out of the heavens," once "out of the cloud;" once when Jesus came up "from the water," once when he was "in the mount;" Peter says he refers to that time "when they were with him in the holy mount," and when the voice came from "the excellent glory." The time then when Peter acquired knowledge respecting the nature of Messiah's kingdom, was when with Christ on the mount of transfiguration.

But how did he get his information? Was it by the revelation of the Holy Spirit? No! he learned by being an eye-witness; and the force of the exhortation turns upon the certainty of the knowledge he had so acquired, that it was not a cunningly devised fable, because he was an eye-witness. Hence it follows, that from the time when he was an eye-witness of this majesty, he had such correct ideas respecting the power and coming of Jesus, as to be able, from his own knowledge, at that time, and by those means acquired, to impart to others the knowledge respecting "the power and coming of the Lord." And, it follows, that by reading the account of the transfiguration, we may also learn the nature of Messiah's kingdom.

Use the Word of God! it will build up the believer.

THE ARTICLE, by George Duke of Manchester, in this number, though long for our paper, will be found short enough for the topic, and worth an attentive perusal. The subject of "the second time" of Jesus' "appearing" is worthy of a careful study; but no person's views are to be received implicitly; yet we think it not best to be criticising every expression in an article not in harmony with our views: especially while the general character of the article is instructive and profitable. While we would not do this ourselves, we hope others will see the impropriety of our filling the EXAMINER with such criticisms. Let those who wish to speak on any topic state their views independently. It is not necessary they should call other persons by name, in doing this. These independent articles are more likely to be read without prejudice; and the object of the writer, if it can be accomplished at all, will be more likely to be attained than by a personal attack.

From J. W. Dye.

Jordan, N. Y., Jan. 26th, 1857.

Bro. Storrs:—It was a great satisfaction to receive the first number of the EXAMINER for this year—it gave some reason to hope that it would be continued: as I very much desire it should be. It seems very strange that the plain Bible truths clearly set forth, as I think they are by the EXAMINER, should have so few friends—so few that are willing to come to their support. And yet, perhaps, it is not so very strange after all.

For as the poet says—

"Broad is the road that leads to death,
"And *thousands* walk together there;
"But *wisdom* shows a narrow path,
"With *here*, and *there*, a traveler."

I think the above four lines contain as much, if not more truth than almost any other selection of no greater length that could be made from human production.

And now while many are doing something for those ministers that labor among them, in the way of *donations*, I think it would be proper and duty. and not only a duty, but a privilege, a privilege I would not willingly deny myself of, to make Bro. STORRS a donation, though it be a small one. If my circumstances were such as to admit of increasing it ten, or twenty times, I would be pleased to do it.

Enclosed are two dollars.

Yours in hope of life everlasting through Jesus, by a resurrection at the last day.

J. W. DYE.

BIBLE EXAMINER.

New York, January 15, 1857.

OUR PRESENT FAITH.

1. *We believe* in "One God the Father, of whom are all things:" 1 Corth. 8 : 6.

2. *We believe* in "One Lord Jesus Christ—the Son of the living God—by whom are all things." 1 Corth. 8 : 6, and Math. 16 : 16.

3. *We believe* "The LORD God formed *man* of the dust of the ground." Gen. 2 : 7.

4. *We believe* this *man*—thus formed—"became a living creature" by "the breath of life, breathed into his nostrils" by his CREATOR. Gen. 2 : 7.

5. *We believe* that man, thus formed, and made a living creature, is *one* being, and not two entities: and that all addresses made to him, as promises, threatenings, or encouragement, are made to him in his undivided personality as a living creature.

6. *We believe* Man was placed under law for the purpose of developing a *moral* character: which development was to decide whether his *living existence* should be perpetuated, or he should *return* to the dust from whence he came. If that development proved to be in *harmony* with his CREATOR, he was to have access to "the tree of life, and eat, and live forever:" but if it was *hostile* to the authority of his MAKER, he was "surely" to "die;" or, "return unto the ground, out of" which he was "taken." Gen. 2 : 15–17, and chap. 3 : 19–24.

7. *We believe* Man developed a moral character which unfitted him for the holy society of his MAKER, and thereby made his death *certain:* for God "cannot lie." In that death Adam returned unto the ground out of which he was taken, and is no more. The loss which Adam sustained, and which he brought on his posterity, was not the loss of a "*temporary* life:" for the very idea of such a life is, that it is to have an end. But such a life Adam had, and all his posterity have had or will have. This then was not the loss Adam met with, or entailed upon his posterity. *His* actual loss was *eternal* life: he was cut off from the tree of life "lest he should take and eat thereof and *live forever:*" Gen. 3 : 22. That same life he lost for his posterity, and entailed upon them *death*. "Sin entered into the world, and *death by sin*." Rom. 5 : 12. This eternal life Adam lost absolutely, for himself; but God provided, that while death passed over on to all Adam's posterity, by Adam's sin, it should not be irrevocable to any of them, except by their own personal rejection of His offered mercy, in which he provided for their *eternal* life in Jesus Christ, His Son: who is now in place of the tree of life to Adam's race. Any life, therefore, derived from Jesus Christ, is an eternal one. *Temporal* life is derived from Adam, and all men have it in this present state. There is not another "temporal life" beyond this; but all life after death, or by a revival from the dead is the life of Christ, or life that God hath given to us in His Son, and is *eternal*, and only that. Hence—

8. *We believe*, in the first place, Adam's *posterity* were subjected to death, "not willingly," —that is, not from their own personal act, or sin —"but by reason of Him who hath subjected the same in hope:" *i. e.*, "in hope" of a resurrection, by the second Adam; *provided* they improve their *personal* trial—under any dispensation GOD should see fit to place them—so as to develop *harmony* with their LAWGIVER and JUDGE. Such a development secures to them a re-living from the dead, and a full restoration to earth renewed and paradise recovered, including access to "the tree of life," so that *they cannot die any more:* death shall have "no more dominion over" them. See Rom. 8 : 20; Heb. 5 : 9; 2 Corth. 6 : 2; Heb. 4 : 7; 1 Corth. 9 : 24–27; Phil. 3 : 10, 11; 1 Pet. 1 : 3, 4; Dan. 7; 14, 22, 27; Rev. 2 : 7, and 22 : 2, 3, 14; also, 21 : 1–4; John 6 : 40, 51, 54; Luke 20 : 35, 36; 1 Corth. 15; Rom. 6 : 9, 23, and parallel texts.

9. *We believe* That in the natural constitution of man, there is no life principle that could cause any survivance in death, or revival from death: but that of himself all is *mortal*, corruptible and dying: hence—

10. *We believe* The Son of God—"the first born of every creature"—took on him "the likeness of sinful flesh,"—was united to the posterity of Adam, and became "the seed of the woman"—through the love of God; "that whosoever believeth in him should not perish, but have everlasting life."

11. *We believe* That all who are united to Christ by a living faith, become "partakers of the divine nature," (2 Pet. 1 : 4,) and receive of the Holy Spirit of God; (Gal. 3 : 2, 14; 4 : 6; Eph. 1 : 13; 4 : 30; 2 Corth. 1 : 22; 6 : 16; 1 Corth, 6 : 19, and parallel texts).

12. *We believe* That all those thus united to Christ, he will raise up to *life*, "at the last day;" and that they cannot die any more: death shall have no more dominion over them. See John 6 :

40, 51, 54; Lk. 20: 35, 36; Rom. 6: 8–10; 8: 11; 1 Corth. 15: 20–22, 43–57, and parallel texts. It is at this revival the saints "put on immortality and incorruptibility." See the texts just referred to, in connection with their parallels.

13. *We believe* That aside from Christ, or apart from him, death holds its "*dominion*," so that their death is eternal; and, hence, properly denominated the "second death," as it is the "eternal punishment"—"the eternal destruction" which is "the wages of sin:" see Psa. 49: 12, 14, 19, 20; Job 24: 19, 20; 14: 7–12; Isa. 26: 14, compared with verse 19; Isa. 43: 14–17; Jer. 51: 39; John 3: 36; 6: 49, 50, 53, 54; Rom. 8: 11, 13; 1 Corth. 15: 17, 18; Gal. 6: 8; 2 Pet. 2: 12.

14. *We believe* That Christ will *personally* return from heaven, at the close of this dispensation, (Acts 1: 9–11; 3: 21; 1 Thess. 1: 9, 10; 2: 19; 4: 16; Phil. 3: 20, 21; 1 Pet. 1: 7, 13; 1 John 3: 2). That, then, he will restore to life the saints that sleep in the dust of the earth, and change those who are alive; and that both will be made immortal and incorruptible, and be forever with the Lord: (see the foregoing texts and their connection:) that then, he will condemn all the wicked dead to the eternal dominion of death; and all the living wicked, who have rejected the gospel, or corrupted the earth, he will condemn to *everlasting destruction*, and they will be cut off from the earth and rooted out of it, by fearful and overwhelming judgments, fitly symbolized by *Gehenna's* fire, which consumes and destroys them utterly and forever, so that they shall live no more. See Math. 25: 31–46; 2 Thess. 1: 8, 9; Rev. 11: 18; 2 Thess. 2: 1, 8; Prov. 2: 22; Psa. 37: 10, 11, 20, 38; Mal. 4: 1; Math. 3: 12, and parallel texts.

The foregoing is a part of what we "*now* believe." Hereafter we may add other items to this catalogue. We hold ourself at liberty, and bound, to change or alter our belief, on any point, when satisfied we are in error: hence, we make not our belief a test of fellowship for any other Christian; we only ask that they shall maintain a like charity for us, and manifest that they are *sincere* in their views of religious truth. Our Christian charity, however, extends to no man faith in his Christianity, who sets aside the words of God for the words of men: or who persists in giving more weight to "the doctrines and commandments of men" than to the doctrines of the Most High.

Theological License of Language.

BY REV. J. PANTON HAM, ENGLAND.

"If the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air."—Paul, to the Corintians.

Whatever may be the views of our readers in reference to our treatment of those topics which concern the human constitution, and the future reward and punishment, it must at least have been observed by them that our theological language is marked by a definiteness and precision which give an obvious distinctness and coherence to our opinions. It is always recognized as a maxim that, in scientific discourses, a well-defined vocabulary be employed, so that words shall never be used in a vague and dubious sense. The purpose of language is to communicate ideas, and unless this purpose be fulfilled, language is no longer an instrument of the thoughts and emotions of the mind, and is therefore useless. It may be generally accepted as a fact, that when the language of a writer or speaker lacks this quality of scientific accuracy, the ideas which he professes to impart are but very confusedly apprehended by himself. Confusion of language is generally the expression of confusion of thought, for it is seldom that a mind possessed of clear ideas fails to make those ideas intelligible to others. The remarks on the necessity of scientific accuracy in the employment of language, have been suggested to us by observing its frequent disregard in theological treatises and discourses. Even when theology is discoursed of controversially, as well as popularly, we have observed this considerable defect. The very best theological writers will furnish us with examples, and we think we shall be rendering a service to the cause of truth, to call attention occasionally to the inaccuracies of language which their works contain. We beg, however, at the outset, to disclaim any intentional discourtesy towards the writers we may have occasion to quote, and trust, that by conscientiously abstaining from any improper mangling of their works, we shall escape the odium of perpetrating a literary injustice towards them. Our object, we repeat, is very far from the gratification of a paltry carping disposition, we seek only by honorable extracts from some of the more accredited of our theological authors, to justify our statement, that confusion of thought must have underlaid the obvious confusion of language, which in the calmness of their studious moods, they have penned and transmitted for the instruction of posterity.

The discriminating mind of the pious Philip Doddridge, escaped, no more than others of less accurate modes of thought and writing, the inconsistency of which we speak. In his paraphrase of Matt. x. 28, he writes, "But much rather fear, lest you should incur the displeasure of 'him who is able to *destroy* both soul and body in hell,' and has power at the final judgment to condemn both to *everlasting misery* in that infernal prison." His own paraphrase, it is of course understood, is designed to explain the Scripture text, for that was his object in furnishing his paraphrases. The reader will observe that this emphatic passage, where God is represented by our Lord as being able, and therefore by implication, being determined, in the case of the wicked, "to destroy," or cause to perish "both soul and body"—even the whole man in the flames of hell, Dr. Doddridge explains to mean, that God will inflict on the wicked the punishment of "everlasting misery!" Is it possible that both soul and body shall be destroyed, and yet preserved alive to endure "everlasting misery?" The doctor's exposition involves the absurdity, that a being may be destroyed, and yet preserved at one and the same time.

We turn to the pages of the eloquent John Howe, who, writing on the same subject says, "*Destruction* from the Almighty! what a terror must that be! * * and not for aught you know to have a handbreadth, not more than a breath between you and eternal woes and flames!" Here the same strange abuse of language is apparent. Can that punishment, according to the common usage of language, be called "destruction" which is described by this eminent man as the endurance of "eternal woes and flames?" Surely he must be awfully sensible that he is not destroyed, who is enduring woes and flames that shall be *eternal!*

President Edwards, one of the most awful preachers of the doctrine of endless misery as the punishment of the wicked, furnishes us with a large number of examples of verbal inconsistency in his printed discourses. Take the following illustration. "Their souls they think are precious; it would be a dreadful thing if they should *perish*, and *burn in hell forever*." What idea could this eminent, but sadly mistaken man have had when he uttered this language? The word "perish," here, is surely a very improper word to employ of those who shall "burn in hell forever." It is a strange violence done to language, to say that a man has perished who is burning in hell in conscious misery, and will continue to burn forever. Now the word "perish" is a term used in Scripture to describe the future punishment of the wicked, but not so the phrase "burn in hell forever." This last is the strange explanation which President Edwards gives of the Scripture word *perish*. The reader will judge for himself whether the explanation is a suitable one.

Here is a comparison from the pen of the same author, in his discourse on "The Justice of God." "What more base and vile treatment of God can there be, than for you, when justly condemned to eternal misery," &c. "It is more abundantly manifest that it is just that you should be destroyed." It is evident to the least reflective, that only one of these statements can be accepted. If it is *just* that the wicked be *destroyed*, then it certainly cannot be *just* that they be inflicted with the agonies of an *eternal misery*. And, *vice versa*, although it would be hard to persuade a rightly-balanced mind that it could be possibly just to subject any human being to the endurance of the latter punishment. But what a total disregard of our conventional idea of the word destruction does Jonathan Edwards exhibit, when he interprets it as synonymous with eternal misery!

The following is another passage in point,—"How just therefore is it, if, now at length, God ceases to oppose you, and falls in with you, and lets your soul be ruined; and as you would destroy yourself, so should put to his hand to *destroy* you too! * * and at last cast you into the lake that burns with fire and brimstone; *to be there to eternity*, having no rest day nor night." How a being can be *destroyed*, and at the same time *burning forever* without intermission day and night, exceeds our comprehension. To effect such a ceaseless burning of the human being, our author should surely have represented God as putting forth his hand to render its subject indestructible. The word destroy is the last word he should have used.

The next example we shall present from the same author is the very extreme of extravagance,—it is language turned lunatic,—the very raving of rhapsody. "Oh then, how would your hearts sink, if you knew that you must bear it forever and ever! that there would be no end! * * *This* is the *death* threatened in the law. This is *dying* in the highest sense of the word. This is to die sensibly; to die and know it; to be sensible of the gloom of death. This is to be undone; this is worthy of the name of destruction!!" Here is a punishment which is to be consciously borne for ever and ever, whose horrid endurance will know no end, and *this* punishment President Edwards

assures us, in what we must call the delirium of his declamation, is *the death* threatened in the law! This ever living is declared to be dying in the highest sense of the word! This miserable existence in acute anguish which can experience *no end*, "is worthy," so writes Jonathan Edwards, "of the name of *destruction*"!!!

The popular commentator, Albert Barnes, has fallen into the common orthodox snare. His "Notes" supply among others, the following examples:—On the text "Whosoever believeth in him should not *perish*, but have eternal life," he observes,—"They are in danger by nature of perishing, *that is*, of sinking down to the pains of hell." By "pains of hell" he means, as he elsewhere states, a condition in which "the wicked will be miserable forever." We should be glad to be informed on what authority Mr. Barnes perverts the meaning of the word perish to signify a being miserable for ever. Could any one, save a theologian, calmly assure his readers that perishing means a sinking down to the pains of hell to be made miserable forever? Passing strange it is that two such contrasts in sense should be closely yoked together by the explanatory link "*that is*." "Perishing, *that is*, sinking down to the pains of hell"!!!

On the passage in Matthew, chap. iii. 12.—"He will *burn up the chaff* with unquenchable fire," Mr. Barnes remarks, the "unquenchable fire is fire that shall not be extinguished, that will *utterly consume it*." (the "chaff.") "By the chaff," he says, is represented "the wicked." "They," the wicked, "are represented as chaff which the fire consumes." And yet with strange inconsistency he sums up his note on this passage with the following words:—"By the unquenchable fire is meant the eternal suffering of the wicked in hell." Mr. Barnes recognizes the comparison of the wicked to the rapidly perishable chaff; he deliberately tells us that the unquenchable fire is the agent "that will utterly consume," or burn up, the chaff-like wicked, and then, anon, confounding the agent of punishment with the being punished, and forgetting all he had said about the wicked being *chaff*, and being *consumed*,—he coolly tells us, "By the unquenchable fire, is meant the eternal suffering of the wicked in hell"!!!

Such are a few out of many examples which might be adduced to show the extremely unsatisfactory state of theological terminalogy. If theology aspires to the dignity and utility of an accurate science, it must revise its vocabulary, not only in relation to the subject of which this paper treats, but also in relation to other highly important topics of sacred interest. If the foregoing quotations and our comments thereon shall suffice to arrest the attention of the thoughtful reader, we have no fear but he will come to the same conclusion as ourselves, and that is, when a theological dogma can only be upheld in its appeals to the Scripture by such marvellous abuses of language, there is strong presumptive evidence that the Scriptures do not sanction that dogma, and that its real authority lies nowhere but in a mere tradition, handed unreflectingly down from the times of a dark and somewhat remote antiquity.

Bible Revision.—The following is among the recent foreign items. We have, for the most part, felt an opposition to any idea of making a new revision of the English Bible. Not because it might not be much improved in many places; but the party-feeling which so pervades the minds of all religionists, would make it impossible to get a revision that, on the whole, would be more reliable, or generally satisfactory, than the one so long in use. It would be utterly hopeless to think of getting one to which all Christians would submit their judgments, in this generation, as they do now to that in use. Let all the *helps*, to the better understanding of the Scriptures, be used that come within our reach, but let the present English text remain as it is, unless learned and intelligent men can be found who can demonstrate they have no purpose to serve but to give the honest sense of the original. We confess, we have no hope of finding such men in any of the sects and parties into which the Christian world is now divided. We say this, not designing any reproach, but knowing the power of preconceived opinions. The idea, however, of a revision by "placing every change, agreed on, in the margin of the common version," strikes us as the best mode of emendation that could be adopted, and the only one, with present light, we could favor.

Revision of the English Bible.—A series of meetings is now being held in London, to discuss the importance of revision. Two meetings are reported fully in the London papers, and others are to follow. Dr. Lee presided over the first, and the Hon. Mr. Heywood, member of Parliament, over the second, at St. Martin's Hall, Long-acre. Dr. Black, a gentleman of extensive biblical acquirements, addressed both of these meetings, and is to continue his public efforts. Mr. Black's first lecture was devoted to a critical examination of many passages which required amendment. He referred to the great progress made in biblical investigations within the last 250 years, and the increased advantages for obtaining an accurate revi-

sal of the text. His second lecture was introduced by stating that the authorized version had not given satisfaction, and he proved his assertion by citing the number of emendators and commentators that had appeared since its publication. In 1731, Dr. Blackwell published numerous instances of mis-translation; some were injurious to the sense and frequently to the style; but this writer admitted that, in the main, the authorized translation was faithful, solid and clear. In 1754, John Wesley admitted the general excellence of the authorized version, but said that in many instances it might have been made better. In 1758, Dr. Lowth pointed out many inaccuracies, so that the call for revision was by no means a novelty in biblical literature. Having cited a number of instances in which scholars had found fault with the King's Bible, and published translations of their own, the lecturer proceeded to classify the various translations that had been attempted into servile, free, paraphrastic and emendatory, and pointed out how some of them were taken from the original Hebrew, some from the Syriac, and some from the Septuagint. By a careful comparison and revision of these translations and of the various originals from which they were taken, our present version might be very much improved, as it was a curious fact that many abrupt gaps that occurred in the English version might be supplied from the Syriac, which had no doubt been taken from an original since lost. Many excellent translations of particular books had been made in which the variation from the authorized version was remarkable, and one of the best, a translation of the Book of Job, was made by a lady, Mrs. Smith, and was published in 1811. Having quoted numerous instances and extracts from the works of eminent divines, the lecturer contended generally that in the authorized version the character of the Bible had not been sufficiently attended to, or due distinction made between the narrative, poetic and dramatic portions. A proper and careful revision, keeping this in view, would make the Bible not only a good but a favorite book. The call for a revised translation was no empirical cry, neither was it a sectarian agitation. Jews, Roman Catholics, Episcopalians, Dissenters and Unitarians, had all, by the voices of the most learned men, pronounced the present translation to be imperfect, and all joined in the call for a revision. The last authority which he should quote was a most unexceptionable one—that of Dr. Newcombe, Bishop of Waterford, who had in 1792 strongly urged the necessity of a new translation. The lecture concluded with an enumeration of the rules which Dr. Newcombe laid down for the production of a proper and reliable translation of the Holy Scriptures. Archdeacon Allen, one of the leading members of the High Church party in England, has declared himself an advocate for a revision of the Scriptures, and urges the appointment of a Royal Commission of ten of the greatest scholars among the Bishops and Professors of the old Universities. He recommends that every change agreed upon by nine members of the Commission shall be placed in the margin of the common version.

LETTERS FROM OUR PATRONS.

The following expressions of the feelings of some of our patrons, we have thought might be of service to a portion of our readers; though as a general rule, we do not think best to insert the kind expressions of our friends; occasionally, however, we have done so. Many others received are not presented to the reader; they afford us *personal* consolation, and for that purpose they were probably sent us.

From Roswell Hart, Southington, Conn.

December 23, 1856.

Br. Storrs—It is with pleasure I renew my subscription for the EXAMINER.

That the past year has been one of toil and trial, I doubt not. May you have grace as your day requires—and publish what you believe to be the truth of God, whether men will hear or forbear. I have been interested in the Discussion the past year—and think you have brought to light long hidden truth—and very unpopular truth too. If brethren forsake you now, in this hour of trial, I think they must have forgotten the sacrifices you have made, and how much they have been benefitted by your labors.

Money cannot purchase what little knowledge I have gained in reading the EXAMINER for a few years past. David could say, "Thou hast made known to me the ways of Life." So I can say—The Lord hath made known to *me* the ways of Life, through the instrumentality of Br. STORRS, and I rejoice; yea, and will rejoice.

Yours, in hope.

—

From R. B. Hurd, Rochester.

Br. Storrs—I love the appearance of the EXAMINER too well, and have been cheered, encouraged and instructed by it too often, for me to give it up lightly, or bid you farewell for a slight cause. Time only strengthens me in the faith once delivered to the saints—that mortal man may obtain Eternal Life by *complying with the conditions*, and by "patient continuance in well doing seek for" it.

I call to mind the remark of a certain false prophet of priestly standing in the M. E. Church, who told me (a few days after you had preached the discourse at Paterson, on the island, on the *two judgments*, the investigating and executive,) that if I held my views two years, I would be either a crazy man or an infidel.

I often think of it; and although about four years have elapsed since then, I am not sorry for my change of faith; for I humbly conceive, I gave up a false faith for the truth, and I am enabled, through the grace of God, to look back upon the few years since I embraced the view of life through Jesus Christ alone, with more solid satisfaction than any other period of my life. Which, think you, can walk with the most safety, the blind man or the man that can see?

Truly, it does seem to me like emerging from

darkness to light. May the way and the light grow brighter.

Praise God, we are enabled to look beyond the things that are seen to the things that are unseen, and which are eternal, and with David can, "believe to see the GOODNESS of the Lord in the *land of the living*." I pray God to give you good courage, that you may not faint by the way. "Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord."

When I came here I found quite a goodly band of brethren, with whom I have passed the time quite pleasantly. Before I became personally acquainted with Br. COOK, I thought I discovered in his writings a noble Christian spirit; self-sacrificing and gentle; and a personal acquaintance has not disappointed me, and I delight to bear testimony to his worth and Christian bearing.

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From Harriet J. Cleaver.

Greenwich, Dec. 22, 1856.

Br. Storrs—I send my subscription for another year. I cannot think of doing without the "BIBLE EXAMINERS." They are to me like "cold water to a thirsty soul." I rejoice and thank God that I was ever led to an examination of the "Life and Death question," by reading your "Six Sermons." To me *now* it is indeed a glorious *truth*, shedding a halo of light upon the sacred page.

Yours, truly, in the Gospel Hope.

—

From Polly G. Pitts, Wisconsin.

January 1st, 1857.

Dear Brother—I have received the last EXAMINER for the last year. And shall it be the last that we shall receive? I hope and pray not; but if it is, I feel that you have done all that you could; and would to God that we all could say so; but we must leave that with Him who trieth the hearts of the children of men. The Lord Jesus hath said—"It is more blessed to give than to receive;" may that blessing come on you in its perfection.

I have ever been fed by the EXAMINER; and I never had the thought arise in my heart that I should bid you "Farewell," because of the discussion of the non-resurrection of the wicked. No, I bless God that it has been conducted with as much love and good feeling, as it has. I believe it will be a lasting benefit to His people. Yet I cannot say that I fully believe it; but I could if it was not for one passage of Scripture, John v. 28, 29. I can get along with Acts xxiv. 14, 15, very well; for if Paul had believed the resurrection as they did, the Jews would never have accused him of *heresy;* and it was for the hope of the resurrection that he was called in question. The Jews allowed that there would be a resurrection of some kind, both of the just and unjust.

My prayer is, that God may enlighten us all by His Holy Spirit, that we may believe the word to the saving of the soul, and be sanctified by the truth. I bless God for the articles in the EXAMINER, from the pen of George Duke of Manchester; and from your article on the Judgment, and many others. Finally, I bless God for the EXAMINER altogether.

—

From Levi Boughton, Victor.

Dec. 20, 1856.

Br. Storrs—I should be very sorry to have your paper stop, when we have no other one to fill its place; and I think time is so swiftly to bring our good Lord, we all should be awake, if we expect to have life through Christ at his coming. My mind is fixed that the righteous only will have a resurrection to life; as it is those only who have His Spirit that are raised up and quickened; we hear nothing in the Scriptures of the wicked being raised to *life*, but to condemnation or death. It appears to me, resurrection is one thing, and life is another. It is said the Father raiseth up the dead and quickeneth them, (two things,) so to the Son, He has given power to raise the dead and quicken (or give life) whom he will; and we hear him complain that "ye will not come to me that ye might have life." But some *add* to the word, *eternal*, so as to suit their old opinions. As eternal life is only in Christ, the sinner has it not, he not being in Christ; if any one is "in Christ, he is a new creature;" so we see what it is to be a new creature: it is to walk after the Spirit, and not after the flesh. I forbear saying more as it is a subject so vast.

—

From Geo. E. Baldwin, Meriden, Conn.

Br. Storrs—I can cheerfully testify, for one, that I am very much pleased with the manner the EXAMINER has been conducted the last year, and with the matter therein contained.

With hearty good will and love I bid you Godspeed. I am at last, after some months' investigation of the non-resurrection of the wicked theory, convinced by overwhelming evidence, that it is truth. It now appears so plain, the wonder is I have not discovered it before.

What short-sighted mortals we are, and how little of God's great plans, comparatively, we know.

I stand alone in this great truth, but am not discouraged in the least; knowing, that if I sow to the Spirit, I shall of it reap *life everlasting*. Thanks be to God who giveth us the victory through our Lord Jesus the Messiah.

Yours, in Hope.

—

From O. G. Barnum, St. Lawrence Co., N. Y.

Br. Storrs—The reason I have not mailed you the money before was, hoping to get new subscribers for your paper. The doctrine advocated in the EXAMINER (immortality, or endless life through Jesus Christ alone) has created a good deal of excitement in this place. The Baptist Church (of which my brother and myself are members) is very bitter against the doctrine; and the minister takes occasion, in his sermons, not unfrequently, to denounce it as infidel, and those embracing it as heretics; claiming that we are trying to congeal hell over by annihilation; using his own arguments in the pulpit (where none can answer him)

to make it appear as unfair as he can: but notwithstanding all his attacks upon us in the pulpit, he utterly refuses, out of it, to engage in a discussion with us: and so do all the members of the church. Willing to denounce as infidel, but not investigate. And now, after heaping all this abuse upon us, we were waited upon by a committee from the church, but a short time since, asking us to go back and travel with the church. Now is this consistent, for infidels and heretics, as they claim, permitted and even requested to travel with an orthodox Baptist Church, without any confession?

Our minister, a short time since, delivered a discourse from Genesis 1: 26. Said man was made in the image of his Maker. God was immortal; man must be. God was uncompounded; man must be. God was immaterial; man must be. I suppose he meant his fancied soul. He did not say, God is independent, self-existent; man must be. He is unchangeable, omnipotent, omnicient; man must be. But before he finished his discourse, he said, man lost God's image in the fall. And now I wish to know, how he can regain it, only through Jesus Christ? And if man is uncompounded, did he not always exist? And if so, is he not, as some claim, a part of God? And will God sentence a part of himself to eternal torments? And if immaterial, how can he be punished? for J. G. Stearns says, in a work of his, reviewing you and H. H. Dobney, (and approved by the Ontario Baptist Association) that the soul is an immortal substance, not subject to the laws of matter; floods cannot drown it; fires cannot consume it; physical force cannot reach it. And if this is so, were a fancied soul to be cast into an orthodox burning hell, would it not escape the torment? If it is not subject to laws of matter, physical force cannot reach it; fire cannot pain, nor injure it. Consequently, its punishment must be *immaterial*.

Yours, truly,

O. G. Barnum.

—

From Mrs. L. B. L. Smith, Delaware, Ohio.

Dear Brother in Christ:—My attention was directed this day to the subject of Jerusalem, as it was, is, and shall be. The words of Scripture made use of, as an introduction, were these, "If I forget thee, O Jerusalem, let my right hand forget her cunning: if I prefer not Jerusalem to my chief joy, let my tongue cleave to the roof of my mouth." A rich subject; and I was agreeably entertained by the application of it. Still some features of it, that were presented to my mind, were not brought to view in the discourse, and I felt that I would give much to hear Brother Storrs speak upon it. Some of the important reasons why we should not, and will not, if we believe the truth, I think, forget Jerusalem are. that she is still to be the theatre of God's glory. The glory that has been displayed there I consider but a faint shadow of that which is ere long to be revealed in her, to the astonishment of all beholders. The destruction of life in that devoted city, in the time of her fall, seems to me, but a tithe of the slaughter that will take place when Jesus comes to burn up the chaff, and gather the wheat into his barn. The most weighty considerations, in my own mind, why I would not forget Jerusalem, are, that Jesus and the resurrected saints will be there. Corruption will put on incorruption; and death be swallowed up in victory. O, will it not be glorious to sing, "O grave, where is thy victory! O death, where is thy sting?" and to know that God hath given "us the victory, through our Lord Jesus Christ. My heart throbs with transport, in contemplating the glory that is to be revealed, when Jesus comes to be admired in all them that believe. I would daily be looking for and hastening unto the coming of the day of God. What manner of person should we be, dear Brother, who are expectants of such glory? Who shall be able to stand when He appeareth? None but those that have made Jesus Christ their refuge.

I feel an increasing anxiety for the dissemination of truth. What there is of Gospel presented, is so obscured by vain philosophy and heathen tradition, that but little good is to be expected from its presentation. In the same sentence, I often hear eternal death as the end of sin, and the soul that can never die; that it is to run parallel with the Deity! O, when will professing Christians be wise, and regulate their faith and doctrines by the word of God, and believe the record, that God hath given to us eternal life, and this life is in his Son.

There are still none to sympathise with me in my present views, in Delaware, out of my own family; which is to me, often, a serious trial: especially as we are many times stigmatized as heretics. Last winter, the church with which we are connected, commenced a course of discipline with us. In their examination, they did not attempt to prove our position unscriptural, but inquired if we did not know it was contrary to Presbyterianism: confessed themselves in a dilemma, not knowing what to do with us; said it was reported that they tolerate infidelity in the church. If they cut us off, it would be said, they had cut off some of their best members: finally concluded to let us alone. I find it necessary, in my present experience, to count all things but loss for the excellency of the knowledge of Jesus Christ my Lord; for whom I must suffer the loss of all things, if need be, that I may win Christ, and be found in him. Yes, dear Brother, I do feel to say, with a martyr of old, "Welcome cross of Christ, Welcome everlasting life." O, let us endure hardness as good soldiers of Jesus Christ a little longer, and the trial will be over, and victory will be given to the faithful.

Your sister in Christ,

L. B. L. Smith.

—

Mine Opinion.

Cameron, Ill., Dec. 21st, 1856.

Friend Storrs—As a few of your subscribers have expressed their opinion on the question, Will the wicked dead be made alive? I will also express mine.

I cannot see, in all the Scripture that has been

quoted in this discussion, any positive testimony that the wicked dead will be made alive; and I am of the opinion, if the Bible was placed in the hands of a person that had never made up his mind on the question, he never would come to the conclusion that a wicked man would ever see a future life. "He shall go to the generation of his fathers; they shall *never see light*. Man that is in honor, and understandeth not, *is like the beasts that perish*." Psa. 49: 19, 20. Those on the affirmative of this question, in the first place, assume the wicked will live again, and then they bring forward some Scripture to sustain it by inference. Such a doctrine ought to be sustained by one positive text, if not more. "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record, that God gave of his Son. And this is the record that God hath given TO US *eternal life*:" (which is future, and will not be given until the resurrection at the last day,) "and this" (future) "life is in His Son. He that hath the Son, hath" (the future) "life; and he that hath not the Son of God, hath not" (the future) "life." 1 John 5: 10-12.

W. H. W.

OBITUARY.

Fell asleep, Dec. 26th, 1856, MARY E., daughter of Bro. and Sister EGGLESTON, of Willing, N. Y., after a short illness of typhoid fever, aged 16 years.

In her tenth year, sister Mary embraced the Saviour and was baptized; thus becoming a member of the church of God in this place, in which she continued a meek, lovely and exemplary Christian till her death. She sleeps in Jesus under God's covenant of a resurrection to life everlasting. For the truth's sake, let it here be definitely written that this beloved stricken family—parents, brothers and sisters, well instructed in, and obedient to, the faith once delivered to the saints, as was also the deceased—sorrow not as others who have no hope, but are sweetly consoled, resigned and comforted, not by the fabulous notion that the loved departed one is now a disembodied immateriality, somewhere flitting ghostly in boundless space, according to the orthodoxically vamped philosophizing of heathenism; but by the most blessed "HOPE *of the* RESURRECTION," at the coming of the great Life-giver, according to the unfailing word of the Lord, as taught, *e. g.*, by Paul in 1 Thess. 4: 13-18—from which a discourse was preached at her funeral. May the grace of our Heavenly Father be with the afflicted parents and their surviving children, leading them on to perfect holiness in the fear of the Lord, waiting for the glorious advent of Him who is the Resurrection and the Life.

WM. H. ROGERS.

Willing, N. Y., Jan. 18, 1857.

ORDINATION.—At a meeting of the Church of God, in Willing, Allegany Co., N. Y., Jan. 11, 1857, our beloved young brother, Wm. H. Rogers, was ordained to the work of the Ministry of the Gospel of Christ, with the Bible, the *whole Bible* and nothing but the Bible for his CREED, and God and *Him alone* for his *guide*.

JOSEPH SELDEN, Pastor.

Willing, N. Y. Jan. 18, 1857.

REASONS FOR BEING HOLY.—A man who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon, he knows not how soon, to be translated to heaven, should be holy. Are angels my attendants? then I should walk worthy of my companionship. Am I soon to go and dwell with angels? then I should be pure. Are these feet soon to tread the courts of heaven? Is this tongue soon to unite with heavenly beings in praising God? Are these eyes of mine soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet, and eyes, and lips, should be pure and holy; and I should be dead to the world, and live for heaven.—*Albert Barnes.*

To a Mother.

Mother! watch the little feet
Climbing o'er the garden wall;
Bounding through the busy street,
Ranging cellar, shed, and hall.
Never count the moments lost,
Never mind if time it cost;
Little feet will go astray,
Guide them, mother, while you may.

Mother! watch the little hand,
Picking berries by the way,
Making houses in the sand,
Tossing up the fragrant hay.
Never dare the question ask,
"Why to me this weary task?"
These same little hands may prove
Bearers of God's truth and love.

Mother! watch the little tongue,
Prattling eloquent and mild;
What is said and what is sung,
By the happy, joyous child.
Catch the word while yet unspoken,
Stop the vow before 'tis broken;
This same tongue may yet proclaim,
Blessings in a Saviour's name.

Mother! watch the little heart,
Beating soft and warm for you;
Wholesome lessons now impart,
Keep, O keep that young heart true.
Extricating every weed,
Sowing good and precious seed!
Harvest rich you then may see,
Ripening for eternity.

This number of the EXAMINER is dated January 15th, though two weeks beyond that, in its actual issue; but we have thought best to keep dates, if we do not time. If we continue, we shall calculate shortly to come up to time, so as to complete the 24 numbers within the year.

BIBLE EXAMINER.—We have ventured to issue another number of this paper without knowing the result of the efforts of its friends in *Philadelphia*. We certainly cannot go on unless their plan, or some other, succeeds to furnish us the material aid to meet expenses. All we have received, up to this time, is insufficient to pay for paper, composition, and press-work: or for what we must actually pay out for the paper. With not enough to meet these expenses, what are we to do for our family necessities? In our present position, relating to a house to reside in, we cannot meet that item alone much, if any, short of $300 per year; and that is low for a habitation in this vicinity. A shelter provided, with $300 more we trust to meet family expenses for fuel, clothing, and food: and we are sure, that any one, who knows the high price of food, in this city, will say "How can you live on that sum?" It may seem a great sum to those who live in the country; but to all who live here, we are confident, it will be a wonder how we get along with that amount. We can tell you, friends, how it is done. We live plain, and let alone all luxuries: at least, so we think. But we have said enough about that matter. We have no means of obtaining what is needful for this life except our own "hands," and these must "minister to our necessities," in some way. In what way, we are not anxious, so that it is approved of God; but rather than violate our conviction of truth and right, we will—old as we are—*dig the ground*, out of which man was taken, to find sustenance.

If it were not for the anxious expressions of some of the friends of the EXAMINER, we should not even delay returning to those who have paid for this volume, the amount they have sent, and discontinuing for the present. The following is one specimen of the feelings of some. It is from a brother in Vermont.

January 18th, he writes—

"I have been quite lonely this Sabbath, being deprived of the perusal of your highly prized paper. I have always found the major part of its columns a feast to my soul. I have been strengthened in hope, and I trust, by grace divine, to share with you in the first resurrection. Dear Brother, I cannot bear to be deprived of your counsel. There is no preaching here except the Congregationalist. I have the sure word to read; but we are told to speak often one to another; and I feel the need of being admonished, and would beg an interest in your prayers that I may endure unto the end. I cannot bear to give up your paper; but I cannot wish you to spend your strength for nought. I have a large family of children, and have had a good deal of sickness; yet the good Lord has blessed me with a comfortable share of this world's goods: that is, I have a farm and raise a plenty to supply our wants. I 'till the ground, and have plenty of bread.' I have not much money; but I will guarantee you $5, ere the first quarter of the present year is out, to sustain the paper. I want the word preached. I cannot do without the paper. I will do even more, if necessary. I would be one of twenty to see you sustained another year, by obligating myself for one-twentieth of what you lack for the year to come."

For the information of this brother, and all others who feel as he does, we will just state, that the friends in *Philadelphia* determined on an effort to raise $650 to sustain the EXAMINER this year, in *addition* to the amount paid by subscribers. This sum they divided into *thirteen* shares of $50 each. Those who felt able or disposed take a *whole* share: others take a share by clubbing together, till the whole sum is raised and paid. Four shares and a half were taken up at the time, and they expected to increase it in that city to about *six* shares. The extreme unfavorable weather since, we presume, has prevented their carrying out their plan by visiting friends abroad, as we understood they intended. If others abroad are as much in earnest as these friends, there is no doubt the EXAMINER will soon resume its semi-monthly visits to all our subscribers, in which case we shall not have occasion to return their money. We have had no part in devising or urging the plan spoken of, and shall not interfere with the matter, further than giving this notice.

P. S.—Since the foregoing was in type, we have received information from friends in Philadelphia, and find it as we expected. The severe weather has prevented their action *abroad*, and their circumstances now seem to forbid their sending out a Committee as was suggested. Any friends abroad, who wish to take part in their plan, can communicate with DAVID W. WHITE, 179 Market-st., *Philadelphia*; or JACOB GRIM, *Norristown*, Pa. Either of these brethren will communicate with correspondents on the matter gladly. One share has just been paid by HUGH BARRETT, of Philadelphia. Friend Barrett will accept our thanks for his prompt remittance. He left Europe some thirteen years since, and arrived here with his family with only his hands to help himself. Several years since he became interested in the *Life* theme. The Lord has prospered his labors, and he seems in good earnest to do something to spread the truth. A few more such men would place the EXAMINER above disaster so far as pecuniary matters are concerned; and a few more such men will, we think, soon show themselves.

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BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

VOL. XII. NEW YORK, FEBRUARY 1, 1857. NO. 3.

PUBLISHED SEMI-MONTHLY.

TERMS—Two Dollars for the year:

Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

IMMORTALITY.—RESURRECTION.

The following *selected* article was occasioned by the productions of Rev. Dr. E. Peabody's and Rev. G. W. Quinby's reasonings on a Future Life and Resurrection from "nature and science," being a labor, on the part of both these writers, to "confirm the Christian's faith in the doctrine of immortality and future life," from the natural indestructibility of the human soul. Though the article here presented is long, it will well pay for a careful perusal. We do not indorse every expression in this, or any other selected article, but there is too much in it that is instructive to call off the reader's attention by any notes. The author of the article says:—

Passing one or two matters which seem to us to border on the fanciful, we beg leave to suggest a few queries in relation to other points in Mr. Quinby's production; but what may be said of the one article, will apply equally to the other, so far as the positions noticed may be identical.

First, we find the *natural immortality of the human soul* assumed as a fundamental truth, but have read in vain for the first line in proof of the assumption, except so far as it is supposed to be *inferred* from the 'developments of nature and science.' The writer's first words are, 'Is the spirit of man immortal, or will death terminate its existence?' We respectfully ask, in return, what Job meant by these words, which he puts into the mouth of one of his characters? Shall *mortal man* be more just than God? shall a man be more pure than his Maker?' (iv. 17.) If Job believed in the immortality of the human spirit, he could have meant no more, by 'mortal man,' than his body; and a just paraphrase of his language would be, 'Shall man's mortal body be more just than God? shall the body be more pure than its Maker?'—which would be neither more nor less than nonsense. But is it reasonable to believe that Job would have used the form of expression he has done, if he meant no more than man's mortal body? Besides, how long have *justice* and *purity* been qualities of the body, and not of the spirit? Now, if Job used the adjective mortal to describe the *whole* of man, as a complex being, possessed of body *and soul*, then it seems to be tolerably certain that he, at least, had no faith in the heathen doctrine of the immortality of the soul. 'G. W. Q.' cannot well object to this conclusion, after penning, as he has done in another place, these words: 'I say 'man,' and when I say so, I mean to confine his identity as a person to his *spirit*. My *body* is not *myself*. You may sever my arms and all my limbs, but still you have not destroyed me. All these physical organs belong to me; I do not belong to them. I do not move at their volition, for they have none; but they are under my control.'—Let the writer apply his own distinction to the language of Job, and he will find a negative answer to his question; for 'mortal man' will thus signify mortal *spirit*. Or if the distinction is overlooked, and it will be admitted that Job referred to the whole man, the same result will be obtained; but if this be objected to, then we call upon the objector to show that he did not use the noun in its ordinary sense.

Again, the writer says: 'This human form, composed of flesh and bones and sinews and muscles, I know is 'of the earth earthly,' and will soon become a mass of unconscious dust. But the thinking, reasoning principle which I possess, is *that* also mortal, and will it become unconscious—possessing no organized existence, no power of thought, no knowledge or affection?' Answer. 'The living *know* that they shall die; but *the dead know not anything*. . . . Also their *love*, and their hatred, and their envy is now perished.' Eccl. ix. 5, 6. Man's breath goeth forth, he returneth to his earth; in that very day *his thoughts perish*. Ps. cxlvi. 4. Will the writer please give a rational explanation of the passages, consistently with his assumption of the natural immortality of the soul?

Plato, Socrates, and many others, were familiar with some of the same scientific facts on which this assumption is built, and they taught the same doctrine. But are Christians to receive the speculations of heathen philosophers, in relation to the soul, as fundamental truth, when our own inspired Scriptures are silent as the grave on the subject of those speculations?

Consistently with this assumption, however, the writer proceeds to assure us that man exists 'as an *organized, conscious* being, after his body ceases to be animated with the principle of physical life.' Where did he learn this fact, if it be one? If from the Bible, will he please to refer us to chapter and verse? Or is it one of the 'developments of nature and science?' What is there, in either of the 'analogies' to which he refers, that affords the slightest intimation of such a fact? If the soul

of man possesses an organized and conscious being, independently of the body, how comes it that the manifestations of the soul, in this life, are wholly dependent on the condition of the human brain, which is composed of *material* organs? Destroy a single organ of the brain, and that faculty of the soul which was manifested through such organ, becomes, to all human appearances, extinct. If any of those organs become diseased, the powers they represent will be equally diseased in their operations. The human soul grows, increases in wisdom and strength, and reaches the maturity of its vigor much in proportion as the body increases in perfection and strength; and when the body begins to decline with age, the soul proportionately loses its vigor and vitality, until it reaches its second infancy, and its frail vehicle drops into the grave. These are scientific and natural facts; and what is the most rational inference to be drawn from them, reasoning on the principle of analogy? Plainly that the soul does *not* possess an organized and conscious existence, distinct from the body. We fully agree with the observation of a distinguished philosopher, that, 'If the Author of Nature has invested the mind with the quality of endless existence, it will, to a certainty, flourish in immortal youth, in spite of every appearance of premature decay.' But the very point to be proved, is, that God *has* invested (not *will* invest at some future time,) the soul, as such, with this quality. Even, were it possible to decide, (which it is not,) whether the soul is material or immaterial, not a single step would be gained toward a proof of this point; 'for no principle in philosophy is more certain than that *we cannot infer*, from a knowledge of the mere *substance* of any thing, for what ends it is fitted. Exhibit to a human being every variety of imaginable essence, and if you allow him to know no more of its properties than he can discover from examining its constituent parts, he will be utterly incapable of telling whether it is calculated to endure for a day or last to eternity.' If the mind be material, it *may* be invested with the quality of endless existence; if it be immaterial, it *may not* possess that quality, and *vice versa*. But if we are obliged to reason on the principle of analogy, and we find that the soul does not *now* possess an organized and conscious existence, independent of the body, is it not a legitimate analogical inference that it will not *hereafter* enjoy such an existence, independent of a bodily organization? Or if we agree that its *existence* is independent of the brain, but find that it cannot here manifest itself except through that organ, will not 'analogy teach us to believe' that it cannot hereafter manifest itself through a similar organism? This, it seems to us, is the only legitimate principle of analogy to be applied to the human soul, viz: reasoning from what the soul *now is*, so far as we know, to what it hereafter *may be*. We do not use it, however, because we have much faith in its deductions, but simply to show that the position we are noticing is not well founded upon the 'development of nature and science,' so far as they relate to the soul.

Again: Allowing the correctness of the writer's assumption of the natural immortality of the soul, and its 'organized, conscious existence, after the body ceases to be animated with the principle of physical life,' it becomes an interesting and important inquiry, what will be the *character* of that conscious organization? Will it possess the same organization then, as now? Every well informed person is aware that the soul, as now organized, is composed, in general, of Animal, Moral and Intellectual faculties; and if the soul is inherently immortal, we are forced to believe that it will forever retain this organization; for, however much it may *progress* in wisdom and holiness, it is plain that no radical change can take place in the constituent character of an immortal spirit, either from the death of the body, or any subsequent event. Throughout the whole of Quinby's essay, indeed, I can find no intimation that he believes in any organic change of the human soul, either before or after death. He represents 'the process of the resurrection'—which he defines, 'being born into a higher spiritual condition'—as simultaneous with 'the process of dying;' and the two states of mortal existence and spiritual existence are so closely associated by him, as to leave no opportunity for any such organic change—there being no moment of time when he admits the soul to be 'unconscious' of its 'organized existence.'

Now it is a scientific 'development,' that about one-third of the human soul is made up of *animal powers*, or those faculties which seem peculiarly adapted to *this life*. They minister solely to our physical and bodily necessities and wants, and beyond this office, seem to subserve no valuable purpose. Of what use, then, can such faculties be to an immortal spirit in the future world? Instance the powers of combativeness and destructiveness: will there be any wild beasts from which to defend ourselves, or animals to destroy, for food or otherwise, or human foes to encounter, in the regions of immortal glory, which would make the possession of such faculties necessary, or even desirable? If not, and there shall be nothing to call these powers into action, can any reasonable man believe they will constitute any part of the soul in the immortal state? And if not, what is to become of them? Are they to be annihilated, or 'perish forever?' But if this portion of the 'immortal' soul may be annihilated, why may not the same fate await the whole soul? But we shall see that the writer adopts another fundamental principle, which forbids this conclusion, although he has very strangely overlooked one application of the principle that we shall hereafter notice.

Grant, then, that the animal powers are to remain an integral portion of the soul's future organization. Now we know that a very large proportion of the sins and miseries of this life arise from the excessive action, or abuse, of that class of faculties. Not only disease of body, but remorse of mind must frequently result therefrom. What is there to assure us that the latter effect will not be produced, from the same cause, to a greater or less extent, in the immortal state? Is it replied that there will be no objects to excite the action of those faculties, and therefore the effects of their action will not be experienced? Then we repeat the inquiry, *of what use* are those animal powers

in the spiritual world? With what propriety can they be said to have an organized *existence*, if they are never called into action? or what is the practical difference between their being forever *inactive*, and their being *annihilated?* The fact is not to be winked out of sight, that some minds are constituted with such excessively large animal powers, that they are seldom under the control of the moral sentiments; and those powers are often *active* when uninfluenced by any outward objects. They frequently act from their own internal force; and we see no way to avoid the conclusion that, if inherently immortal, they will exhibit the same internal activity when released from the body; and the effects of that action, if there are no legitimate objects on which and for which such powers can operate, must be only mischievous. Besides, such a state of things would be entirely at variance with all we know of the ways of God. Although we observe, in the visible creation, an amplitude of every thing that can minister to the enjoyment of the beings He has made, we nowhere detect a redundancy. Every thing has its legitimate purpose to subserve. The animal faculties are as useful to man, in his present state of existence, as the higher faculties of his mind; and if the immortal state were the same in its relations and conditions as this, they would be equally useful there. But if that mode of existence is essentially different from the present, as Christ and Paul have taught, then it is plain that the soul must undergo a change sufficient to fit it for that mode of being. So the matter appears to us. If these conclusions are wrong, we trust that some one will set us right.

Further. The animal faculties in man are precisely analogous to those possessed by the animal creation, which fact has given them their name. But who believes that the animal mind is immortal, or that it 'exists as an organized, conscious being, after the body ceases to be animated with the principle of physical life?' We believe that Dr. Clarke contended for a future limited existence of the brute creation, in order to equalize the inequalities of their existence here, or to enable them to enjoy a surplus of pleasure over pain. But we presume that 'G. W. Q.' will refuse his assent to the suggestion of their immortality or future life, for he speaks of the brute as 'perishing forever;' and yet he adopts a principle of reasoning, drawn from the 'development of nature and science,' which goes as far to establish the immortality and future life of the animal world, as of the human species; although the fact seems to have escaped his notice. But, presuming that all in reality reject the idea of immortal brutes, we inquire on what ground the animal faculties in the mind of man are believed to be immortal and imperishable, while the same faculties in the brute are thought to be mortal and perishable? We talk much, and justly, about the impartial goodness of God, and James tells us that 'the wisdom which is from above is without partiality;' but does it look like impartial wisdom and goodness in the Deity, to immortalize certain faculties in the human soul, and that, too, when they will be of no conceivable use beyond this life, while the same faculties in the animal soul are doomed to 'perish forever?' Are not those faculties as intrinsically valuable in the one as in the other? And if they are *not* immortal in the animal creation, may not the fact create a suspicion that they are not immortal in the soul of man? Or, if they *are* immortal in the human soul, may not the fact create a suspicion that they are equally so in the animal? At least, we should be pleased to see some plausible reason assigned for holding that the animal faculties are mortal in the brute, and immortal in man.

But if it be said that those powers constitute no part of the immortal, organized and conscious existence of man, after the dissolution of the body, we are still desirous to know how the writer will dispose of them on the principle of analogy he adopts and so strenuously contends for; and also just what he means by the soul, or spirit of man, which is to 'exist as an organized, conscious being,' independently of any bodily organization; for he represents the soul in such a condition *immediately* after the death of the body, and before it becomes enrobed in its 'ethereal vestments.' He confidently assures us that the freed spirit is 'capable of comprehending the more subtile laws of nature, of ranging through the immensities of the universe, and of enjoying the privilege of communion with angels, and cultivating the *diviner* elements of its nature forever.' But what becomes of those elements that are *less* divine? Are they to remain *un*cultivated, or will they perish forever, like the brutes? We press for an answer.

2. We proceed to consider, secondly, the writer's view of the Christian doctrine of the resurrection. 'What is the resurrection? It is *not* a resuscitation of our natural bodies, some thousands of years hence, (this would be utterly inconsistent with every development of nature,) but it is a rising of our spiritual being to a new form of existence when it has done with the body.' 'And this is the resurrection as revealed in the gospel.' Indeed! And where, in the whole Christian Scriptures, do we find the doctrine of the resurrection of an undying immortal soul, simultaneously with the death of the body? Confidently we assert, *nowhere*. From beginning to end, the 'Gospel' doctrine of the resurrection is that of a 'resurrection of THE DEAD.' But the theory of 'G. W. Q.,' admits of no such resurrection. He argues throughout on the assumption of the continued, unbroken, organized and conscious existence of the soul, immediately on the dissolution of the body. With him, the *body* only dies. What, then, is raised from *the dead?* Not the body, certainly, for he affirms, (and in this he agrees with Paul,) that the resurrection 'is *not* a resuscitation of our natural bodies.' Is it the spirit, then, that is raised from the dead? No, for he admits of no such contingency as the death or unconscious existence of the spirit: therefore, nothing is raised from the dead, and the true 'Gospel' doctrine is thus resolved into the veriest fable.

But perhaps some logician will suggest that the writer's theory may be harmonized with the gospel, on the ground that he represents the soul as being raised from the dissolving or dead body. It is sufficient to say that the Gospel repeatedly asserts

'the resurrection of the dead.' Now, if our mortal bodies are not raised from the dead, and the spirit does not die, as contended by 'G. W. Q.,' then there is no such thing as a 'resurrection *of the dead*.'

After advancing upon such pregnable ground, it is not at all surprising that the very first passage the writer quotes, in proof or illustration of his theory, is point-blank against it. 'Some man will say, how are *the dead* raised up? and with what body do *they* [*the dead*] come?' What does the Apostle here mean by 'the dead?'—

'Not the human soul,' says the system of 'G. W. Q.,' 'for that never dies.' Then he must mean the human body, for there is nothing else to die. Now let us admit this exposition, and see how the verse must read to sustain it. 'Some man will say, how are the *dead bodies* raised up? and with what *body* do the *dead bodies* come? Who can believe that the chiefest of the Apostles was ever guilty of putting such gallimacious logic into the mouth of the skeptic, or inquirer after truth? Does 'G. W. Q.,' demur at this paraphrase? Then we ask him to give the reader a more sensible one, on the admission of his theory, for we cannot do it.

The question of Paul to Agrippa may well be put to the writer: 'Why should it be thought a thing incredible with *you* that God should raise *the dead?*' Would it require any greater exercise of divine power to raise the human family from the sleep of death, at the end of Christ's mediatorial reign, than is required in giving them an existence here? We should think not; but the two first lines of the writer's article give us to understand that he believes that death would forever terminate the existence of the spirit, unless it be inherently immortal, and therefore exempt from death. We prefer the philosophy of Paul, who was persuaded that neither life nor *death* is able to separate us from the love of God, or remove us beyond the power of the resurrection. The writer asserts, indeed, that 'the soul possesses elements of its own that are indestructible.' Well, suppose we grant it; what does it prove?—that the soul is immortal? But the same argument will prove the immortality of the body; for he also asserts that it is not 'possible to destroy the human body, or the least part of it;' that 'the body, the grosser material, never ceases to exist.' Now, if the human body possesses elements that are indestructible, and yet dies, dissolves, and becomes 'combined with new organisms,' why may not the human soul, possessing elements that cannot be *more* than indestructible, also die, dissolve, and be combined with a new spiritual organism? Can any one tell us why the one fact *is*, but the other may not be?

Again. The theory we are noticing not only contravenes all that we had understood of the Bible doctrine of a resurrection of *the dead*, in any possible sense, but makes another and equally glaring inroad upon what we regard as some of the plainest teachings of the Scriptures. It represents what it calls 'the resurrection of those who are daily passing into a higher form of spiritual existence,' as commencing simultaneously with the dissolution of the body. Thus *Abel* was the first human subject of the resurrection, and deserves to be called the first born from the dead, the first fruits of them that slept, &c. But in Acts, xxvi. 22, 23, we find the great Apostle to the Gentiles holding the following bold discourse: 'Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets, and Moses did say should come.' Well, what did the prophets, and Moses, and Paul say? Answer: 'That CHRIST should suffer, and *he* should be THE FIRST *that should rise from the dead*.'—Again, Col. i. 18,—'And he is the head of the body, the church; who is the beginning, *the* FIRST BORN *from the dead*.' How could Christ be 'the first' to rise from the dead, who should die no more, if one hundred generations of human beings had been raised before him? Once more:—'If the dead rise not, then is not Christ raised. . . . But now is Christ risen from the dead, and become the *first fruits* of them that slept. . . . For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order [of time,] Christ the FIRST FRUITS; *afterward*, they that are Christ's at his coming.' 1 Cor. xv. 16, 20, 22, 23. Is it agreeable to the proper use of language to represent the 'first fruits' of a harvest as subsequent to the ingathering of a large portion of that harvest? If not, and Paul was not mistaken when he penned those passages, but meant precisely what his words express, what becomes of the hypothesis that the resurrection of every man begins at the moment when his body dies?

Now it seems to us that St. Paul's view of the resurrection must have been very different, in respect to the *time* of that event, from the one advanced by Quinby; at least, we can give no reasonable construction to such passages as the above, on its admission; nor can we understand how it was possible to 'overthrew the faith of some,' by 'saying that the resurrection is past already,' 2 Tim. ii. 18, if the writer's sentiments are identical with those proclaimed by this apostle. The great stress which he lays upon the resurrection of Christ, seems to us almost devoid of meaning, if it was only one of thousands of like occurrences that were daily transpiring; but if he was truly the 'first born from the dead,' the 'first fruits of them that slept,' whose complete harvest is to embrace the whole human race, and therefore that his resurrection is the *pledge* that we shall rise, then we discover in the fact a depth and divinity of meaning that make it worthy to be preached by day and by night, at the risk of filling a martyr's grave.

It may be, however, that what appear to us to be insurmountable difficulties in the way of receiving the writer's theory as truth, are not so in reality. If they are not, we trust that the irrelevancy of those difficulties will be shown by an appeal to the scriptures. His doctrine is advanced as Christian doctrine, and is of course, in his estimation, based upon the scriptures; but he dwells at some length on the 'revelations of science,' to show, not that they prove, but strongly confirm said doctrine. We shall, therefore,

3d. Briefly consider those 'analogies of sci-

ence,' which are said to 'teach us to believe that, when the body dies, the soul, the more refined essence, leaves it for another abode.' If this, however, were the whole statement of the case, there could scarcely be occasion for comment, for it would just agree with the scripture fact that 'the dust shall return to the earth as it was, but the spirit shall return unto God who gave it,' which is certainly leaving the body for 'another abode;' but the reader will remember that it is an organized, conscious, immortal soul, that is said to leave the body and exist independently of it. Well, what are the developments of science that confirm this so-called Christian doctrine?

'When we look at the natural world, we observe two entirely distinct classes of existences: first, certain *material forms*, and, secondly, certain *forces* which lie underneath and which are immediately active in producing and sustaining those forms.' Now the argument is that these 'forces,' or 'agents' such as gravitation, electricity, magnetism, heat, &c., 'are not destroyed by the material changes through which they pass;' and hence the 'analogy of science teaches us to believe that, when the grosser decays, the soul,' being a distinct force, or agent, 'leaves it for another abode,' as an organized, conscious spirit.

We inquire, first, how it is known that these unseen forces are not 'destroyed' by the material changes through which they pass? Answer: because we still continue to observe the *effects* of those forces. This is the only evidence we have of their imperishability, and it is doubtless abundantly satisfactory. But if any specified force were never known to act, after the material form with which it was connected has perished as such, could science affirm, with any degree of certainty, that such force had not also perished? We think every candid man will answer, No. It *might* be in existence, but the fact would not be known to man, if it were not a subject of revelation, unless he saw its effects.

Now we know that human beings possess an inward 'force,' which we call soul, or spirit, or mind, that thinks, wills, and impels the body to action; we know this, because we see its effects. But what man ever witnessed any effects from the continued and active existence of the soul, after the dissolution of the body? No one; and we say this with sufficient respect for the modern humbug of 'spiritual rappings.' Where then is the 'analogy' between the scientific fact and the alleged Christian theory? The two cases plainly are not analagous, in this most important particular, and therefore the inference from the fact is not admissible in favor of the theory. If any results were ever certainly and incontrovertibly witnessed from the activity of the human 'force,' after the body had perished, there would be a legitimate analogy between that fact, and the present development of science to which we refer. In that event, however, the fact of the soul's immortality would need no confirmation from science, nor would it be sought for, any more than one scientific fact is now sought to confirm another, of like nature.

There is another essential point of view in which there is scarcely any analogy between the natural forces, or agents, and the human soul. The agent of Heat, for example, unites with, and acts upon all material substances, sometimes in larger, sometimes in smaller proportions, in any given substance; and when it leaves one substance, it readily combines with another. Not so with the soul; *it* acts in conjunction, in this world, with no material object except the human body. When it leaves that, it has no affinity, so far as we know, with any other material object.

We are not contending that the revelations of science in any way tend to disprove the immortality of the soul; but the character and conditions of the material forces, in the outward world, are so essentially different from what we know of the soul, (it differing in every particular, except that it is an inward, active 'force,' so long as it inhabits the body,) that we are disposed to receive any alleged analogies between them with a good deal of caution. The most that these revelations enable us to believe in relation to the soul, is—just what they teach us of the elementary particles of the body—that it is *indestructible*. This is the great scientific revelation on which the two writers referred to, lay the principal stress. But does this prove, or even confirm, the immortality of the soul, as an organized, conscious being, after the death of the body? This is the use the writers make of it throughout.

Now, suppose we admit this conclusion, in all its length and breadth; does the reader fail to see to what further result the admission will lead us? The same analogies of science which 'teach us to believe' that the human spirit is indestructible and immortal, and therefore, at the death of the body, 'passes into a higher and more glorified form of spiritual existence,' will teach us with equal certainty and truth, to believe in the same or a similar result for every member, large and small, mean and noble, of the animal creation! The higher worthiness of the human race, which naturally entitles us to a higher rank in the scale of being than the lower animals, does not at all enhance the argument for the former, nor depreciate it for the latter. If it is good for human souls, it is good for brute souls; for the soul of the brute is no less an inward, active 'force,' than is the soul of man—the difference being that the human soul is of a higher and nobler grade.

Why was this unavoidable conclusion overlooked, or kept out of sight, by both the writers referred to? Did they foresee that it would essentially detract from the weight of the scientific argument in favor of their hypothesis of the immortality of the human spirit? We can hardly suppose their sagacity failed to perceive it. Why, then, did they neglect to notice this difficulty in the way of applying the argument, and attempt to remove it, if it can be removed? Did they believe their readers so blind that they would not see the stumbling-block? or so stupid as not to consider it of any consequence? If they feel their faith strengthened in the immortality of the soul, by an analogical argument which equally 'teaches us to believe' in the immortality of the brute creation,

they are satisfied with a kind of evidence which many will not readily receive.

But we inquire, finally, if the conclusion is necessarily deducible from the premises? Does the simple fact that the soul is not *destroyed* by the dissolution of the body, justify the conclusion that it is immortal? We think not. Indestructibility is one thing, and immortality is another and very different thing. Matter is as indestructible as mind; and yet matter undergoes an infinite variety of changes. The constituent elements of the human body are indestructible; yet that body is not immortal, but dies, and returns to its native dust. If, then, the human body is indestructible without being immortal, why may not the soul become indestructible without being immortal? We can see no more necessary connection between the two things; and if the one does not necessarily follow from the other, the entire argument of the writers, in favor of the immortality of the soul, drawn from the analogies of science, falls to the ground. In fine, so certainly as the body returns to the dust as it was, or to its *original source*, so certainly do we believe that the spirit returns to God who gave it, or to *its* original source, there to remain until 'the trumpet shall sound, and *the dead* shall be raised incorruptible.'

THE BLESSING OF ABRAHAM.

BY GEORGE DUKE OF MANCHESTER.

A short consideration of some of the promises of God will, I think, show that they could only be fulfilled by the incarnate Jehovah dwelling upon the earth. The points which I purpose taking up, are—

1. The promises to Abraham concerning the land.
2. The promises to David respecting his throne.
3. God's purpose to dwell and reign upon earth.

The promises to Abraham were either *concerning* the seed, or *to* him and his seed conjointly with him. These latter, of course, presuppose the former. I propose considering the promise to Abraham and his seed, which, it will be observed, constantly relates to the inheritance of the land: "And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land," Gen. xii. 7. This is repeated in the following chapter: "All the land which thou seest, to thee will I give it, and to thy seed, for ever;" that is, he and his seed should together enjoy it for ever. Gen. xiii. 15.

Abraham appeared to know that the promise of permanent possession of the land was wrapped up in the promise of the seed. When he refused to accept anything from the king of Sodom, lest it should be said the Gentile monarch had enriched him who had the promises, the Lord immediately encouraged him with, "Fear not, I am thy shield and exceeding great reward." Gen. xv. 1.—Abraham's responsive interrogation shows that he hung the promises of the land upon the promise of the seed. "Lord God, what wilt thou give me, seeing I go childless? behold, thou hast given me no seed," referring to the previous promise: "All the land which thou seest, to thee will I give it and to thy seed for ever."

The Lord, upon this occasion, confirms the same promise by a covenant. "Jehovah made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. xv. 18. This is again reiterated, with the additional promise of being God to Abram's seed, both of which are confirmed by the covenant of circumcision, "I will give unto thee, and to thy seed after thee . . . all the land of Canaan, for an everlasting possession: and I will be their God . . . thou shalt keep my covenant therefore." Gen. xvii. 8-10. To this Stephen alludes, Acts vii. 8., saying, "He gave him the covenant of circumcision, and so," or, "and thus Abraham begat Isaac;" Gen. xvii. 21; that is, in this covenant of circumcision he begat Isaac, through whose line the promise to the seed was limited—that promise which "He promised, that He would give the land to Abraham and his seed after him, when as yet he had no child."

The possession of the land was therefore the great promise to Abram and his seed: hence it is called by way of eminence "the blessing of Abraham." "God Almighty . . . give thee the blessing of Abraham, to thee and to thy seed with thee; that thou mayest inherit the land of thy sojourning, which God gave unto Abraham." Gen. xxviii. 4. Now no one can doubt that the land which Abraham saw—the land in which the patriarchs sojourned—was the very land of Canaan; therefore the identical literal land of Canaan must have been the inheritance promised to Abraham.

But it may be objected that the promise was fulfilled in the possession of the land by the Israelites under Joshua, because the possession of the promise was undoubtedly proposed to those who came out of Egypt by the hand of Moses; and it is equally clear that the next generation did enter into the very Canaan of which the generation of the wilderness fell short. The wording of the promise moreover shews that Abraham was to enjoy it only during his lifetime, and that then his seed were to enjoy it after him.

I admit that the inheritance of the promised land was a contingency proposed to the faith of those who heard the report of the spies, and that in consequence of unbelief they did not enter therein. Still I maintain that the entrance into the land of Canaan by the next generation was not the inheritance of the promises; on the contrary, they are still to be enjoyed by Abraham and his seed. And as regards the second objection, I do not understand the language to imply that Abraham was first to enjoy the land, and that then his seed were to enjoy it in succession after him, but that Abraham and his seed which should come after him, his posterity, should together inherit the promises.

In sustaining my position I will attempt to shew: That even in the original promises, we can trace a distinction between the temporary occupation of Canaan and the permanent inheritance of the promised land—That the character of this occupation was, or ought to have been, a sojourning

in opposition to the rest which yet remaineth—next, That it is distinctly stated in subsequent parts of Scripture, that the promises are yet unappropriated—I will then show that the very objection here advanced is proposed and refuted in the epistle addressed to the Hebrews themselves—and, lastly, That the promises therefore made to the fathers are yet to be fulfilled to the Church, whether composed of Jews or Gentiles.

That a distinction was preserved between the promised occupation and promised inheritance of Canaan seems probable, from the mention of both. Speaking of the occupation by the seed he says, "In the fourth generation they shall come up hither again;" but in speaking of the inheritance it is added, "In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. xv. 16, 18. So, therefore, when the time arrived for Israel's deliverance out of Egypt, the fulfillment of the promise to the patriarchs, in their own individual persons, is kept alive; which promise the occupation of the land by their seed did not neutralize. "I have *also* established my covenant with them [the patriarchs] to give them the land of Canaan, the land of their pilgrimage wherein they *were* strangers." Ex. vi. 4.

This passage also shows the character of the occupation by the patriarchs; they were strangers and pilgrims in the land which God had covenanted to give them. So, in like manner, when the Lord gave the Israelites directions respecting the occupation of the land, he declares that they are to occupy as strangers and sojourners. "The land shall not be sold for ever, for the land is mine; for ye are strangers and sojourners with me." Lev. xxv. 23.

"The land is mine," saith the Lord; hence the prophets call it "the Lord's land." Hos. ix. 3. And we find, from the patriarch David, that he and all the prophets viewed it as the Lord's, and that they were sojourners with him. "I am a stranger with thee, and a sojourner, as all my fathers were." Psalm xxxix. 12. This preliminary frame of mind is equally necessary to be cultivated by those out of the land who are looking for the rest and the inheritance. Thus Peter addresses the "elect sojourners of the dispersion," exhorting them to "pass the time of their sojourning in fear." 1 Pet. i. 1, 2, 17.

The reason why, hitherto, the land was not to be considered as the rest of the saints, is assigned by the prophet, "This is not [your] rest; because it is polluted." Mic. ii. 10.

It follows from what has been advanced, that the promises have not yet been appropriated by the patriarchs or their descendants. Hence the apostle, when arguing upon their own acknowledged principles, with the Hebrews then in the land, urges the example of Abraham, who sojourned in the land of promise, together with Isaac and Jacob, heirs with him of the same promise, who were therefore "strangers and pilgrims on the earth," or "land," that land of promise. Heb. xi. 9–13. And they died in faith, *not having received the promises;* therefore if they ever are to have the promises fulfilled to them, it must be in the resurrection.

One passage from the prophets will suffice to show that the promise to the patriarchs was not supposed to have been made good to them at any time before the advent of Christ: "Thou wilt perform the truth to Jacob, the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Micah vii. 20. The fulfillment, then, was to be some time future to the prophecy of Micah.

When the advent of Christ drew near, Zechariah prophesied of the horn of salvation, which would "perform the mercy to the fathers;"* Luke i. 72; not as our translation would imply, that the mercy promised to the fathers was to be fulfilled to the children, but accomplished to the patriarchs themselves, in their own person; and that he would also grant unto them, the children, deliverance from all their enemies.†

If Abraham has not yet enjoyed the promises, his seed has not yet inherited the promises after him. But, as I have already observed, I must not be understood to suppose the tenor of the promise to have been, that Abraham was first to enjoy the land, and that then his posterity was to enjoy it in succession. For upon that supposition how could the promise of inheriting the land have been wrapped up in, and dependent upon, the promise respecting the seed? Abraham and his posterity—his seed after him—shall together enjoy the land.

The argument in Heb. iii. and iv. seems intended to meet the very objection which I stated at the commencement; this makes it probable that the view of the promises which I have given is the same as that taken by the apostle, inasmuch as that in each case the argument *appears* to be open to the same objection.

By the manner in which St. Paul handles his argument, not only does he remove the present difficulty, but I conceive that he unfolds a general doctrine with regard to lapsed promises, which is important towards the interpreting of some other dark passages of Scripture.

I apprehend we may maintain the following propositions:

1. The very land of Canaan which the spies examined is that very land of promise which was proposed to the generation of the wilderness.

2. That the promise of entering into Canaan was not appropriated by the generation of the wilderness: "They could not enter in because of unbelief." "A promise being left of entering into his rest," &c. Heb. iii. 19, iv. 1.

3. That the very same promise of entering into Canaan which was proffered to the children of the wilderness, is now offered unto us; and that the land of Canaan is not a type of the heavenly inheritance, as many without warrant conclude, but is the very place itself of the heavenly inheritance:

* Literally "to exercise mercy towards our fathers."—*Doddridge.*

† These blessings refer to the second advent. The difficulty of this and similar passages in the prophets, will afterwards be considered.

"Some must enter therein; and they to whom it was first preached entered not in, because of unbelief." Heb. iv. 6. "We, believing, enter into (or 'his') rest." Heb. iv. 3. If "some must enter *therein*," "and they to whom it was first preached entered not in," it follows that the very place which was offered to them, is the place which some must enter.

4. That Joshua leading the next generation into the land of Canaan did not appropriate the promise of the rest of Canaan. To be in the place of rest is one ingredient, but not the sole and entire appropriation of the promise. "For if Joshua had given them rest, then would he not after have spoken of another day." Heb. iv. 8.

5. That the promise had never been appropriated before the time of David is evident, because the Holy Spirit proposed the original promise again by the mouth of David many years after Joshua, "Saying in David" . . . "after so long a time," namely, five hundred years after they were in the land, "To-day, if ye will hear his voice," &c. Heb. iv. 7.

6. That David did not promise it to the Church of his generation, but prophetically to us, because during the present dispensation is the day of hearing the promise. "Wherefore as the Holy Ghost saith *to-day* if ye will hear his voice." . . . "Exhort one another daily, while it is called *to-day*." Heb. iii. 7, 13.

7. That not until the gospel dispensation was the rest of Canaan again proposed to the Church. "They to whom it was first preached entered not in . . he again determines a certain day," *i. e.* of hearing, "Saying in David to-day," &c. Heb. iv. 6, 7.

8. The promise is reiterated upon the new covenant ground of Jesus having entered into his rest from the work of redemption. "There remaineth therefore a rest for the people of God, for He that hath entered into his rest, He also hath ceased from his own works as God [did] from his." Heb. iv. 10.

Conclusion.—The point of importance in the present argument is, that Canaan was the place originally promised to Abraham and his seed; and that this promise has not yet been fulfilled either to Abraham or his seed. Hence the apostle, when drawing to a close in the same epistle, and when urging upon the Hebrews the example of the fathers—which he cites from every period of the Church before the first advent, concludes, "And these all having obtained a good report through faith, carried not off the promises, God having provided some better thing for us, that they without us should not be made perfect." Heb. xi. 39. The promises, therefore, are still unappropriated.

A religion without a Saviour is the temple without the Shekinah. There is scarcely a corner in our little church where you might not find a streaming eye and a beating heart. The reason is, I speak of Christ; and if there is not a charm in the name, there is in the train of fears, and hopes and joys, which it carries along with it. The people feel they *must* listen.—*Cunningham.*

BIBLE EXAMINER.

New York, February 1, 1857.

UNORGANIZED POWER.

"A like stubborn individualism has marked the history of every man who has achieved anything of consequence in Church or State. The blind devotees of order—the men who go with society, irrespective of principle, and who make popularity the test in ethics—these have never done any service to the cause of humanity. It is not in them. They are mortgaged, paralyzed; an organization has struck them dumb."

Thus speaks the *Northern Independent*, in an article on "*Organized and Unorganized Power.*" Organizations, after all that has been said in their favor, are paralyzing in things spiritual. A few men, in all cases, control them and their action; while the great body are glad to throw their personal responsibility on others; too indolent to think and act for themselves, and glad of an excuse for not doing it. They will find in the end, that individuality is what will be raised "up, at the last day," if raised to life at all. "I will raise *him* up," saith Jesus. Let every man act for truth and God as an individual who is alone responsible to God, and keep clear of all useless and pernicious trammels.

The coming together of believers in Jesus for mutual encouragement, exhortation and prayer—drawn by *love*—we fully recognize as important, and not to be neglected, where more than one can be found; and the Saviour has promised his presence with them. But formal organizations—which always, and necessarily imply *human* arrangements—in Church matters, we are satisfied, are attended with more evil than good, and directly lead to *lording* it "over God's heritage." Out of these arrangements arise lordships, church quarrels, a crushing out of individuality, or causing members to feel themselves not responsible to God. Their acts, opinions, and general course being in harmony with the majority of those with whom they are connected, they think is a sufficient guarantee that they are right. We scarcely ever knew a church "trial"—what is called "*disciplining*" a member—that did not divide the church into parties, who became more or less hostile to each other. If *love* brings Christians together, it is equally sufficient to keep them together. When love has so departed as not to do this, the separation is speedy and natural, where these organization chains have not been thrown around them: and the cause of truth is not so much reproached as by the strife of organized bodies. We know

organizations have some advantages; but, in our opinion, the disadvantages by far exceed them. We have stood aloof from all such human combinations for the last seventeen years; and think likely we shall continue to do so till our warfare is accomplished. Personal responsibility to God we recognize, and under its power we hope ever to act. For our *opinions* we hold ourself responsible to no man nor body of men. For our *acts* any Christian is at full liberty to deal with us by the rule of Scripture; beyond that of withdrawing fellowship, if our conduct is bad, and we are irreclaimable, no Christian man can go without intruding on the prerogatives of God: so we believe.

THOUGHTS FOR CONSIDERATION.—Those who embrace the doctrine of Life and Immortality only through Jesus Christ feel that they hold the most glorious of all truths ever made known to men. This feeling, we believe, is just and right. But what influence should it have on our hearts and lives? The most glorious truths, embraced and believed, ought to produce results proportionate to their value; else we "hold the truth in unrighteousness," and have reason to fear a greater condemnation. Men, then, holding such invaluable truths, ought personally to be constant *imitators* of Christ in all his tempers of mind, and devotion to the welfare of men.

To one point, especially, we wish to call attention, viz.: Our feelings and conduct toward those who differ from us in opinion. Too often, it may be, a disposition is felt like that of the imperfect disciples, when they were ready to call fire down from heaven to consume those who would not receive their Master. There was an honest zeal for the truth in that feeling, but it was not chastened by that pure love which filled the heart of their Master. It seemed to them, the truth was so manifest, that Jesus was the true Messiah, that not to receive him at once, was evidence of a willful obstinacy in the matter, that rendered them deserving of instant death. They did not understand their own spirit, or temper of mind, much less did they comprehend the long-suffering love that reigned in their beloved Master's heart. We cannot tell what light, or evidence, has been bestowed on another's mind, and therefore we are not competent to judge whether the rejection of truth is willful, or, at present, unavoidable from circumstances over which that person has had no control. At any rate, his rejection or non-reception of what we regard as important and glorious truth is no reason why we should not be *patient* towards him. Let us remember the long-suffering patience of God towards us, while we were in unbelief, and perhaps sinned against greater light than he whom we may now be disposed to condemn for remaining just where we were. Impatience, or harsh treatment of them will not be likely to lead them to the truth, but to drive them farther from it, and possibly harden them in unbelief.

While, therefore, we may not yield up, or abandon, any truth we have received, of life in Christ alone, let us strive by kindness, and a clear presentation of the truth, to lead men rather than seem to drive them into the truth. If we contemplate our own past experience, we shall see the fitness of this course. In conversation with those who differ from us, or do not yet see as we do, if irritation is manifested by them, let it not produce the same in us: better to drop the subject, for that time, than attempt to continue, if a Christ-like spirit cannot be maintained.

Moreover, it is not enough that we gain men to our opinions, or faith: if they are not gained to Christ, even to a vital union with him—"made partakers of the divine nature"—they "have no life in" them, and will perish, notwithstanding their knowledge in theory. We believe the views we maintain, of life only in Christ, are, in themselves, better calculated to win the heart to God and His Christ than any others; but let us not be content to lead men to the theory of life in Jesus alone. Let us labor, in love, to induce them to such a consideration of these glorious truths as shall effectually draw them into an *experience* of this *life-giving* union with the Son of God.

We fear, both with respect to ourselves and others, that under the strong opposition we sometimes have had to encounter, in contending for truth, we may not have sufficiently considered that our object is not gained merely by silencing our opponent, or by converting them to our views of truth. They and we ought to be better Christians—more like Christ—by the acquisition of such glorious knowledge of God and His Christ, and of the love of God so wonderfully manifested towards the perishing children of Adam. If, instead of this, we become more worldly, more uncharitable, more impatient, more proud, and less meek and lowly like our Master, what have we gained? and what must others think of the truths which we profess to have embraced? If ever men, since the apostles' days, were called to be devoted Christians, and to make sacrifices to promote truth—even the knowledge of God and His glori-

ous scheme of mercy in Christ—we should count ourselves *the* men. Shall God's light, with which He has blessed us, be by us "put under a bushel?" or shall we let it shine to enlighten and bless others?

Let us labor, by word and deed, with all meekness and patience, with long suffering, to spread the truth abroad; and so order our lives as not to hinder that truth from its appropriate work of making men more like Christ—more heavenly-minded, more obedient to our heavenly Father's will in all things, "waiting for His Son from heaven, whom he raised from the dead; even Jesus, who delivereth us from the wrath to come." 1 Thess., 1 : 10.

THE SYLLOGISM.

FROM HENRY GREW.

See Examiner December 1.

Dear Bro. Storrs,—The syllogistic effort of my intelligent brother, to prove that "there shall (not) be a resurrection of the dead both of the just and unjust," Acts 24 : 15, and that the sleepers in the dust, "shall (not) awake to shame," &c., really reminds me of a drowning man catching at a straw. Do you not perceive that your syllogism refutes your own sentiments as much as mine? My dear brother believes, with me, that although the great penalty of the law is *death*, yet that God threatens the wicked with torment. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest," Ps. 11 : 6. They are to suffer agony which will cause "wailing and gnashing of teeth," "tribulation and anguish" is to be endured by "every soul of man that doeth evil." When the vials of God's wrath are poured on the wicked, it is written, "they gnawed their tongues for pain." Such indeed is the intensity of their judicial punishment that they will in vain desire death. All this my brother believes. Now, if you are correct in affirming, as you do, that "A revival into life, from death, to torment awhile and kill again 'vastly exceeds death,'" I am equally correct in affirming that the torments you do admit also exceed it, and *therefore such* torment "is *unjust*."

I *deny* that any *temporary* torment, either antecedent or subsequent to the first death; 'vastly exceeds death' which terminates for ever (as 'the second death' will) the existence of an intelligent being. Such death is to be contemplated *as involving the loss of the eternal enjoyment of the Infinite source of all good.* A blessing in comparison with which, all suffering that is not endless, is light and but for a moment. *Unending* torment would "vastly exceed death." Now, brother, the scriptural and rational arguments which you adduce to vindicate the justice of God, in punishing men with torment *antecedent* to the first death, will equally vindicate his justice in punishing them with torment between that period and the second death. The present state is not a state of perfect retribution; God has therefore "appointed a day in the which he will judge the world in righteousness," &c. Acts 17 : 31. It is a notorious fact, that although both the righteous and the sinner are recompensed in the earth *in some degree*, neither are in just proportion to their works. See Ps. 73 : 3–7 which includes the comparative "prosperity of the wicked" both in life and death. Verses 17, 18 and 19 clearly teach that this first death, in which many have "no bands," is not their end."

You are correct in saying that "the first sense of *kai* in Acts 24 : 15 "is that of *and*," but you know that this cannot be the import of the word in this text. The second sense given in the lexicon is *also*, which our translators have correctly given. The other words "moreover," "besides," &c, are of similar import, and if used in the text would imply that others believed the doctrine besides "themselves." But am I mistaken in supposing that you admit a resurrection of the unjust, although *not to life?* I certainly have so understood you. Yet now you affirm that they (some of the Jews) admitted a resurrection "both of the just and unjust" which was more than was ever written in the law or prophets." In denial of this assertion I affirm that God's prophets, holy men of old, who "spake as they were moved by the Holy Ghost," *did* give "utterance" not only to the sentiment of a resurrection of both classes but to the resurrection of the wicked to a temporary life and conscious punishment. I submit to our readers that I have proved this in your periodical. I will now prove it again. Dan. 12 : 2. "And many of them that sleep in the dust of the earth shall AWAKE, some to everlasting life and some to shame and everlasting contempt." Ps. 73, verses 3, 4 compared with 17, 18, 19. If however the doctrine was not revealed in the Old Testament, its revelation in the new is perfectly sufficient to establish its truth.

You "wish Bro. Grew to find where (Paul) taught such doctrine and not rest it on a doubtful text." In the name of truth I ask, am I resting my faith of the resurrection of both classes of men on a doubtful text when I rest it on the

words of "The faithful Witness" of the truth? "ALL that are in the graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of condemnation." John 5:29. May you not as justly represent me as resting my faith of Christ's divine Sonship on a doubtful text, when I believe his testimony that he is the Son of God?

Nor is there any difficulty in finding that Paul's testimony accords, without doubt, with that of his Master. Please see in addition to Acts 24:15, Rom. 2:1–16. specially 9th and 16th verses. 2 Cor. 5:10, 11. Heb. 9 27. 1 Cor. 4, 5. Col. 3: 24, 25. I protest against the representation that Paul has "left his hearers, and those to whom he wrote, to *infer*" the doctrine of an after death judgment for men in general. He affirms it plainly Rom. 2d chap.; Heb. 9:27, and 1 Cor. 5:10, and elsewhere. Yet if it *is* only taught inferentially, if the inference is necessary, the proof is ample and conclusive. Please refer also to Eccles. 12:14. Matt. 12:36; 16:27. Luke 12:43–48.

You remark that Paul "taught the Corinthians, if our sins are not forgiven when we die, we are perished." 1 Cor. 15:17, 18. Now, brother, Paul's teaching in the passage, is, that "if Christ be not raised" the saints are not forgiven, living or dying; and that the latter "are perished." It is not that Christ being raised, there shall be a resurrection of the just but not of the unjust.

If John 5:29 does not teach "a penal resurrection" please inform us, what language can teach it. Yours in christian love,

HENRY GREW.

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REMARKS BY THE EDITOR.—"Catching at straws" is not our calling. What is truth? We do *not* "believe" in more than one *penalty*, properly speaking, for sin. "The wages of sin is *death*." Such is the testimony of inspiration, and we stand by it. God does *not* "threaten" *all* "the wicked with torments;" but He has declared, "all the wicked will He *destroy*." Psa., 145:20. Some of them have had "fire and brimstone and an horrible tempest" rained upon them, by which they were destroyed; *e.g.*, Sodom and Gomorrah, which were made "*ensamples* to them which should after live ungodly." Others have been destroyed in a similar manner since that time. The two hundred and fifty wicked men who took it upon them to offer incense contrary to law, were consumed by a sudden fire from the LORD: Num. 16:35; Elijah called down fire from heaven that consumed men: 2 Kings, 1:10–14. Other cases also, might be cited. These things happened for a warning and example to living men, who might be tempted to rebel against God; and many of the living wicked will doubtless be destroyed in like manner at the revelation of our Lord Jesus Christ from heaven, as a warning to those who may be "left of the nations;" at that time there will be "wailing and gnashing of teeth," among the living wicked and hypocrites; yea, "tribulation and anguish;" but all this is not the *penalty* of sin; it is a *consequence* of being sinners. "The wages of sin is death;" and the sinner must die by some means: by what means, infinite wisdom determines, in any given case; but it is not surely the same in all cases. The wicked at the time of the flood died by water; Sodom's wicked inhabitants died by fire and brimstone. The wicked Israelites, in the wilderness, some by fire, some by pestilence, some by fiery serpents, &c. The wicked Canaanites, some by the sword, some by hail-stones out of heaven, etc. The wicked Jews, at Jerusalem's destruction, by various instrumentalities. In all these cases the *manner* of dying was not the *penalty*; but *death* itself was so. The manner was only a circumstance which God permitted, sent, or allowed, to deter other men from like sins. There is, therefore, no analogy between these things and that of making wicked dead men alive, simply for the purpose of tormenting and killing them again.

Br. G.'s reference to certain texts in Revelation is of no avail, unless it can be shown that the torment there spoken of is after all the probationary scenes of earth are ended. But that is not the case; for after the judgments there spoken of are accomplished, it is said, "all nations shall come and worship before Thee, for thy judgments are made manifest." And besides, the state is that in which there is a "desire to die, and *death* shall flee from them." But what these symbolical representations were designed to represent we shall not stop now to inquire; it is enough to know, they have nothing to do with dead men made alive for the purpose of torment; but an infliction on wicked persons while others are in a probationary state to be warned and benefitted by these exhibitions of tribulation on wicked men. Hence, we repeat it, there is no analogy between these cases and that of a revival into life, from the dead to torment and kill again, when all the good are glorified, and all the wicked are hopelessly lost.

We now further state, that no sufferings or anguish endured, while men are in a state of hope, or where mercy may be obtained, however long protracted or painful to endure, "*vastly exceeds*

death." No: *death* without hope exceeds all other calamities that can possibly befal man: that is, death without hope of living again; or a death that eternally extinguishes the being of the individual. Nothing can exceed this, unless it is a revival from death to *hopeless torment*: that does "vastly exceed death:" and such torment it is that Br. G. contends for, and which we maintain, according to his own showing, is "unjust," *because* it exceeds the *penal* announcement of the just God against sin. It is in vain to attempt to justify a revival into life, from the dead, for the simple purpose of tormenting, in a hopeless state, those who have been dead, by saying, "it is not endless." The *principle* of such revival and torment is the very same as that of endless torment: it is hopeless in both cases: is is for no purpose of amendment in either case; it is with no design to benefit any part of the human family in either case; and it seems to be as really an act of pure revenge in one case as the other, and in either case it does "vastly exceed death," which no infliction of sorrow or sufferings can do, endured while men are in this life, where mercy may be had. Let Br. G., then, understand, that we do *not* "believe" in "a judicial punishment, antecedent to death," or in this life, in any such sense as to entitle the sufferings here endured to the character of the proper penalty of sin. "Sin, when it is finished, bringeth forth *death*": Jas. 1: 12. "The wages of sin is death:" Rom. 6: 23. "The soul that sinneth it shall die." Ezk. 18: 4.

As the remainder of Br. G.'s article is a reiteration of texts which we have fully replied to in the EXAMINER of the last eighteen months; and as he has not attempted to show that our exposition of Dan. 12: 2, and other texts of like character, is incorrect, we shall take no further notice of this part of his article, except to ask our readers to refer to replies in the EXAMINER, heretofore, or examine our late work, "*Life from the Dead*." We are perfectly willing to leave the subject there. On our part the discussion of these subjects with Br. G., in the EXAMINER, must end here. Br. WENDELL is entitled to respond to Br. G.'s note in the EXAMIMER of Dec. 15th.

R. Wendell to H. Grew.

DEAR BRO. GREW: That you should "deny any and all inconsistency" between your *Harbinger* article on "The Penalty of the Law" and the views you now advocate relative to the doom of the ungodly, greatly surprises me; and the circumstance of your doing so, compels me to believe that your judgment is influenced by the necessities of the theory for which you so "earnestly contend." God grant that our farther investigations may yet enable us to "see eye to eye" on this vastly important subject. We will continue patiently to examine each others sentiments, in the spirit of love. The fact that upon some points we are not at an agreement, proves that we are not *both right*, and the consequent propriety of farther discussion.

The disclaimer of Bro. STORRS in regard to my "believing in 'a judicial punishment, antecedent' to death," was proper, inasmuch as I recognize a clear and wide difference in *design* between the "sufferings" endured by the wicked in a state of *probation* and the "*death*" which is the "wages of sin." *Sin in progress* is often attended with sufferings which are mercifully designed to exert a reformatory influence upon the transgressor, or to deter others from sin, or both. The Psalmist, speaking of God's visitation of wrath upon Israel, declares—"When he slew them, then they [the survivors] sought him." (Ps. 78: 34.) Here is an instance where good to one class resulted from the destruction of others of incorrigible character. In reference to God's enemies David prayed—"Let them be troubled and confounded for ever; yea, let them be put to shame, and perish:" [Why?] "That *men* may know, that thou, whose name alone *is* JEHOVAH, *art* the Most High over all the earth." (Ps. 83: 17, 18.) Here, too, we see an end to be accomplished by the sufferings the wicked endure in the present life. But the sufferers themselves are also sometimes reclaimed by these means; hear the Psalmist once more: "Because they rebelled against the words of God, and contemned the counsel of the Most High: Therefore he brought down their heart with labor; they fell down, and *there was* none to help." [What was the result?] "Then they cried unto the Lord in their trouble, and he saved them out of their distresses." (Ps. 107: 11–13.) These citations from the inspired word will suggest my reasons for believing that "*death*," as "the wages of sin," is the *only* "judicial punishment" denounced against final impenitence. And I regard this as the view expressed by the Apostle James when he says—"Sin, when it is finished, bringeth forth DEATH." To agree with your sentiments, my brother, this text should read—"Sin, when it is finished, bringeth forth [a revival into *life* for the purpose of "*actual suffering of protracted unutterable torment of body and mind*" and] death." If you will find the doctrine of this *amended* text in your Harbinger article, I will admit that the "dis-

crepancy" between "Bro. Grew of 1852" and "Bro. Grew of 1856" exists only in my imagination. But I *know* you cannot find anything of the kind, and for this simple reason—*it is not there*. You *do* say in that article "that the *cessation of the sinner's life or conscious existence* is a punishment *perfectly satisfactory* to divine justice and *adequately* honors the violated law of God,"—but you fail to give even the remotest hint that such "punishment" is preceded by "protracted, unutterable torment of body and mind." *No, no,* my dear brother; that Harbinger article of yours must be retracted, if you would be thought consistent in what you have written during the past year. If your torment theory with all its "unutterable horrors," is *true*, no article professing to be a scriptural presentation of "The Penalty of the Law," should ignore *in toto* the *torment* part of "the penalty." What can be plainer than this?

The consistency of what you have written is likewise involved in a point to which I now solicit your attention, and which has a direct bearing upon the question of the revival of the wicked dead. The "death" which "is the wages of sin," you hold to be "the second death," and that "death" (if you abide by your Harbinger article and your note to me in the last EXAMINER [Dec. 15] you believe to be a state of *unconsciousness*. In your note you speak of "the conscious suffering of the wicked * * *between* their 'resurrection to [of] condemnation' and their 'second death,'" thus clearly distinguishing between *death* and the *torment* which you believe will *precede* its infliction. But it seems to me that in your articles on the wicked dead question, you have confounded the two. In your first article, you quoted with approval the lines—

> "O what tremendous horrors hang
> Around the second death."

With the (so-called) "Orthodox," the "second death" means a state of hopeless *misery;* hence, the "tremendous horrors." Now if *you* believe the "second death" is a state in which, because it is an unconscious one, *no misery can exist*, how can you predicate of that death "*horrors*" which you cannot see in the theory of the non-revival of the wicked dead? Is not this a point worth considering? Also please to inform us, if you are able, how the wicked can (as you have claimed that they will) be *literally* "*hurt* of the second death," or *literally* "*suffer* 'the second death,'" *if* that "death" is not a state both of *life* and of *torment*. In your first reply to me on the Sadducee question, you spoke of "'the second death' which divine justice reserves for the wicked." What, pray tell me, was the force of *that* remark, if it was not designed to imply that "the second death" is to be a state of conscious suffering in which "divine justice" will be satisfied to an extent that it could not be if the wicked dead were left eternally in the domain of death, without a revival for any purpose? It thus appears to me, Bro. Grew, that you have employed the phrase "the second death" as if it meant "*life*, in a miserable state;" but you have also affirmed that "*life*, in a miserable state, is *no more* DEATH than life in a happy state." Here appears to be a "discrepancy." I wish to understand you as you mean to be understood: will you, therefore, state distinctly whether "the second *death*" is, or is not, in your opinion, a state in which there will be a total negation of *life* and *consciousness?* You see from the foregoing why I am in doubt as to what your view really is. My letter is already too long, and I must defer to another time other points upon which I would like to remark. Pray for me.

Yours affectionately,

RUFUS WENDELL.

December 21, 1856.

MAN IN DEATH.—No. 1.

BY THE EDITOR.

What is it to be in the state of death? is an inquiry to which no man can well be indifferent. Job gave utterance to language common to all men, when he asked concerning man in death, "Where is he?" Job 14: 10. Unaided by Revelation an awful uncertainty must rest upon the human mind on this question. Had we to occupy the position of the wisest heathen, when we commit our friends to the tomb, we should still inquire in vain, "Where is he?" Men have indeed dreamed their departed loved ones into some paradise: but it has been one of imagination only; and one which they would much rather have kept them from entering, if they could possibly have retained them here.

So far from any man being able to penetrate the gloom of death to find comfort or life for any in that state, the LORD has asked the solemn and significant question—"Have the gates of death been opened to thee? or hast thou seen the doors of the shadow of death?" Job, 38: 17. If, then, living men have not, and cannot enter into that state, to explore those dark regions, what folly to talk of *knowledge* there.

The knowledge of that state, as to the condition of those who descend into it, must be a matter of direct revelation from God, if possessed at all. Human reason, and philosophical speculations are just as unavailing here as they are as to man's origin. Unaided by revelation, who could ever have found from whence man derived his being? Men, *Christian* men talk loud and long about man's *dignity!* Pray, where do they learn such a lesson? Is it from revelation, or the vain speculations of philosophy? or that "wisdom by which the world knew not God"? 1 Cor. 1 : 21. They talk of the separate existence of a human soul,—its immateriality, its immortality, and conscious existence in death, as if these matters were facts not to be questioned or denied. A denial of these points is denounced as *infidelity;* no matter how closely we may adhere to scripture authority in our denials. It seems as if Platonic speculations, with them, outweighed the plainest scripture testimony. We do not accuse them of knowingly thus preferring human to divine testimony. Early religious training has created a prejudice in favor of the Platonic theory, which thereby has become interwoven in all their religious experiences, so that fear of final apostacy prevents their allowing themselves to doubt the truth of any of these topics in relation to "the soul."

By this course they shut themselves up to a stereotyped theory, without ever seriously considering that it may, ultimately, prove disastrous to themselves, or their posterity. This theory, it is evident to our mind, as men advance in means of information, must lead to *real* infidelity, or to the equally fatal scheme of spirit-rapping, now sweeping over the earth.

That the doctrine held by most professed Christians, concerning man's duality—or double-being—one part of which is immortal, and survives in a conscious state in death, is not the doctrine of scripture, we trust will be made apparent by a careful examination of those texts relied on for its support, and the opposing testimony of Scripture.

The question we are to discuss, is *not* "What is the soul?" or "What is the constitution of the soul?" These questions are purely philosophical, and for answers to them philosophy may be consulted, by such as are anxious to know what God has not seen fit to reveal. The Bible nowhere propounds nor answers such questions. Every assertion, by man, about a human soul as a separate existence—and every statement of the *nature, capabilities, and mode of existence* of such a soul, is neither more nor less than a *human opinion.* Just what that is worth, all such speculations are worth, and no more. The Bible propounds no such topics, and gives no countenance to them. The question before us, then, is not "What is the separate state of the *soul* after death?" but "What is the state of *man* in death?" The soul or spirit of man—as those terms are theologically employed—as a disembodied personality, is an idea unknown to inspiration. ARCHBISHOP WHATELY, in his "*Revelation of a Future State,*" says—"To the Christian, indeed, all this doubt would be instantly removed, if he found that the *immortality of the soul, as a disembodied spirit,* were revealed in the Word of God." * * * "In fact, however, NO SUCH DOCTRINE IS REVEALED TO US; the Christian's hope, as founded on the promises contained in the Gospel, is *the resurrection of the body.*"

The Scriptures everywhere regard man as an undivided personality—as *one* being, to whom are addressed commands, promises, threatenings, warnings and encouragements. Whatever may enter into man's nature, as an organized being, alters not his oneness: and nothing which may go to make up his manhood is to be considered, separately, as constituting his personality. An organized being, endowed with life, constitutes him a living being. His disorganization, with deprivation of life, leaves him where he was before living; his personality ceases, except in the purpose of God to reorganize him and restore life. But such a "purpose" can only be known by revelation: nature has never shown such a result; and there is no voice in it to encourage such a hope.

Job has put the matter in its true light. "*Man* giveth up the ghost, and where is *he?*" Not where is his *soul?* but where is *he—man?* To this inquiry it is replied—"As the waters fail from the sea, and the flood decayeth and drieth up: so *man* lieth down and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep." Job, 14 : 10–12. Surely this language is expressive of the entire dissolution of man as a living being. This view is confirmed by the question which follows, viz.:—"If a man die shall he live again?" To which Job responds—"All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee," &c. The Septuagint reads thus—"Though a man die he may be revived, after finishing the days of this his life. I would wait patiently till I come again *into existence. Then* shalt thou call and I will answer thee; thou wilt have a desire to the work of thy hands."

ROOM IN THE HEART OF CHRIST.—How far the Redeemer has multiplied Himself in the work of redemption, I know not; through how many desolate worlds he has sent a message of life, I know not. Whether the restored sinners of other orbs may also claim their own in that infinite essence, and talk of their Bethlehems and their Calvaries, their Nativities and their Ascensions, it would be vain to conjecture; and it cannot in one jot alter the reality of our eternal union with Him. For myself, I own no jealousies in the common happiness of races and of worlds. I believe the heart that beat at Gethsemane large enough to hold a universe in its love; and I should no more envy the redeemed of a distant planet, than the redeemed of a distant continent. It is the prerogative of a divine affection that it can multiply through new thousands without abating to each; like the light of the Sun which diminishes not to surrounding objects because you open to it the windows of a dark chamber till then unvisited by its radiance. I should rejoice to see that brow which bled beneath the thorns, crowned with the victories of ten thousand worlds! I should feel that it was with higher exultation and more assured confidence I could answer to the cold question of the doubter, "What is thy beloved more than another beloved?" that he is indeed "the chiefest among ten thousand." Nor should I approach him with a more total and unmingled affection, with a more thorough devotedness, or more exclusive confidence that I, the meanest of his creatures, enjoyed the fulness of his love, in the midst of this host of his adorers,—or with less tenderness utter the exquisite expostulation of the repentant apostle, "Lord, thou knowest all things!" and even in the midst of these innumerable worshippers from every region of creation, "thou knowest that *I* love thee!" —*Rev. Wm. A. Butler, Dublin.*

AN AFFECTING ILLUSTRATION.—Rev. Thos. A. Toiler, of Kettering, the cotemporary and friend of the celebrated Andrew Fuller, of the same place, was one of the most effective preachers of his day, "Often," says Robert Hall, "have I seen a whole congregation melted under him like wax before the sun: my own feelings on more than one occasion, have approached to an overpowering agitation." His power of illustrating a subject was his distinguishing faculty. His illustrations were drawn from the most familiar scenes of his life; and after he became a father, not unfrequently from the incidents which attach to that relation. The following, reported by a friend who heard this discourse, is given as an example. His text was from Isaiah, xxviii, 5: "Let him take hold of my strength, that he may make peace with me."

"I think," said he, "I can convey the meaning of this passage, so that every one may understand it, by what took place in my own family within these few days. One of my children had committed a fault for which I thought it my duty to chastise him. I called him to me, explained to him the evil of what he had done, and told him how grieved I was that I must punish him for it. He heard me in silence, and then rushed into my arms, and burst into tears. I could sooner have cut off my arm than have struck him for his fault: he had taken hold of my strength, and he had made peace with me."

What could more strikingly exhibit the case, as between the true penitent and his offended Maker? God, as if with reluctance and grief, has declared his determination to punish; but sincere sorrow for sin, wrought in the heart by the revelation of his mercy in Christ, takes hold of his strength, disarms him as it were of his power to strike the blow, inclines him to forgive, and thus brings about between him and the sinner a state of reconciliation and peace.

A CHRISTIAN HOUSEHOLD IN THE SECOND CENTURY.—Here is Tertullian's picture of the domestic life of the early Christians: "What union like that which connects Christians in marriage! They have one hope and one aim in their vows, they obey one doctrine and one Master. It is a spiritual as well as an outward bond which binds them; they are one spirit as well as one flesh. They read the Holy Scriptures together, they pray together, they mentally instruct, exhort, and sustain one another. You see them in company at the Church, at the table of the Lord. Distresses, persecutions, joys, and hopes are all common between them. They conceal nothing from each other. They never shun one another. They can visit without reserve or suspicion. Psalms and hymns resound in their tabernacle, and they emulate each other in works of Christian love. Christ rejoices at the sight and hearing of such things, and it is to such households that he sends his peace."

PROGRESS.—Our old friend WM. MAYELL, of Albany, N. Y., has sent us the amount of one of the *thirteen* shares to sustain the EXAMINER this year. In this city also the work has begun. Our friend JOHN KEMP and his brothers take one share. Many thanks to all these friends. The cause is theirs as truly as ours.

THE NEW POSTAGE LAW.—It may not be generally known that Congress has very recently passed an act making prepayment of postage on all transient printed matter obligatory, before it can be transported in the mails of the United States. In order to carry out this law, the Postmaster General has established the following additional post-office regulations, which should be preserved for reference by all who may have occasion to send newspapers, pamphlets, &c., now and then to distant friends. We have *italicised* one item which we hope all who communicate with us will notice particularly, as a neglect to do so may be attended with unpleasant circumstances; for *we* shall "*refuse*" to receive such communications as violate this post-office regulation. These regulations are as follows:

1. Books, not weighing over four pounds, may be sent in the mail pre-paid by postage stamps, at one cent an ounce any distance in the United States under 3,000 miles, and at two cents an ounce over 3,000 miles, provided they are put up without a cover or wrapper, or in a cover or wrapper open at the ends or sides, so that their character may be determined without removing the wrapper.

2. Unsealed circulars, advertisements, business cards, transient newspapers, and every other article of transient printed matter, except books, not weighing over three ounces, sent in the mail to any part of the United States, are chargeable with one cent postage each, to be prepaid by postage stamps. Where more than one circular is printed on a sheet, or a circular and letter, each must be charged with a single rate. This applies to lottery and other kindred sheets assuming the form and name of newspapers; and the miscellaneous matter in such sheets must also be charged with one rate. A business card on an unsealed envelope of a circular subjects the entire packet to letter postage. *Any transient matter, like a circular or handbill, inclosed in or with a periodical or newspaper, sent to a subscriber, or to any other person, subjects the whole package to letter postage;* and whenever subject to letter postage, from being sealed or from any cause whatever, all printed matter, without exception, must be prepaid or excluded from the mail. It is the duty of the Postmaster at the mailing office, as well as at the office of delivery, carefully to examine all printed matter, in order to see that it is charged with the proper rate of postage and to detect fraud. At offices where postage stamps cannot be procured, Postmasters are authorized to receive money in prepayment of postage on transient matter; but they should be careful to keep a supply of stamps on hand.

TO SUBSCRIBERS.—We advise all who wish to preserve a perfect set of the EXAMINER for this year to take care of their papers, as there is no probability that we shall be able to furnish them with perfect sets at the close of this volume. The utmost economy has to be practiced by us to issue at all; and hence we have begun on the lowest number possible, to prevent any waste of paper. *New* subscribers cannot much longer be furnished with the first numbers for this year. We say again—"Take care of your papers." Those who send us pay in advance for a copy, to be laid aside and bound at the end of the volume, we will attend to, so long as we have the numbers to do it. To all such the price will be $2; and none will be thus preserved which are not paid for.

It may now be considered settled that we shall go on with the *semi*-monthly issue; not because the *Philadelphia* plan has yet been fully carried out; but trusting that, or some other means will be successful, we shall go on; and hope soon to get up to regular *time* in our issues. We shall furnish new subscribers from the first number as long as we have any left.

Translated from the German.

ONWARD.

Come, brothers! let us onward,
Night comes without delay,
And in this howling desert
It is not good to stay.
Take courage and be strong,
We are hasting on to heaven,
Strength for warfare will be given,
And glory won ere long.

The pilgrim's path of trial
We do not fear to view;
We know His voice who calls us,
We know him to be true.
Then let who will contemn,
But strong in his almighty grace,
Come every one with steadfast face,
On to Jerusalem.

O, brothers, soon is ended
The journey we've begun;
Endure a little longer,
The race will soon be run.
And in the land of rest,
In yonder bright eternal home,
Where all the Father's loved ones come,
We shall be safe and blest.

Then boldly let us venture,
This, this is worth the cost!
Though dangers we encounter,
Though everything is lost.
O, world! how vain thy call!
We follow Him, who went before,
We follow, to th' eternal shore,
Jesus, our all in all.

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BIBLE EXAMINER.

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Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

MAN IN DEATH.—No. 2.

Terms referring to the Locality of the Dead.

On this topic we give the reader part of a section from Rev. J. PANTON HAM'S work, as it embodies all we deem necessary to say on that topic, at this point. He thus speaks:—

"HAVE the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?" Such is Jehovah's challenge to the patriarch Job, and which occurs among that wonderful series of questions by which the Almighty impressed His tried servant with the extreme narrowness and insignificance of human knowledge. The interrogation is equivalent to, "What knowest thou of death, or the dead?" And well had it been for mankind, and for the integrity and practical efficiency of Christianity, had they been content with the knowledge of their ignorance in this solemnly profound direction. We cannot explore the place of the dead,—we know not even if there be a *place*, except in the imaginations of men, who because they know that all mankind share a common experience in this matter, speak of them as having gone to one place. It is the necessity of human thought which is compelled to localize the departed, that has originated a place, and a name for the place, of the dead. The Hebrews called it *Sheol*, the Greeks *Hades*, and the Saxons *Hell*, words most aptly chosen, since while they subserve the necessity of human thought, they express at the same time the modesty of the human mind which in its election of terms, would, in this instance, appear to approve of the wisdom of not being wise above what is written. The Greek word *Hades*, is of very common occurrence in the Greek classics, but its classical signification is no criterion of its meaning in the sacred writings. We are referred back to the Hebrew *Sheol* for the strict sense in which it is employed by the inspired writers. "The Greek term did not come to the Hebrews from any classical source, or with any classical meaning, but through the Septuagint as a translation of their own word; and whether correctly translating it or not is a matter of critical opinion. The word Hades is, therefore, in nowise binding upon us in any classical meaning which may be assigned to it. The real question, therefore is, what is the meaning which Sheol bears in the Old Testament, and Hades in the New? A careful examination of the passages in which these words occur will probably lead to the conclusion, that they afford no real sanction to the notion of an intermediate place of the kind indicated, but are used by the inspired writers to denote *the grave*, the resting place of the bodies, both of the righteous and the wicked."—*Kitto*. Let it be borne in mind that nothing relative to the state of the dead can be ascertained by these words simply and separately considered. In all the three languages they have a common signification—their etymological meaning being the *unseen*, *hidden*, or *unknown* place or state. These terms then, so far from conveying to us any information concerning the place or state of the dead, only express our own ignorance of these matters, and ought on this account to operate as a perpetual check upon the indiscretion of the rash speculator. Whatever sense the word Sheol has in the Old Testament, Hades, as its Greek equivalent, will have in the New. The Hebrew prophets, in their allusions to the place and state of the dead, conveyed their ideas in the imagery which was suggested by their mode of sepulture. It is not to the Hebrew writings, but to the Greek philosophy, that we trace the birth of those opinions concerning the state and place of the dead, which at the present time prevail as the orthodox creed of modern Christianity. Such opinions must necessarily be defective, and destitute of any claim on our religious belief, since they partake of the imperfection and uncertainty which characterize all human investigation. They are philosophical traditions, not scriptural informations, and as such ought to be jealously excluded from the sacred domain of inspired authority. It is evident that the Hebrew prophets

were strangers to these philosophical opinions,—their poetical descriptions of death and the dead show whence their imagery was derived, and suggest that they could form no other conceptions of the condition of the departed, than what the analogies of their mode of interment presented to their view. Bishop Lowth, in his "Lectures on Hebrew Poetry," p. 78, says, "That which struck their senses they delineated in their descriptions: we there find no exact account, no explicit mention of immortal spirits." A very significant testimony! This testimony is the more important since the Bishop considered that the immortality of the soul as a disembodied existence, was a doctrine known to, and acknowledged by the prophets; and he accounts for their uniform silence on this subject, "because they had no clear idea or perception by which they might explain where or in what manner it existed; and they were not possessed of that subtilty of language which enables men to speak with plausibility on subjects abstruse and remote from the apprehension of the senses, and to cover their ignorance with learned disputation. The condition, the form, the habitation of departed spirits were, therefore, concealed from the Hebrews equally with the rest of mankind. Nor did revelation afford them the smallest assistance on this subject."

I would beg the reader's special attention to this paragraph from the pen of the learned Bishop. He acknowledges that the writings of the prophets contain "no explicit mention of immortal spirits,"—that they never alluded to disembodied spiritual existence,—and that "revelation" did not "afford them the smallest assistance on this subject." Is his inference then a reasonable one, that the prophets who make no "mention of immortal spirits," *therefore* believed in immortal spirits? and that, although they make no allusion to disembodied spiritual existence, this is to be explained by their inability to express suitably their ideas? And that, notwithstanding "revelation" afforded not "the smallest assistance on this subject,"—the soul's disembodied existence, as the human personality, and the intermediate state as popularly understood and held, were yet doctrines of revelation? By what unknown process could the Bishop arrive at such conclusions? The sacred writers have said nothing about these doctrines, therefore, says Bishop Lowth, they believed them! I humbly suggest that this negative premise would be more logically connected with a negative inference; that since the sacred writers have *said nothing* about these doctrines, the probability is that they *knew nothing* about them. Their word *Sheol* drew a veil over the departed state, and involved it in concealment and darkness. If ever they have occasion to refer to the departed, their thoughts are not directed *upwards*, as if they believed that the personality as a disembodied soul had ascended to God,—they think of the body and the tomb, and associate the departed with that which is buried. Thus, "they shall go down to the bars of the pit, when our rest together is in the dust." Job 17 : 16. "Let not the pit shut her mouth upon me." Psa. 69:15. "My life draweth nigh unto the grave. I am counted with them that go down into the pit. Free among the dead, like the slain that lie in the grave, whom thou rememberest no more; and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deep." Psa. 88 : 3-6. "Therefore, Sheol hath enlarged herself, and opened her mouth without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it." Isa. 5 : 14. "When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited." Ezk. 26 : 20. It seems sufficiently plain that the prophets associate the personality of the departed with the *buried body;* and since the words which they utter are not always their own, but they are frequently the message bearers of Jehovah, as in the citation last given,—it seems also plain that God Himself points to the *grave*, as the temporary abode of the human personality: "Dust thou art, and to dust shalt thou return." Gen. 3 : 19.

The only means we have of estimating the real opinions of the sacred writers on this subject, is the language in which they convey their thoughts. Their opinions must necessarily be of a very indefinite and general character, since the subject is involved in so much obscurity. So much, however, is beyond dispute, that their language instead of indicating their belief in the soul's disembodied and conscious existence, suggests their utter ignorance of such ideas. They spoke as if they believed that the outward image of death and its circumstances were not the fictitious, but the real semblance of the state of the departed. Their descriptions of Sheol or Hades are utterly irreconcilable with the supposition that they believed the state of death to be a condition of consciousness and activity. All, irrespective of character, are dismissed to Sheol;—"All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3 : 20.

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"All things come alike to all; there is one event to the righteous and to the wicked." Eccl. 9 : 2. Sheol is a place of inaction and silence. "Let them be silent in Sheol." Psa. 31 : 17. "There is no work, nor device, nor *knowledge*, nor wisdom in Sheol whither thou goest." Eccl. 9 : 10.

Sheol is never described except in the imagery of terror, and is always regarded as a great evil. It is never spoken of as the portal of heaven,—the gate of immediate bliss to the righteous. On the contrary, it is described as an awful unfathomable abyss, extending deep into the heart of the earth, to indicate the completeness of its dominion. "Deeper than Sheol what canst thou know?" Job 11 : 8. It stands in contrast with heaven; and therefore, the inhabitants of the one must be distinct and separate from the other. "If I ascend up into heaven, thou art there; if I make my bed in Sheol, behold thou art there." Psa. 139 : 8. "Though they dig into Sheol, thence shall my hand take them; though they climb up to heaven, thence will I bring them down." Amos 9 : 2.

Now, whatever may be the opinions of uninspired Jewish writers, whether ancient or modern, they can be of no authority in determining the opinions of the Hebrew prophets, whose thoughts, inspired by the Holy Spirit, are conveyed in language sufficiently explicit to indicate their faith and doctrinal instruction on this subject. It is to introduce a novel and dangerous canon of biblical interpretation, to affirm, in reference to the present question, that the *silence* of the sacred writers speaks consent. I presume it will be apparent that the terms denoting the locality of the dead, suggests nothing in favor, but rather involve the denial, of the doctrines of the disembodied soul, and an intermediate state of consciousness for man, between the night of his death and the morning of resurrection; and, therefore, the logical conclusion is, so far as these terms are concerned, that the origin of such opinions is purely traditional.

THE BLESSING OF ABRAHAM.

BY GEORGE DUKE OF MANCHESTER.

I have now to show that the promises made to Abraham have yet to be fulfilled to the Church of God, whether composed of Jews or Gentiles.

I attempted to point out in the last chapter, that the promises respecting the land tendered to the generation of the wilderness, were not again proposed to the people of God until after the resurrection of Christ. Of this I think there was an intimation by the Lord immediately upon the sin of the people in receiving the report of the false spies. In answer to the intercession of Moses, Jehovah says, "I have pardoned according to thy word; but as truly as I live, all the earth shall be filled with the glory of Jehovah." Num. xiv. 21. The connexion shows that this forebodes evil to the nation of the Jews. Now the earth being filled with the glory of the Lord was not in itself an evil; but the evil consisted in the manner in which this should be brought to pass, which was by the rejection of the Jews as a nation; and instead of their national election, an individual election out of all nations being taken for the name of the Lord; or to show forth his glory. Thus it was the casting off of the Jews which occasioned the riches of the Gentiles. So that like the matter of the golden calf, though the nation was not at that time disinherited, nevertheless, in the day when he visited, he visited their sin upon them.

I purpose establishing my present point by commenting on a passage in the epistle to the Galatians.

In the third chapter and 13th and 14th verses, the apostle states, that by the abolition of the law, Christ enabled the Gentiles to participate in "The blessing of Abraham," although the blessing was originally limited and confined to the seed of Abraham; and that Christ also thus conferred upon the Church the promise of the Spirit. The proof of the former is taken up from the 15th verse to the end of the chapter; the latter point is handled in the following chapter. I will now examine the passage relating to the "blessing of Abraham."

"Brethren, I speak according to the manner of men; no one annulleth or farther encumbereth a ratified covenent even of a man." Gal. iii. 15.

The argument is from the less to the greater: if even among men, no one would be so unjust as farther to encumber a covenant once ratified, far less can we suppose it of God. Whatever, then, was the original contract with Abraham, of that the Church has now the full benefit.

"Now to Abraham and his seed were the promises made. He saith not, 'and to seeds,' as of many; but as of one, 'and to thy seed,' which is Christ. And this I say, a covenant previously ratified by God unto Christ, a law delivered four hundred and thirty years after, cannot nullify so as to invalidate the promise." Ver. 16, 17.

The promises here mentioned are not *concerning* the seed, but *to* the seed conjointly with Abraham; and were the promises concerning "the inheritance," for the apostle adds, "If the inheritance be of law, it is no more of promise, but to Abraham God conferred it through a promise." The subject, therefore, is the inheritance promised to Abraham and his seed; the inheritance of the land of Canaan, designated in a way of eminence, alike by the zealous apostle, and the contemplative patriarch, "The blessing of Abraham."

The following considerations will enable us to decide with some confidence, as to which of the promises the apostle here specially alludes.

They were ratified by a covenant; the reference therefore, must be either to Genesis xv. 18, or to Genesis xvii. 9, 10.

But (1) the allusion cannot be to Genesis xvii,

because there the seed is not spoken of in the singular number, but in the plural: "I will be *their* God;" but the apostle's argument in part depends upon the promise being confined to one, "and to thy seed."

(2.) The apostle could not have referred to the covenant of Gen. xvii, for that was ratified by circumcision; but the whole scope of the epistle to the Galatians is against the necessity, or even the propriety, of circumcision; had, therefore, the reference been to the covenant of Gen. xvii, with which the rite of circumcision was necessarily connected, St Paul's argument would have tended to show that circumcision was still the condition.

Lastly, the apostle is speaking of a covenant ratified by God *unto* or upon Christ 430 years before the giving of the law; this could not have been the covenant of circumcision, for into that Christ entered, not before the giving of the law, but after his birth in the flesh.

St. Paul, in saying that the covenant was ratified unto or upon Christ, seems to refer to the mysterious transaction in Genesis xv.

The mode of covenanting was by the Berith or covenant victim being divided down the chine, and the contracting parties passing between the moieties of the slain animal, the divided victim being intended to intimate the desert of the covenant-breaker, that he should be cut asunder, having his portion with the hypocrites. Jeremiah distinctly refers to the mode of covenanting, our Lord is supposed to allude to the mystical import; it is upon the manner alone, however, that I insist.

It will be observed, that in the symbolical representation of the covenant, in Genesis xv, the smoking furnace and lamp of fire must denote the principals, for it is these that pass between the parts of the divided animals; but as I have before observed respecting symbolical representations of the Deity, it is not the person, but the office which is sustained by the person, that is symbolized. Here I conceive the smoking furnace denotes the furnace of affliction sustained by the man Jehovah's fellow, while the lamp of fire denotes the Shekinah, the divine glory, sustaining the requirements of essential holiness. Thus I understand the assurance to Abraham was God's covenant *with* Christ; hence the apostle, in verse 19, speaks of the Lord as "the seed *to whom* the promise was made."

St. Paul, in mentioning the 430 years, doubtless refers to Exodus xii. 40, 41: "Now the sojourning of the children of Israel [and of their fathers in the land of Canaan and] in the land of Egypt was 430 years, and it came to pass at the end of 430 years, even the self-same day, it came to pass that all the hosts of the Lord went out from the land of Egypt." This language must allude to some notable transaction on some particular day from which the 430 years were current, and it appears most probable that "the self-same day" to which Moses so emphatically alludes, is the day in which the Lord announced to Abraham, that the affliction should come on his seed.

The particular time of day seems also to point to the Paschal release, and through that release to the greater which it typified. "And *when the sun was going down* . . . lo a horror *of great darkness*," &c., compared with Deut. xvi. 6, "Thou shalt sacrifice the Passover at even *at the going down of the sun*, at the season that thou comest forth out of Egypt."

When I say that the apostle referred to those promises to Abraham and his seed repeated in Gen. xv. 7, 18, respecting the inheritance of the land, I of course do not exclude those promises to the same effect previously given. The reference in Gen. xv. 7, to Gen. xii. being so express, and the substance of the promise being the same, of course the one covenant ratified them both.

I would also observe, the language of this passage implies that the fulfillment of the law was *apparently* to be rewarded by the inheritance. And this is in agreement with the language of Moses. "Now, therefore hearken, O Israel, unto the statutes and unto the judgments which I teach you for to do, that ye may live and go in and possess the land which Jehovah, God of your fathers, giveth you." Upon every view, then, the land of Canaan is the subject in question.

"For if the inheritance be of a law, it is no more of a promise; but to Abraham God conferred it through a promise." "Wherefore, then, the law? It was added because of trangression, till the seed should come to whom the promise was made."

Law and promise are as diametrically opposed as grace and works; and as God gave the inheritance to Abraham by promise, it is clear that its attainment could not afterwards be encumbered by a law of any kind. But then this objection naturally presents itself: "If law and promise are such opposites, what was the object of *the* law?"

There is an opinion very general, that the whole obj ct of the law, moral, ceremonial, and civil, was to bring in every soul guilty before God; that idea, I believe, scripture attaches, not to the law as a whole, but to the "ten words," or "the ministration of death in the letter engraven in stones" —that is, to the ten commandments. The law, taken as a whole, although imperfect, was yet a means of grace, a staying of judgment, as it were, until the time of complete redemption. In this sense I understand it here: the law was added because of trangression, the one part, namely, the ten words keeping alive a sense of sin, and driving to the other part the ceremonial justification which pointed to Christ.

From this we infer, that the inheritance of the land must be enjoyed by those who are in a state of sinlessness; for it implied, sin cannot pass unnoticed; the law was added because of transgressions; there must be an acknowledgment of the forbearance of God—a remembrance of sins—until the seed should come, who would put away sin by the sacrifice of himself.

"[It was] disposed through angels in the hands of a mediator: but the mediator is not of of one, but God is one. The law is then against the promises of God." Gal. iii. 19, 20.

I understand these verses to start a good objection. A mediator implies, that there are two parties, and that grounds of mediation are opened between them. Now God is one of the parties; the

Israelites of course are the other party. The law of God, then, opening terms of mediation and acceptance, is against the promises of God, which confer the inheritance absolutely to the exclusion of all terms. The apostle replies:

"By no means: for if there had been a law able to quicken, verily justification would have been by law; but the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to the believing."

To suppose that justification was to be attained by the law was to mistake its object, and its powers. The law concluded all under sin, the ministration of condemnation, keeping alive a knowledge of sin, while the hope in the promise was kept alive in the typical justification of the ceremonial law. In this way, the law instead of being against the promises of God, actually ministered to their acceptance.

"But before the faith came, we were kept (in custody) under law, shut up together unto the faith, to be subsequently revealed." Gal. iii. 23.

"The Faith" here appears to be Christ the object of faith, and the end of the law, which confirms what we have already observed, that until the coming of Christ, the promise made to Abraham could not be fulfilled.

"Wherefore the law was our schoolmaster unto Christ, that we might be justified by faith; but the faith having come, we are no longer under a schoolmaster."

"Faith" is here again used for Christ the object of faith. The apostle here draws the conclusion already stated, that so far from the law being opposed to the promises of the inheritance, it actually ministered to them.

"For ye are all sons of God, through the faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek; there is neither bond nor free; there is not male and female; for ye are all one in Christ Jesus."

These verses unfold that mystery of Christ, which in other ages was not made known; namely, how the Gentiles could inherit those promises hitherto limited to Abraham and his seed; this is effected by the Gentiles becoming one, in and with Christ Jesus, that seed to whom the promises were made.

"But if ye [be] Christ's then are ye Abraham's seed and heirs according to promise."

This is the conclusion: the Church, by being one with Christ, has the right of appropriating the promises made to the seed of Abraham. The Church, then, composed whether of Jew or Gentile, is heir to the land of Canaan, promised to Abraham, and "according to promise;" that is, without any hindrance from the law.

These points, then, seem to have been established: the promises to the patriarchs were of the very land of Canaan: these promises have never been fulfilled, either to them, or to their posterity; nor was there a capability of realizing the promises, from the time that the generation of the wilderness rejected them, until after the first advent of Christ, when they were again proposed.

I shall next consider the promises respecting the throne of David.

Religion: Its Rise and Progress.

In considering the errors which have found their way into the Gospel revelation, and the causes which introduced them, we might find it of some advantage to enquire into the rise and progress of religion among mankind; for historical events are like the links of a long chain, upon whatever link you fix your eye you will see its necessary connection with the one which precedes it. Without pretending to accuracy as to the knowledge which the first parents of the human race possessed, we may naturally infer this, that all they enjoyed was communicated to them immediately from the Creator, unless after their creation we say that he abandoned them to follow their own devices,—to feel after him in their ignorance, imbecility, and inaptitude, for the purpose of seeking and cherishing an adequate knowledge of their duty to him and to one another. Judging from the subsequent care evinced by the Creator for his creature man, we cannot well think thus. It is much more reasonable to infer that the first parents of the human race had frequent communications with their Maker, in order to instruct that mind which was yet incapable of gaining information from observation, experience or reflection.

How long man continued under the direct and, perhaps, visible pupilage of the Creator cannot now be known; but this much may be well conceived, that all were of one religion,—all worshipped the Creator as the Lord of Heaven and Earth—all kindled their devotions at the same altar, if they did so at all, while Heaven's peculiar interpositions were manifested to them. There is a remarkable passage in Gen. 4: 26, which may give us some clue as to the period when the human race first fell away into false worship. But this clue is founded upon a conjectural emendation of the original. The words in our present version are, "Then began men to call upon the Lord." This, however, can hardly have been the writer's meaning, simply because it was not true, since God had been worshipped from the beginning up to this time,—the birth of Seth's eldest son. The conjectural emendation is thus: "Then began men *not* to call upon the name of the Lord;" and for no other reason that we can assign than that some of the descendants of Adam had by this time forsaken the worship of Jehovah, and joined themselves to the service of false Gods.

Whether or not so early as the time of Enos, the son of Seth, yet certainly as soon as people multiplied on the face of the earth, as soon as children were so moved from their parents' care and presence, a great public distinction in religious worship became observable. This cannot be considered unnatural. What could the *unassisted* mind of man effect? With all the attention he could command to the promptings of the divinity within him, could he discover the perfections of the invisible God—the relations in which he stood to Him, and the hopes he should entertain from Him, so as to worship Him and Him alone? Would not that which presented itself to his outward senses be the most natural to seize upon his mind, and excite his veneration? If so, his greatest visible benefactor would be the *sun*. All

the benefits he derived, he would easily imagine were derived from it alone, and gratitude being stamped on the human heart, for man is naturally a religious creature, he would pay some religious homage to this his benefactor, while the moon, walking in her brightness, and the stars in their glory, would be the next to win his sensual admiration.

Accordingly we find in history that the first departure from the worship of the one sole Creator was the worship of the heavenly bodies, thus confirming our reasoning on this subject, that Polytheism, or the worship of many gods, is the most natural to the unassisted mind; and it is very questionable whether mankind could have ever risen high in the scale of civilization, or have discovered that the world was created and is governed by one good and great Invisible Being, had divine revelation been altogether withheld.

But such was the weakness of the human mind in that infant state of the world, from the want of cultivation and the knowledge of accumulated ages, that when false worship began, it spread rapidly, and captivated nearly the whole of the human race, who thus lost the knowledge of One Invisible Being, as the sole ruler of the universe. Then the Creator mercifully came again to the aid of his erring creatures, by giving to Abraham a special call, probably an irresistible inward impulse, to keep himself from idolatry, and to adhere in faith to the worship of the God of his fathers. Here was laid the foundation of that marvellous, but beautiful and majestic structure of true religious knowledge, upon which Moses and the prophets afterwards built, and which the Stone that the builders in their ignorance rejected, finally completed,—a structure devised for the benefit not of a few only, but of all. For though the descendants of Abraham were the immediate depositories of divine revelation, the Gentiles,—such all other people were called—appear to have profited by the gift, for we find a great similarity in many of its prominent features between the heathen system of religion and the dispensation given by Moses to the Jews.

All ancient history, whether Egyptian, Phœnician, Chaldean, or Persian, Chinese or Hindoo, Grecian, Roman, or Scandivanian, has some allusion to a chaos and a creation, to a deluge, and the repeopling of the world from a single family. Hence we may legitimately infer that the two streams originally issued from the same fountain,—the one acquiring in its course more of earthy accretions which rendered its waters dark and turbid, whereas the other flowed on with a fewer number of such obstructions, and with a more limpid and transparent wave.

After the adoration of the heavenly hosts as Gods, the next step in the progress of religion in the Gentile world was the worship of departed *heroes*, or renowned men. And as it was a custom with ancient kings and legislators to call themselves by the names of their gods, in time the original application of these names would naturally be forgotten, as all history was then only oral, and the same worship would be paid to departed monarchs as had been accorded before to the heavenly hosts. This probably gave the first idea of elevating mortals to the rank of gods; and as believing much is thought by the world to be safer than believing little,—the quantity being ignorantly preferred to the quality,—gods were multiplied very fast, so that at length we find that a tutelary deity was assigned to every human passion, and to every distinguished portion of the human frame.

The third step in the progress of religion was the worship of *idols*. It is very natural to seek for some memorial of a deceased friend or benefactor; and an image of him, representing as much of his "form and pressure" as the best art could devise, may easily be conceived as inducing persons to adopt it for a most pleasing and lasting memento. But the veneration, which was originally intended for the departed as a thank-offering for the beneficence of his actions, the fidelity of his friendship, or the depth of his love, was shared in course of time by the senseless image itself, from a feeling of want which the human heart ever experiences, of some medium, or mediator, whereupon to rest in its religious aspirations to heaven. Hence the origin of idol worship, or idolatry properly so called.

But among those nations of the earth whose religion had been corrupted by the worship of the heavenly hosts, of departed heroes, of supposed guardian deities of the human frame, and lastly of images made of wood, or stone, "graven with art or man's device," we must make an exception in favor of the Jewish people. From Abraham, the father of the faithful, to Malachi, the last of the prophets, we find that the great Creator of Heaven and Earth was ever the object of their worship. Through the force of temptation indeed they sometimes fell away into a compliance with the idolatrous rites of their gentile neighbors, but they always acknowledged this as their sin, and the wonderful fact is still undeniable, that the Jews,—few and rude as they were,—still possessed very pure and sublime ideas of the Almighty, while the people around them, though their superiors in arts, in science, and philosophy, were immersed in the grossest ignorance of religion, multiplied to themselves gods, and worshipped the creature more than the Creator. The patriarchs, and Moses, and the prophets, bear testimony to the correctness of this remark, that the Jews rose far above the other nations of the world in the accuracy of their ideas and the extent of their knowledge of God and Providence, though they were neither so learned, so scientific, so philosophical, or so civilized as many of the heathens. We may here be permitted to ask, whence this undisputed superiority possessed by the Jewish nation in respect to all true and just ideas of God and Providence? If not from earth, whence but from Heaven? If not from reason alone, whence but from revelation superadded to it? From Abraham downwards, the Jews always theoretically, and for the most part practically adhered to the notion of One Supreme, the Great Jehovah, and the light supernaturally communicated to their nation, certainly not for themselves alone, as they often fondly but vainly thought, served to enlighten in some measure the surrounding gloom of heathenism, thus supplying

the half-hid and mysterious sources of that stream of purer faith, which widened afterwards into the river of the water of life, for the healing and blessing of all nations.

It is clear to the writer, and we hope it will appear so to the reader, that, looking on the train of events which are discernible in the remote and obscure past, it was the evident purpose of the Creator to benefit all his rational creatures, though not alike by the selection of *one* nation to be the more immediate object of his care. The Jewish nation, in respect to religious faith, may be considered as a general schoolmaster for all the rest of the world, and however small the amount of good thus bestowed on man, or dim the religious light thus afforded may be deemed to be, it was doubtless sufficient for preserving the world, if not from superstition, yet from a greater evil, barbarism, and universal depravity, and preparing it for the welcome reception of that more perfect and spiritual dispensation which Jesus Christ was sent to establish among men. If so, the Creator cannot be justly considered *partial* in the selection of *one* nation to be a peculiar people, for that peculiarity conferred a most beneficial *general* purpose. It was like a beacon of light, which threw some rays on the surrounding gloom of heathenism, enough to show us that the divine care and love were extended over all nations. He made a distinction, indeed, among his children, so he does in the heavens above, where there are greater and lesser lights, but notwithstanding this, he is the equal Creator of all, and all equally show forth his handiwork. Let us be thankful that at length *that* light has dawned upon our world, which shall continue to burn when all others shall be extinguished in everlasting night.

PRESBYTER.

GRAVE-YARD GHOSTS.—Follow me for a moment into the realms of the departed, on my promise to bring you back soon, and enriched by an instructive glance into their nocturnal activity. You surely know that the departed souls wander for a time, in a fiery shape, over their graves, till they have thrown off, or expiated all of earth that still adheres to them, and have thus attained everlasting repose? You look doubtfully at me, as I ask this; but I am in earnest; for these spirits or ghosts are seen, and abundance of witnesses will *testify to the fact. But you have no doubt* heard from your nurse, that it is not every one that has the gift to see the ghosts or souls of the departed, and that only certain people have been selected for the privilege of beholding them. All this struck me forcibly,—when I was trying good sensitives with putrescent animal matter. I wished to try whether I could not make acquaintance with the dead in their fiery shapes. Mdlle. Leopoldine Reichel consented to go with me on a very dark night to the churchyard of Grunzing, near Vienna, not far from my residence. She saw, in fact, on several graves, fiery appearances. Being subsequently taken to the enormous cemeteries of Vienna she saw a number of graves covered with moving lights, which moved uniformly back and forwards, almost like dancers or lines of soldiers. Some were tall, and almost like men; others smaller and creeping along the ground like dwarfish goblins But all of them were over the newer graves, the old ones having no fiery sentinel. Mdlle. Reichel went timidly towards them; at her approach, the human forms melted away, and she saw that they were nothing more than luminous clouds, such as she had seen a thousand times in my darkened chamber. She went still nearer, and saw only a feebly luminous vapor; she even was bold enough to enter the vapors, which reached to her neck; and she could cause them to yield and flicker by the motion of her clothes. Thus the dances and military exercises over the graves were resolved into the effects of the wind, or of currents of air, which played uniformly with all these lights. Another time I sent four sensitives to the cemetery at Sievring. It was so dark, that several of them fell down in going thither; but they all saw the ghostly appearances more or less brightly, according to their degree of sensitiveness. They saw these like luminous air over new graves; and one having drawn lines with a stick on one such grave, the lines remained visible in a stronger light. Now, what is all this? It is nothing else than the putrescent miasms given out by the graves, and which rise into the air over them, where the wind plays with them, and fear interprets their motions as the dances of ghosts. It is carbonate of ammonia, phosphuretted hydrogen, and other products of putrefaction, known or unknown, which, in evaporating evolve odic light. As soon as the putrefaction is complete, the lights cease to appear, that is, the guilt of the dead has been expiated.—*Baron Reichenbach.*

SOCRATES.—His magnanimous death has been his apotheosis to posterity, but he certainly did not appear in the same august point of view to his contemporaries. An unprepossessing figure, and owing little to the adornments of manners, dress, or even cleanliness, gave no exterior token of mental dignity, while a constant circle of pupils, and his catechetical mode of teaching them, marked him out, at least to the superficial eye, as one of the very sophists whom he systematically opposed. Nor are we without reason for suspecting, that notwithstanding his practical philosophy, his character was stained with vices, which even in his own times were not practised without obliquity, and in ours, are altogether infamous.—*Tait's Magazine, August* 1853.

THE MORAL LAW.

Matt. xxii, 37–40.

This is the sum of every part,
To love our God with all our heart;
That we should love our neighbor too,
And what we wish from him, should do.

'Tis short, and sweet, and good, and plain,
Easy to learn and to retain:
May grace divine our souls renew,
And 'twill be sweet to practice too.

BIBLE EXAMINER.

New York, February 15, 1857.

SHALL WE BE FREE?

This is an important question, and one we need to ask ourselves now as much as at any previous period. Not to claim and exercise the freedom with which God has endowed us, as morally responsible individuals, is to reproach our Maker for our constitution.

We have no sympathy for that spirit which having attained a certain point in theology, or any other investigation, requires that all who are recognized as brethren, or fellow-laborers, should refrain from further investigations, or from a calm and fearless expression of the result of their labors in search after truth. All new sects have commenced with professions of liberality and denouncing the illiberality of others for not allowing them to express, among them, new truths, or new light upon old truths, which they believe they have discovered. They avow their determination never to organize a sect. A few years, however, pass away, and the leaders in these movements find persons among them who think they have discovered further light on important subjects, and who *dare* to give utterance to the convictions of their own free thoughts. Then those, who professed they never would be a sect, find it necessary to take counsel together, and lest they should be suspected of being tinctured with the heresy, they must make a formal declaration of principles; "not a *Creed*," to be sure; that would be too bare-faced just yet; but, some standard principles, by which, gradually, they can, under the notion of *harmony*, persuade most, who have been tinctured with the views they wish to suppress, to fall back on the "*important* point" of their theory, and give up the free expression of other things, even "if they are truth," well knowing if they can only persuade men "to put their light under a bushel" it will go out; or, which is the same thing, it will give light to no one, and so prove harmless. When all things are thus well arranged, then all that do not come into this organization are "*disorganizers*;" and anything else that will tend to destroy their influence may be said of them; and, in all that, be doing "God service." Then they must take good care to let it be known that they occupy the true apostolic ground. The sect, now, have only to pass resolutions expressing the fullest confidence in everything their Leaders have done and are doing, and the work is complete—the sect is organized; but they do not "know it" themselves, and are not likely ever to see it; or if they do, it will not do to own it—for the leaders must never *confess*; if they do, they will be suspected of lacking *infallibility*.

It is the *intention* of the Conductor of the BIBLE EXAMINER to strive to avoid such a shipwreck; and to exclude no theological subject from its columns merely because it is new, unpopular, or in opposition to his own views or the views of a portion of his patrons. He intends to make the EXAMINER a medium of thought for all who deal in *argument*, soberly expressed; and who do not employ *personalities*. All writers for the EXAMINER will be responsible for the sentiments they express, and *they only*. The editor is not to be understood as assuming it merely because he gives place to the article. We choose to give our readers a chance to judge for themselves, without having an editorial *veto* on everything that differs from our present views. Our object is to elicit *Truth*. How is that to be done if no doubt must ever be permitted to arise as to any point we now hold as truth? That is *the sin* of all the sects: not but they have much truth, but they seem determined that no truth or light shall be elicited that might conflict with their stereotyped declaration of principles, or creeds.

The following remarks by an eminent English author express our views of the subject. He says:

"Truth, we contend, must be to every man *subjective*—that which to each seems best to express the Facts of Nature and the Truths of God. Whatever may be *the sense, the impression*, left on any individual soul, by unbiased contact with the word or the works of God—THAT must be *his* truth, calling for sacred reverence as the revelation of God to him, and for constant or consistent obedience. If party, or passion, or power, or pelf, or fear, or favor, shall urge him to let it go, see that he do it not! Rather, bind it fast round his heart of hearts; it has been bought of God and is a sacred deposit. '*Sell it not*.' "

"We stand or fall by these principles—*that the duty of truth-seeking is paramount to all others*—that it is a crime against God and against man to hold out hope or fear, reward or loss, with the view of determining the judgment of men on this side or on that—that it is a vice of the worst kind, leading to spiritual death, to give up the use of your own talent, the exercise of your own reason, to priest or sect—that truth is *subjective* to every one, and, therefore, that it is the duty of every individual, to put by all who dare presumptously to

step in between the soul and God, and solemnly to determine for himself, according to the value and weight of the evidence before him, *what is Truth* and what is Error. The Reformed Churches have hitherto equally denied these great principles—they have overlooked the fact, that hope and fear are no instruments of discovery. The only difference is this—that once Rome had a *monopoly* of infallibility and swayed the sceptre of spiritual despotism over willing slaves and undivided empire, whereas Protestantism is a *competition* of infallibilities, exhibiting the partial union of sects in conjunction with universal warfare. It is a mere fiction to call the Reformed Churches a Republic, as contra-distinguished from the mighty monarchy of the Church of Rome. A Republic involves *equality of claim*, and negatives all separate, distinct ascendancy. But is it so among the sects? Nearly all claim 'divine right'—not merely to *judge for themselves*, but for others; each speaks of the rest, not as citizen of citizen, but as *prince* speaks of *pretender*. Accordingly, each sect aspires to be Pope—mimics the spiritual policy of the triple-crown, and echoes with its tin trumpets the thunder-voice of the Vatican! But it should not be so amongst 'truth-seekers:' they should unite in bringing about a wiser and worthier reformation in enforcing the *morality of enquiry* and of achieving the downfall of *sectarian intolerance*. To this grand object we shall consecrate our powers. This Reformation will discard the angry intolerance with which men look upon doubts, and consecrate it as a mental state necessary and natural in passing from a lower to a higher point of intellectual progress. It will affix to all *wilful favoritism* in the treatment of evidence, a sentiment of stern disapprobation, and direct the feeling of *moral responsibility* towards keeping the process of enquiry perfectly free from partiality or bias. *Really believing* in the truth, and that true religion is indeed reasonable—'the LOGOS, or *reason* of God, which in the beginning, was with God'—men will cease to hoodwink the faculty within them, and fearlessly look truth in the face! He who does not will be branded as coward and criminal—traitor to truth, infidel to faith."

SOLEMN TESTIMONY.

The following is the language of CHARLES BEECHER, brother of HENRY WARD BEECHER, in speaking of the "*Creed Power*." It is solemn language, because it is true. Let men professing to love and fear God beware of allowing any man, or body of men to strip them of their individuality; or of permitting them to deprive us of giving utterance to our convictions of truth. Mr. Beecher says: "There is nothing imaginary in the statement that the Creed-Power is now beginning to prohibit the Bible, as really as Rome did, though in a subtler way. During the whole course of seven years' study, the Protestant candidate of the ministry sees before him an unauthorized statement, spiked down and stereotyped, of what he MUST find in the Bible or be martyred. And does any one, acquainted with human nature, need be told that he studies under a tremendous pressure of motive? Is that freedom of opinion—the 'liberty wherewith Christ maketh free?'—Rome would have given that. Every one of her clergy might have studied the Bible to find the Pontifical Creed, on the pain of Death. Was that liberty?

"Hence, I say, that liberty of opinion in our Theological Seminaries is a *mere form*. To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of chains—a choice of handcuffs—whether he will wear the Presbyterian handcuff, or Methodist, Baptist, Episcopal, or other evangelical handcuff. Hence it has now come to pass, that the ministry themselves dare not study the Bible. Large portions thereof are seldom touched. It lies useless lumber; or if they do study and search, they dare not show their people what they find. There is something criminal in saying anything new. It is shocking to utter words that have not the mould of age upon them."

PAGANIZED CHRISTIANITY.

The doctrine of "hereditary immortality," is not only proclaimed from the pulpit, and echoed by every press in the country; but it is also wafted on the breeze in the melody of song! And here we have a specimen of this *Pago-christianized theology*:

"Vital spark of heavenly flame,
Quit, O quit this mortal frame!
Trembling, hoping, ling'ring, flying—
O the pain, the bliss of dying!

Hark, they whisper! angels say,
'Sister spirit, come away;'
What is this absorbs me quite,
Steals my senses, shuts my sight,
Drowns my spirit, draws my breath?
Tell me, my soul, can this be death!

The world recedes, it disappears;
Heaven opens on my eyes; my ears
With sounds seraphic ring;
Lend, lend your wings—I mount, I fly;
O grave, where is thy victory?
O death, where is thy sting?"

Here we have the theology of Plato, in all its sublimity! In this *death scene* we have the "vital spark" or immortal soul of "heavenly flame"— of the "divine essence," a part of the deity. Then follows an injunction (from the *body* of course!) for this "vital spark" to "quit this mortal frame." Then follow the attitudes of the "vital spark"—which is represented as "trembling, hoping, ling'ring, flying;" and exclaiming—"O the pain, the bliss of dying!" This may be good poetry, but it is miserable philosophy, and worse theology. For, if it have any meaning at all, the *body* is supposed to address the spirit thus: "Vital spark of heavenly flame, quit, O quit this mortal frame." To which the spirit replies: "I am trembling, hoping, ling'ring, flying." And then exclaims—observe, the *spirit* exclaims—"O the pain, the bliss of dying." According to this, therefore, the *spirit trembles, lingers, hopes, flies,* and, finally *dies!* For it is represented as saying —"O the *pain*, the *bliss* of *dying!*" This, we repeat, is bad philosophy and worse theology; but, then, we suppose we must excuse its advocates, as it was merely a freak of the Poet's imagination.

But, to return; the spirit is the nrepresented as addressing the *body* thus: "*Hark!*" did you not hear "the whisper!" "Angels say—sister spirit, come away." The poor body, then, already crumbling to dust, is made to say: "What is this absorbs me quite, steals my senses, shuts my sight, *drowns my spirit!*" (sad catastrophe!) "draws my breath? Tell me, *my soul*, can this be *death?*" The spirit "drowned," and the body in "death! *Both dead!* Platonists, teach your poets better, or they will make sad havoc of your theology!

But now comes the crisis—the eventful period; when the soul takes its flight, and "gains kingdoms beyond the skies." The spirit therefore exclaims: "The world recedes, it disappears;" and "heaven opens on my eyes;" and "my ears with sounds seraphic ring." An appeal is then made to the attending angels—"Lend, lend your wings," with the annunciation, "I mount, I fly." And as the departed ghost leaves the world, and passes through the trackless ether, it looks back to the grave, where its "mortal coil" is deposited, and shouts—"O grave, where is thy victory? O death, where is thy sting?"

Such is the scene before us! And such is a specimen of modern Platonism!!

But when we turn our attention to the word of God—to the testimony of prophets and apostles, we see no such teaching there. That sacred volume points not to the day of one's death, as the time when the song of victory will be sung, but, to the period when the dead shall be raised incorruptible, and enter into the Kingdom of God. The apostle Paul fixes the time, when he says—"Christ the first fruits, *afterwards they that are Christ's* AT HIS COMING. THEN," but not before, "*shall be brought to pass the saying*—Death is swallowed up in Victory—*O death, where is thy sting? O grave where is thy victory?*" B. Ex. '48.

SHOW THYSELF A MAN.

This is the text of President Pease's Bacalaureate Sermon just published. We copy a paragraph.

DEVOTION TO TRUTH INSURES TRIUMPH.

In the view of reason there is nothing which succeeds but righteousness: there is nothing sure but justice; there is nothing triumphant but truth; and therefore it is only the simplest form of uttering a necessary truth or reason, to say with Solomon: "There shall no evil happen to the just;" and, "He that walketh uprightly walketh surely." There can be, therefore, no truer nor more adequate statement of the actual experience of every man who has cast his soul upon God, and seeks his only blessedness in communion with his truth and conformity to his will, than this of the Prophet: "The work of righteousness is peace, and the effect of righteousness, quietness and assurance for ever."

This is success worthy of a man. This is a victory of the rational spirit worthy to be proclaimed by the shouts of all intelligent beings, because it is the triumph of truth and reason. The march of a man through the world in this spirit, is the march of a conqueror; and there is not a voice of Nature or Providence crying in the wilderness of time but heralds his progress: Prepare ye the way; make straight in the desert a highway for him. Every valley of despair shall be exalted, and every mountain of difficulty shall be made low; and the crooked ways of temptation shall be straight, and the rough places of contradiction and conflict shall be made plain. His whole career shall be an ever advancing and ascending march, by a succession of manifest victories, towards a glorious and eternal triumph. It must be so, because the more open the opposition to falsehood, the more signal its defeat; the greater the accumulation of resisting forces, the more glorious the conquest over them. A man may die in the struggle; but even that is a triumph, because truth is the prize, and fidelity to it the battle. And

whether his last breath passes at the martyr's stake or in the prisoner's cell, the one becomes a sacred shrine, and the other as a pillar of fire shining into the struggling soul with strength and good cheer.—pp. 13, 14.

Noble Sentiments.

It affords us the most unfeigned pleasure to give place to the following article on "*Public Sentiment*" from the *Christian Advocate* of this city, (written by the aged Dr. Bangs.) Let it be read carefully. It puts to shame some and not a few, who *profess* they are for free discussion and against sectarianism, and have left the churches with which they were connected to gain "*freedom*," but show it is only for *themselves* they want it—not for others. We say, let every man express his thoughts or opinions, freely on all suitable occasions. For our opinions or belief we are, and ought to be, responsible to God *alone*, not to men. For our *acts* we may be held responsible to our fellows, where those acts injure the God-given rights of others. We are not to ask what other men believe and how other men act, whether many or few, in deciding our course and duty: but what saith the LORD? and what does His word of truth require of me? These points settled—and each one should settle them for himself—we must believe and act according to our conviction of truth and right, whoever, or how many soever oppose. To do otherwise is to be false to God, and unworthy the confidence of our fellows.

The following is the article to which we call attention :—

PUBLIC SENTIMENT.

BY REV. DR. BANGS.

Much has been said and written upon this subject. Why, then, write more? Because we wish to correct what we consider an erroneous view of the subject. It seems to be generally taken for granted that all public men are to watch the expressions and movements of public sentiment as a guide to their decisions and actions. Nothing, in our opinion, can be more erroneous.

Perhaps in doubtful cases, and in matters of indifference, it may be well enough to consult the public pulse before we administer our prescriptions, and in this sense "please all men for their good to edification." But to say that we must consult the multitude, and take their will as the rule of our conduct, is both absurd and dangerous. Had Moses consulted the public sentiment, would Israel ever have been delivered? Had Jesus Christ and his apostles waited for the moving of the public will, would the world have ever been redeemed, false systems of religion uprooted, pagan idolatry prostrated, and the inhabitants of the earth enlightened and disenthralled? No, never. And when would the Reformation have been effected had Luther remained in his monastery until the public voice had called him forth? It was his bold and energetic movements which enlightened the public mind, corrected its erroneous sentiment, and finally turned it in most of the kingdoms of Europe against the reigning corruptions and unsound doctrines which pervaded the greater proportion of Christendom.

Did John Wesley consult the will of the people before he commenced proclaiming justification by faith, and denouncing the just judgments of God against the daring transgressors of his law? No indeed! The public sentiment was as fiercely leagued against him as it was against the apostles. But with the Bible in his hand, he went forth in the name of its Author, and stemmed the tide of public sentiment, which was generally in favor of wickedness and infidelity, until he and his coadjutors succeeded in turning it in favor of evangelical sentiments. When would the temperance reformation have commenced had its friends waited for public sentiment to move them forward?

What, then, is to be the guide of public men? We answer, *truth and righteousness*. The pole star of the minister of Jesus Christ is the *Bible*. The revealed will of God, and whatever may be logically deduced from it, is the only rule by which the minister of Jesus Christ is to regulate his faith and practice. Nor is the statesman at liberty to enact anything which shall fairly contravene these great principles of revealed truth. Is a man at liberty to contravene the principles of immutable truth, merely because he is a statesman, a philosopher, or a legislator? This would be to make him wiser than his Maker, and to exempt him from the restraints of moral obligation.

The maxim, that we are to consult the popular will in order to ascertain the rule of our duty, is founded on the absurd notion, that the will of the multitude is always right! Is this so? The multitude always right! Then they need no enlightening, no reformation, nor any instruction! What a monstrous absurdity is this! And hence how does that man debase himself by mounting upon the popular will in order to ride into favor. Regardless of the immutable principles of right and wrong, with a view to court popular favor, and to gain a temporary notoriety, the man solicitous of fame and fired with an unholy ambition, will trample upon truth, sacrifice his judgment and conscience, and the claims of justice, and the eternal interests of humanity—and all this on the plea, true or false, that the people demand it at his hands. So Aaron attempted to justify his conduct to Moses for making the golden calf. And many such stupid Aarons are stalking through the country, seeking to gratify their ambition by conciliating popular favor.

If there be any truth in these remarks, then may we see the duty of those to whom God has given gifts and grace to feel and appreciate the truth. They are to use those gifts, to enlighten the ignorant, not *follow* the multitude, unless they are previously convinced they are right, but to *correct* and *inform* the public mind. For what is the press established? To glide tamely down the stream

of public opinion, right or wrong? No, indeed' but to correct that opinion if it be erroneous; and form that opinion on the basis of eternal truth, if it be not already so formed. The duty of the press is to correct errors, to combat, and, if possible, to overcome prejudice, to enlighten ignorance, to reform the vicious, and to suggest, advocate, and defend every plan for the melioration of human misery, and to carry the lights of Christianity and civilization as far as practicable.

That press, therefore, which lends its aid to cherish vulgar prejudices, to foster ignorant habits, and to fortify men in their vicious propensities, is perverting its use, and disappointing the high destinies for which it was established. And woe be to that community which is reduced to the necessity of having its presses in the hands of ignorant, timid, and time-serving editors, who, instead of taking that commanding attitude and elevated stand which an enlightened judgment and a rectified conscience, united with that boldness which a love of truth inspires, meanly crouch to the ignorant prejudices of their quondam patrons, feed their vanity, and fortify them in their vulgar conceits and narrow contracted notions, for the sake of gaining popular applause. The pulpit, the press, and the forum, are established for nobler purposes. They should, to answer the end of their being, be as so many beacon lights, set high amid the surrounding population, that they may shed their united, and mellowing, and hallowing rays on all within their reach. Instead of asking what is the popular sentiment, they should seek to set it right wherein it is wrong, and thus form a sound, healthy, and correct sentiment. Listening themselves to the voice of eternal truth, of justice and goodness, they must become its faithful echo, at whatever risk or sacrifice, and then shall they indeed be a "blessing in their day and generation."

Selections from Tholuck.

[Translated from the German.]

LOVE TO CHRIST.

Not only the flowers unfold their petels to receive the light; the heart of man also has power of expansion. It is love which opens it and expands it, so that the rays of the spiritual sun may penetrate and illumine it. The Christian, in the work of self-examination, need not direct his attention to many points; all is included in the daily question: How is it with my love to Christ? That love to him is of great importance, we must conclude, since he, in truth, requires of us an affection for his own person such as no one else ever claimed. O thou must be more than father and mother, than brother and sister, else how couldst thou, the lowliest among the children of men, lay claim to such superabundant love? Since I have believed in thy word, all my desire has been to love thee, until thou art dearer to me than father, mother and brother! If they deny thee, if they revile thee; what is so dreadful as to see one's father or mother reviled at our side! but more than when they reproach father and mother, shall thy reproaches, thy wrongs go to my heart.

THE IMAGE OF CHRIST.

The image of Christ, drawn by the pencil of the Spirit, to which Scripture directs our aims, is painted in such colors, that it is impossible often to contemplate it, without its irresistibly affecting the heart. As the bodily eye that has looked long at the sun, retains a bright image of it, so the spiritual eye, that gazes steadfastly upon the face of Christ, is filled with light. We carry this image with us wherever we go, and it blends with all our thoughts and actions. It never ceases to be a study to us, ever growing more bright and beautiful as we gaze upon it, revealing in contrast, more and more, the darkness of our own hearts. I have said, it is with us at conversion, as it is in spring, when the sun melts the snow in the fields and on the mountain-side, but upon the highest peaks and in the deepest valleys, patches of it still remain. So the rays of the spiritual sun may penetrate our souls, and still there remain in each heart heights and depths, where yet all is cold and hard. How much must still be melted away, he is first aware, who conscientiously yields himself to the discipline of Scripture. The longer we contemplate Christ, the more do we discover how unlike him we are, how selfishness has penetrated our inmost nature, how poor we are in humility, in love. When we enter this school of discipline, it does not seem so. This beholding ourselves in the image of Christ, has the peculiarity, that while we more and more discover the darkness in us, upon us, all the while unconscious, it is pouring its light. Paul has expressed this in a particularly rich passage in his letter to the Corinthians. He says: "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same from glory to glory, even as by the Spirit of the Lord." A wonderfully rich saying indeed. Just as when we behold ourselves in a metallic mirror, he would say, it spreads over us its own effulgence, so we Christians looking with unvailed face at Christ, as into the mirror of true humanity, are adorned with his light, made partakers of his spirit, changed as from glory to glory into the same resplendent image. And how the most diverse individualities are alike transformed into this image. Women, for example, might seem to need a special ideal, and so the Catholics have found such a one in Mary. But is she, of whom at the most we know so little, other

than a gentle moon which borrows her light from the sun? Therefore, she does not warm us, but both men and women, as well as children, of all ages, all temperaments, all degrees of culture, are warmed in their inmost souls by the image of Christ, and the flowers of the soul, even to their innermost fibers, are filled with its light.

CONVERSION.

The new creation in Christ Jesus, says Luther, is a more wonderful event than the creation of a world. We are told that the angelic choir chanted a morning psalm, when the heavens and earth at the fiat of the Almighty sprang from the deep. O, I am sure the morning stars sing together, and all the sons of God begin to shout, yes, that a morning psalm resounds mid heaven's arches, when a poor sinner, through the new birth, becomes a child of God, a new citizen of the heavenly Jerusalem! Inasmuch as a human soul, which bears the impress of God's image, is of higher value than heaven and earth, so must the birthday of a child of God be a greater event than the birthday of a world. The change was indeed stupenduous, as the earth rose out of chaos, as the darkness disappeared, as the waters fled away, as the mountains looked forth, as the sun and all the stars looked down; but is the change any less wonderful which occurs at conversion? Repentence, this costly bath of tears for all men who have no Saviour, is a bath of joy and sorrow-tears mingled, for if we Christians weep over our sins, we weep not only because we have rejected so great love, but do not our tears also flow from our faith and love? Yes, the tears of penitence in the eye of the Christian, are raindrops, which form, in the rays of the Sun of Righteousness, the rainbow of peace. If one trembles, it is a trembling for joy; the sand beneath our feet becomes a rock! night and twilight, day; a foreign land our home; the fetters of duty are changed into pleasure and love, the law into a joyful message, the lawgiver into a Saviour and Redeemer, earth into heaven. O tell me, is there indeed a greater birthday than the day of conversion, when from the seed of the Divine word, received in faith through the Holy Spirit, a Christian man is born?

THE COMPASSION OF CHRIST.

The arms of love, which were extended to a Magadalene, a Zaccheus, yes, to the thief upon the cross, are ever outspread to receive us, and at each new fall they lift us up, and fold us in their embrace so firmly, that at last we can no more free ourselves. Dost thou ask if they extended toward thee, thou fainting wrestler, who after a hundred falls and forgiveness a hundredfold greater, with shame and confusion of face there standest? Yes, be comforted. When I think of our Lord's answer to Peter's question, "Lord, how oft shall my brother sin against me and I forgive him? Seven times? No, I say unto thee, until seventy times seven," I can say to thee with confidence thou wilt not the hundred and first time be thrust away, provided thy shame be not less, but even as great as was thy fall. This is the way the Christian grows in grace, Would you have proof of it? Find it in all who have become great in Christ's school. Through stumblings and falls, they have progressed far enough to be able to say with John, in spite of the distance of the goal, the narrowness of the way, the straitness of the gate, "His commandments are not grievous."

The Pearl of Great Price.

That pearl, *that* pearl—its price who knows,
That sparkles in Messiah's crown,
Since He for us His *life* laid down,
For us arose.

He died upon the cross, to give
To us, that pearl for which He paid;
For us, in the dark grave was laid,
That we might live.

The price is paid—the gift is free,
If we but count all else but loss,
Earth's joys as worthless as the dross,
And to Him flee.

That fadeless pearl—behold it shine,
Radiant with happiness and bliss;
Oh! what can be compared with this?
An endless mine.

Lord, teach us life in thee to choose,
And then we'll part with all to buy
That pearl, ere we are called to die,
And life to lose.

Upward, still upward let us look,
Or else, like brutes we perish quite;
Our life goes out, in endless night,
So says "the book."

Hasten the time, and quickly come
Oh! Lord, and make thy jewels up;
Crowned with that pearl, it is enough,
We'll welcome home.

GEO.

WONDERFUL INCREASE of BIBLES.—The Rev. Dr. Dowling, of New York, in his recent address at National Hall, at the anniversary of the Philadelphia Bible Society, stated the remarkable and encouraging fact, that *more than ten times as many Bibles have been printed and issued in the last fifty years, than had ever been issued in the*

whole world previous to that time. It has been ascertained, said Dr. D., by the most accurate data, that previous to the present century, all the editions of God's word then printed, amounted to less than four million copies, in about forty different languages, while, in the present century, more than forty million copies have been issued by Bible Societies alone; exclusive of the millions of copies that have been printed by private publishers. "Since the epoch of modern missions," added the speaker, "this blessed volume has been translated for the 360 millions of China, for the 100 millions of Hindostan, for the twenty or thirty millions of Burmah: and has been printed in not less than 160 different languages and dialects, into 120 of which, the Bible had never been translated before. Of these forty million Bibles, the British and Foreign Society established in 1804, has issued about twenty-five millions, and the American Bible Society, established in 1816, the noble society to which yours is auxiliary—about eight millions. Of the remaining seven millions, about one million have been issued by the American and Foreign Bible Society, established in 1837. The other six millions have been issued by about sixty other Bible Societies in different parts of the world. Of these societies six are in India; the Calcutta, the North India, the Madras, the Bombay, the Colombo, and the Jaffna Bible Societies. What an interesting fact," remarked Dr. Dowling, "that the six societies in India—that land, till so lately enveloped in Pagan darkness—have alone issued over sixteen hundred thousand copies of the sacred Scriptures!"—*Christian Chronicle.*

THE RUINS OF NINEVEH.—The steamship "Soho," recently arrived at London, with the last consignment of Assyrian antiquities from the ancient Ninevah. They consist of about fifty cases of the most artistic sculptures yet discovered in the earliest postdiluvian city, representing the Queen of Assyria feasting under the shadow of the vine, the King engaged in a lion-chase, and after in the act of pouring forth a libation. There is also a splendid and almost unbroken hunting series, comprising not only lions, but wild asses caught in a noose or lasso; also a procession of the sportsmen bearing away birds, hares, etc., with their dogs, nets, and other implements of capture and pursuit. But still more interesting than these treasures of antiquity are the slabs bearing the famous inscription on the winged bull at the entrance to the Palace Senacherib, recording his memorable expedition against Hezekiah, the Sovereign of Judah, in which one hundred and eighty thousand of his warriors, "unsmote by the sword," in a single night, "melted like snow in the glance of the Lord."

INTERESTING DISCOVERY.—The Herculean labor of removing a cairn of 250 feet in height, which has been carried on for nearly five years, near the village of Alexandropol, in the Russian province of Ekatarinoslaw, has just been completed, and led to the most important discovery of numerous articles of gold, silver, bronze, and clay, as also of iron shafts and rods, nails, skeletons of horses, and ornaments of gold. The whole are in an excellent state of preservation, and although traces of an attempt, made at some remote period, to effect an entry, are plainly visible, the number of objects now brought to light is very considerable. In comparing the well-known passage in Herodotus, respecting the burial place of the Scythian kings, with the present discovery, it is clear that this is one of the catacombs mentioned by him; and sanguine hopes are entertained that the success attendant on the first attempt, will lead to further and even more important discoveries.

BOOKS.—On all books and pamphlets, sent by mail, the postage has to be *pre-paid*, according to the new Post Office law.

Any of the following works will be sent to any distance within 3000 miles, for the amount of the price named.

1. BIBLE VS. TRADITION, in paper covers, fifty cents: bound 75.

2. REVISED AND ENLARGED SIX SERMONS, bound, 63 cents. We have none in paper covers.

3. FUTURE PUNISHMENT, by H. H. DOBNEY: "*Second Part*," in paper covers, 38 cents.

4. THE DISCUSSION with Prof. MATTISON, 25 cents: or, bound 50 cents.

5. MAN'S DESTINY. A Review of Dr. POST on Immortality, 38 cents: bound 50 cents.

6. LIFE FROM THE DEAD: *or, The Righteous only will live again.*—Those who wish to know just what our present views are on the subject, we hope will read this work carefully. For a more particular notice of it, see page 8 of present volume. Price 25 cents. Five copies sent for $1.

7. OUR ISRAELITISH ORIGIN. (A very interesting work.) 75 cents, bound.

By the dozen, sent at the expense of the purchaser, any of the foregoing works will be put at a discount of *two-fifths*, for cash with the order. Taken by the hundred copies (not less) we will put them at 50 per cent discount, for cash.

THE BIBLE EXAMINER, *bound*, for 1856, can still be had of us. Price $1 50, without discount. We can, also, furnish Dr. MCCULLOK'S Analytical Investigation Concerning the Credibility of the Scriptures, &c. Price $2 50.

From Mrs. M. C. Allen.

Black Rock, Feb. 6th, 1857.

Br. Storrs:—I was much gratified perusing the sentiments of J. P. Ham, in his "Theological license of language," which article, I think, might more correctly be entitled, "Theological contradictions;" for are not the ideas palpably so in the extracts he quotes? How often when reading the old divines, have I been astonished at the like contradictory statements, which appeared absurd to my mind, years before it was enlightened to see, clearly, how beautifully harmonious is God's everlasting truth. Such expositions there ever has been, and ever will be, while our teachers employ Bible language, in their denunciations of the *finale* of the wicked, while adding thereto their own definitions, wide astray from the oracle: thus "darkening counsel, by words without knowledge." Our popular hymns, used in most of the churches, contain the same contradictory sentiments, marring their beauty, and beclouding God's truth. I have often been inclined to take up my pen, to write on this subject; but have been gratified that one has anticipated me, who was so much more competent.

We view *some* truths differently from our so-called orthodox brethren. I rejoice in the light which I believe the Holy Spirit has evolved to my mind, from the pages of revelation, making lucid what was before as be-fogged in the category of belief, as appears in the old writers alluded to —but still, do not *we*, holding the truth in what we consider increased light, sometimes, help to widen the breach between ourselves and brethren who do not yet see as we do? We *once* thought confidently we were right, upholding the same views, and had *no doubt* then, but we were rejoicing in the whole "truth, as it is in Jesus." *They* believe in an immaterial, immortal soul, that "if found in the way of righteousness," returns to God in consciousness at the moment of death. We, that the soul embraces the life, but that God takes it away when He remands our breath, and that, the righteous then "sleep in Jesus." Well then, according to Bishop Wheatly, whose sentiments, on this subject, we think correspond with inspiration, they sleep—taking no note of time—immediately awakening to receive their reward. Both views seem more harmonious to my mind, than some of the writers on our side are willing to allow; for it is agreed by *both* sides, that we enter upon our retribution, as far as our consciousness is concerned, immediately upon the closing of time scenes. So, it appears, on this phase of belief, we quite meet on equal grounds, though by different conclusions. For myself, I ever wish to view the believer as one, who shall "never die." His "life is hid with Christ in God." He sleeps, but is unconscious of being held by the bands of death. Therefore, I think it proper and scriptural, to speak to the departing believer, as though he should, at once realize the promised blessedness. So may every Christian take consolation in the thought that, when they bid adieu to earth, they shall then "be with Christ, which is far better."

I was glad to welcome, this morning, the third "EXAMINER," of the Twelfth Volume, and to learn you had expectation of being sustained in its publication the ensuing year. I have a great desire to aid you in the noble cause in which you are enlisted; but there is such apathy among Christians in this vicinity, relating to Bible truth, that they cannot be induced to subscribe for a religious paper, of *any* description. All are content to believe the church is right, and if they believe as the majority do, *they must* be right also.

This indifference to the question, "What is truth," is a fact cognizant to all, who are awake on the subject, and truly painful when we reflect how many will cheat themselves out of the future life, by thinking they are rich, and increased in goods, while affording proof that they are "blind," &c.

Please accept the enclosed small sum, as proof of my desire to afford tangible evidence of the interest I feel in the themes you are advocating.

THE SWORD OF THE SPIRIT.—The Rev. Mr. Righter, in a letter to the *Bible Society Record*, speaks of a converted Musselman from Aintab, whom he met at Tocat. This man had been very busy and successful in distributing the Scriptures and preaching the word in all the regions around. On being asked as to his religious views, he said: "I believe the Bible to be the word of God, and Christ to be the Son of God, who took upon him our nature to save sinners. This he did by his atonement and resurrection; and afterwards he sent his Holy Spirit to renew us unto newness of life." The next question was, how he obtained this knowledge. The answer is memorable, "*By studying the Scriptures alone.*" The divine law has a power of its own. The law of the Lord is perfect, converting the soul. Even a bigoted Moslem, proverbially the most obstinate and impenetrable of errorists, can be made wise unto salvation, through the simple study of God's Word without human aid.

THE PHILADELPHIA PLAN for sustaining this paper progresses still. Since our last issue, another share has been taken in New York by "*A friend*" and his friend. Some eight or nine of the thirteen shares have now been pledged. All those who have thus interested themselves may be assured we are not insensible to the magnanimity they have thus manifested for the cause we advocate, and for *ourself*. We sincerely thank them for this special token of the interest they have in the matter. Others who have sent us smaller sums in aid of ourself and work, are remembered by us with gratitude, and their kind words of sympathy take hold of our heart. May they truly feel that—"It is more blessed to give than to receive." We have given you, friends, such as God has given to us. We have endeavored to keep nothing back when we were confident God required us, as a steward, to bestow on others as we had received of His truth. We know that many who have helped us, by material things, feel that God has blessed them through our labors, poor as they are and have been. The expressions we have received from various individuals, in this respect, have often comforted us under the reproaches and revilings we have had to endure from some other sources.

May the mercy and grace of God, in Christ, lead our friends, and ourself, always in the way of truth to life eternal, through the power of the Holy Spirit: then shall we rest from all our toils and trials, in the presence and love of him, who, though he was rich, yet for our sakes he became poor, that we through his poverty might be rich.

A SLIGHT MISTAKE.—"The conductors of the *Advent Herald* and *Bible Examiner* are calling for donations to aid in support of those papers."—*Prophetic Expositor*, Feb. 15.

The foregoing statement is incorrect, so far as the BIBLE EXAMINER is concerned. The "*Conductor*" of this paper has not made any, does not now make, nor does *he intend* to make any "call for *donations* to aid in support of" the EXAMINER. We said in the last number of 1856, "We have determined we will not drum, dun, nor beg." We stated the "simple fact" of the prospects of the paper for 1857, and on the first of January made up our mind to discontinue, and return all money to subscribers which had been paid. The friends in Philadelphia, unsolicited by us, and without our expectation of such a course, took up the matter, devised their own plan, and executed it in their own way, except the "*Conductor* of the EXAMINER" declined having any appeal published in the paper for the object, but did afterwards make a statement of the "*plan*," yet without any "calling for donations."

The fact is, the friends of the EXAMINER "called" upon *us* to let *them* "support" it: and, as an expression of the value they place upon the paper, we most highly prize their determination to do so. But we are inflexible in our purpose, that when *this paper* cannot be supported without appeals from us, for that object, its "*face no more*" will be seen. We have labored in the cause of "*Life through Christ alone*," for seventeen years, and expended hundreds, yea, thousands of dollars of property God had entrusted us with before we commenced in this work; and long since our last dollar was gone. We have scattered thousands on thousands of our SIX SERMONS on immortality, with other works, *gratuitously*; and now, if those who have felt themselves benefitted and blessed by our writings wish us to labor on with our pen and paper, they may be assured we shall leave them to devise their own plans for that end. We will not "embarrass" the EXAMINER with "*debt*." When it cannot be issued without incurring a *debt* it will cease to appear. Nor have we any idea of going back to the credit system with subscribers. If the paper is not of sufficient value to the subscriber to dispose him to renew and keep up his payments, we are not disposed to continue it at the hazard of sending a *dun*. We do not feel ourself or our paper of sufficient consequence to pursue any such course. We are willing to labor for truth in any way, and anywhere the friends of truth may desire, provided it is not contrary to our personal convictions of duty, and of utility.

The foregoing remarks, we trust, will sufficiently explain the position we occupy.

ADDRESS us always, "GEO. STORRS, Box 4658, NEW YORK."

ELD. JACOB BLAIN writes us from Sandy Hill, N. Y., Feb. 18th:—"I have had a glorious time East, and am encouraged here: sold more books than ever before in the same time. Things are encouraging in Boston, Worcester, &c. I will send you particulars when I get home. I purpose to be there through March, and then go West. I am glad to hear you continue the EXAMINER, and will help to spread it."

We are glad Br. Blain is encouraged in his work, as well as for the interest he feels in the EXAMINER. May his usefulness be great in the West, where he contemplates laboring.—ED.

BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

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Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

AN IMPORTANT INQUIRY.

We are permitted to copy from the manuscript of a work, which has been several years in a course of preparation, and we trust will soon be issued from the press, the following article. The whole work, when published, will be a volume of some 500 pages. Other extracts may follow in the EXAMINER, both before and after the work appears. —ED. EXR.

Is the Immortality of the Soul taken for granted in the Bible?

What is the "everlasting life" revealed to mankind in the Gospel? And what is the death, from which that life is an eternal salvation? Here, at the threshold of this discussion, we are told that the soul's immortality is assumed in the Bible, and that all the language of Scripture must be understood accordingly. "The immortality of the soul," says one, "is rather supposed, or taken for granted, than expressly revealed in the Bible."* The words in question are therefore referred to man's physical destiny, or they are taken to denote happiness or misery in an immortal destiny. The literal sense commonly allowed in the Old Testament, and is supposed to be exhausted in temporal deliverances and destructions. The metaphorical sense is supposed to predominate in the New Testament. In either case, the Word of Life is no message of eternal *being* for man,—he did not need to be told that,—it is news simply of eternal *well-being* to those who believe in Christ.

The silence of the Scriptures respecting man's natural immortality is commonly admitted, and converted into an implicative argument. The fact is denied by one late writer,† who thinks it is expressly asserted of all mankind, in at least one passage, that "they cannot die any more." But he must then allow that the lost—the children of the wicked one—are in the same passage said to be "accounted worthy to obtain that world, and the resurrection from the dead;" and to be "equal unto the angels," and "the children of God." This last resort to find a distinct statement of the soul's immortality in the Scriptures, will make their silence more obvious. For none, we think, but the Universalist, will accept such an exposition of the passage.

To divest the argument of its appendages, we shall here say the question is not respecting the after existence of the unsaved soul until the second death; much less respecting the immortality of the righteous. Nor has it to do with the passages supposed to *intimate*, or to *imply* the immortality of all men in general, or of bad men in particular; but simply with the acknowledged fact, that such immortality is nowhere in the Bible *stated, spoken of*, or *alluded to*, in proper terms. It never appears as a plastic element, in the language of the Scriptures. Neither such expressions as "to live for ever," "to exist for ever," "never to die," "to be immortal," nor any equivalent expressions are ever used in speaking of the nature of the soul, or the destiny of the lost. They are used only in speaking of the destiny of the righteous. And our business now is with the statement, that the immortality in question is *silently* assumed and taken for granted, in the Revelation.

For argument's sake, we will admit this; and we will compare the scriptural treatment of this supposed implicit doctrine, with the scriptural treatment of another doctrine, which is undoubtedly taken for granted in the Bible, and with which the doctrine in question is often associated as one of the main pillars of religious truth,—to wit, that of the divine existence.

If now these two are the cardinal truths of religion, we should expect them to receive similar treatment in the revelation of the divine character and of human destiny. If one of these doctrines is stated explicitly and categorically, we should expect the same of the other. If any one of them is not directly stated, but is explicitly assumed, with

* TILLOTSON, Sermons, ccxx, clii. VINET, Miscellanies, pp. 217, 223.

† HINTON, Athanasia, pp. 423–443. Compare WHITMAN, Lett. to a Univ. p. 308. DODWELL, Discourse on the Soul.

frequent mention or allusion, we should expect the same of the other. If one is assumed implicitly and silently—taken for granted as a doctrine clear past all doubt and all need of mention—we shall expect the same of the other.

What are the facts? The divine existence is, indeed, never asserted categorically, or stated as a proposition.* It is assumed, as too clear for argument,—a first truth of the religious consciousness, to prove which would be preposterous. The Bible never goes into debate with the atheist. His error is not to be treated with logic. He is, perhaps, the fool, who "says in his heart, There is no God." But so far from being *tacitly* assumed, the divine existence is named and alluded to, and involved in various forms of speech continually. It stands out, in bold relief, on almost every page of the Bible. It meets the reader at every turn. The silence of two short books respecting it has been deemed perplexing, impeaching their inspiration, unless it can be explained by special circumstances. One of these—the book of Esther—is a historical episode; the other—the Song of Solomon—is an allegory; and thus they hold their places in the sacred canon. In every other book, the doctrine of God's existence is the apple of gold in the picture of silver. It is the Koh-i-noor, the Mountain of Light, that illumines the volume. It is the central truth, that makes the Bible a Discourse of God—the word of God. It is the Shekinah that imparts sacredness to the Book, so that even sceptics have approached it with awe, as standing on holy ground. And lest this one great truth should weary the devout reader with monotony, it appears in endlessly varying forms, in manifold names of the Divine Being, and of His glorious attributes. And to arrest the attention and invite the study of reluctant men, the Bible yields a thousand expressions of the power, wisdom, and goodness of God. If we strike out from the record all those passages that tell of His Being and His works, we reduce the dimensions of the volume almost by half; we make it a book without sense or meaning; we exchange its radiant light for midnight darkness.

But if we expunge from the same book all those passages in which the immortality of the soul is mentioned or expressly assumed, we leave the volume unchanged; it remains as it was. It might have been written just as we now have it, and the Revelation would have been just as complete as it is, if the sacred writers had conspired, with one consent, to avoid all reference or allusion to that form of doctrine which is sometimes called one of the two cardinal truths of all religion.*

Whence this contrast in the scriptural treatment of these ideas? Will it be said that the immortality of the soul is sufficiently clear to man's unaided reason? But *that important truth ought to be surpassingly clear to human reason, which need not be named in a Revelation.* And if we suppose the more obvious truth to be named less frequently *because* more obvious, then the soul's immortality should be a thousand fold clearer than the divine existence,—nay, clearer beyond all comparison, as any large number is incomparably greater than zero.

That the soul's immortality *is* so clear, past all shadow or dream of doubt, will hardly be claimed. But, granting, for argument's sake, that it is too clear to need explicit mention in the Bible, we only encounter a new difficulty. The Revelation which God should make to man, is of necessity given in man's language. Not only in the single words of human language, but also in the correct phrases and forms of human speech, so far as these are not false, or such as should be corrected or modified by the Revelation. But if the soul's immortality were so marvelously clear a postulate of human reason, it must be a most cherished sentiment, and must give rise to many common expressions—household words of natural theology. In fact, whenever and wherever this doctrine has obtained, it has created various modes of expression that reveal the sentiment. Why, then, are these expressions altogether avoided or ignored in the Bible? Why should the Holy Spirit,—so ready to catch the language of the mortals who were to be taught the way of life,—have failed to conform to their style of thought in this most important item of their own immortal value? Why, if God has

* In one passage (Heb. xi. 6.) the existence of God is *indirectly* asserted; but the nature of faith is then the point at issue. In a few passages the existence of *one* God is asserted against the polytheist or the idolater. One statement is we think, strictly correct.

* We have taken the doctrine of God's existence as most apposite for our comparison. The freedom of the will is sometimes alleged as an admitted truth not explicitly named in the Scriptures, and thus furnishing a case parallel with the doctrine supposed to be assumed. We reply, to say nothing of the liberty in Christ so often named in the New Testament, that the frequent command to "choose the good," "to refuse the evil," and the like, does name a power of choice in the concrete. And this is the only thing respecting human freedom in which Christians are agreed; they are scarcely agreed in this. But the immortality of the soul is named neither abstractly nor concretely.

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told men that they must enjoy or suffer for ever, has He never urged His invitation or His warning in the name of the immortality He has given them? Such a gift, surely, would be preëminently worthy of mention, to those who think and say so much of their supposed possession of the boon. Did He not desire them to be grateful for that which would so liken them to Himself?

Such are our difficulties, on the suggestion that the soul's immortality is too clear to need mention in a Revelation. We meet only a new difficulty when we turn to facts, and consider the anxious doubts of men for thousands of years on this very subject. Because man was made *for* immortality, we find in the ruins of his fallen nature, through all history, some sentiment of the birthright he had lost. He finds himself subject to death; but he also finds, or thinks he finds, some remnant within him, of that which is too good to die. Hence that Question of Ages—"If a man die, shall he live again?" But when the question came to be answered, and life and immortality were brought to light by One who did gain a signal victory over death, there was not a word uttered of that immortal nature respecting which there had been so much talk. He who had "the words of eternal life," never said that all men were to live or to exist for ever. He never spoke of the life which He gave, as an attribute or quality of some other essential life which they already possessed.

It becomes, then, at least a fair question, whether the "taking for granted" of man's immortality is not extra-scriptural,—an assumption out of the Bible, and foreign to it.

THE THRONE OF DAVID.

BY GEORGE DUKE OF MANCHESTER.

I purpose continuing the plan I have hitherto pursued of confining myself to the New Testament evidence, for this obvious reason: many think, from the prophecies being principally in figurative language, that all the promises there found respecting the reign of the Son of David should also be figuratively understood.

I therefore purpose at once examining the promise to the Virgin, (Luke i. 32,) and then the first chapters of the Acts, taking up as they may occur in the text, the points already treated respecting the reign of the Son of man, namely, the succession, subordination, place, and nature of the kingdom.

Whether the kingdom of the Son of man be identical with that of the Son of David is not essential to my present inquiry: it appears to me, that the reign of the Son of man extends over all that was under the dominion of the first Adam, which will therefore extend even to the irresponsible creation; but that the throne of David is limited to "the Lord's land."

By comparison of passages, we learn a truth which is indeed universally assumed; that these reigns center in the same individual Jesus, and commence simultaneously; for in a former chapter we learned that "the Son of man coming in his kingdom," is the same as "the kingdom of God coming with power." (Compare Matt. xvi. 28 with Mark ix. 1.) But as Jesus, when he shall return to this earth, will "inherit the throne of glory" proper to Him as "Son of man," so the Lord has also promised to confer upon Him his hereditary throne, as the descendant of David: "The Lord God shall give unto Him the throne of his Father David." Again, it appears by comparing 2 Sam. vii. 16 with 1 Chron. xvii. 14, that the Kingdom of God, and the reign of Messiah upon David's throne, are alike. But we have already seen that the kingdom of God coming with power, and the Son of man coming in his kingdom are one; hence they are all identified in the period of commencement, and center in the same individual Jesus.

I shall now consider the promise to the Virgin just mentioned: "The Lord God shall give unto Him the throne of his Father David." To sit upon the throne of any one, in its fullest sense, perhaps embraces the idea, not only of reigning over the particular geographical division, as it might be said that Ahasuerus of the seed of the Medes was made king over the realm of the Chaldeans; but it would also include being the legitimate descendent: for which reason it could not be said that Solomon sat upon the throne of Saul, it being another dynasty. And thirdly, reigning over the same people is included: for example, when the Israelites were removed from their land, and the other nations brought up by Asnapper, then it ceased to be the throne of Israel. In this passage, however, as if to prevent the possibility of any mistake, these points are all expressed:

1. The Throne, "of David."
2. The Dynasty, "his Father David."
3. The People, "He shall reign over the house of Jacob;" *i. e.* the twelve tribes.

Now we know what in plain language is conveyed by the expression, "the throne of David." It will be acknowledged that David sat upon the throne of David; but when he died, and passed into another state, he ceased to sit upon the throne of David; and Solomon sat upon the throne of David; and when Solomon passed into another state, he ceased to sit on David's throne.

The Virgin saw no impediment to the fulfillment of this promise excepting the physical consideration; it was necessary that a man should be born upon earth, in order to sit upon David's throne.

This promise having been given to Mary, it must be made good. But Christ did not sit upon David's throne in the days of his flesh, for then he would have continued to sit there; because he is to reign "for ever," and just before the ascension of the Lord, the apostles looked forward to the restoration of the kingdom as an event still future. Nor is Christ sitting on the throne of David

whilst He is in heaven; for He is sitting on the throne of God; and we must not confound the throne of God with the throne of a creature. The promise, then, remains yet to be fulfilled: which I shall further attempt to establish from the first chapter of Acts.

Our Lord, for forty days after his passion, discoursed with his apostles "of the things pertaining to the kingdom of God." This did not hinder them from asking Him before his departure whether He would at that time restore the kingdom again to Israel. We must, then, conclude that our Lord's discourses for those forty days respecting the kingdom, were not inconsistent with the views involved in this question. But, on the contrary, the "therefore" shows that the question of the disciples sprang from their previous conversations with Christ about his kingdom; "being seen of them forty days, and speaking of the things pertaining to the kingdom of God; when they, *therefore*, were come together, they asked of Him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" for we have already seen that the kingdom of God and Christ's reign over the tribes of Israel are identical.

Be it observed, moreover, that the apostles did not seek knowledge as to the fact that the kingdom should exist, nor as to the nature of that kingdom;—we have already seen that they had by the transfiguration been informed upon this subject—they simply inquired as to the time *when* it should be; hence, as we have seen that they knew about what they were talking, their question takes for granted and establishes two points:

1. That the kingdom was to be restored to Israel.
2. That up to that time the kingdom had not been restored.

The restoration of the kingdom to Israel is synonymous with re-establishing "the throne of David," which was to be not only by the power of the Lord, but in the person of Jesus; for when the Lord shall give unto Him the throne of his father David, then will He reign over the house of Jacob, that is, over the twelve tribes of Israel.

Our Lord, in his answer, denying explicit information respecting the time *when* the kingdom shall be restored, implicitly but clearly confirms the fact of its restoration.

The apostles shortly before had asked Him, "What shall be the sign of thy coming, and of the end of the world?" He answered, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." So referring to the information already given, he says to this effect: "Though the kingdom will not be established when you receive the promise of the Father, yet you shall then be qualified to proclaim the glad tidings of the kingdom, witnessing unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."* Hence, upon outpouring of the Spirit at Pentecost, St. Peter declares the commencement of the dispensation of the last days, which will continue until the great and notable day of the Lord come.

Many seem to suppose that St. Peter quotes the prophecy of Joel ii. 28—32 as if it were completely fulfilled and exhausted on the day of Pentecost, so as to be no longer applicable to any future period, but I think they mistake the intent of the quotation. The Holy Ghost had been poured out, and some visible effects of his miraculous power had ensued. Upon this St. Peter urges the promise that in the last days there should be an effusion of the Spirit, mentioning the miraculous effects there detailed; but it is remarkable that the identical gift of languages, which marks the ushering in of the dispensation of the Spirit, is one of the very few gifts of the Spirit not mentioned in the prediction; hence the accomplishment of Joel could not *terminate* in the gift of languages. The application of the prophecy, indeed, refers not to the detail of the effects, but to the fact of the presence of the Spirit in the Church; very little of the detail in Joel having been accomplished on the day of Pentecost. The turning of the sun into darkness and the moon into blood, prior to the coming of "the great and notable day of the Lord," is as yet wholly unfulfilled. And surely none would limit that sweet promise of the Spirit: "Whosoever shall call upon the name of the Lord shall be saved;" for from this very passage St. Paul argues the riches of God towards all who call upon Him during the whole of this dispensation. Rom. x. 13.

The apostle proceeds to show that this gift of the Spirit flows from the risen Lord:

"Jesus, the Nazarene, a man approved of God among you by miracles, and wonders, and signs, which God did by Him in the midst of you, as ye yourselves also know: Him being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts ii. 22, 23.

The miracles of Christ, and the fact of his crucifixion, were undeniable. But the next proposition was the great point to be proved.

"Whom God hath raised up, having loosed the pains of death; because it was not possible that He should be holden of it."

I do not understand the apostle in this verse to assign as a reason why God raised Him up, that it was not possible He should be holden of death; this would be no argument with a Jew not willing to be convinced. Had it not been possible, physically considered, for death to hold Him, it had been unnecessary for God to exert his power in raising Him up. But it was not possible, in accordance with the truth of God, that He should be holden of death, because the psalmist when under inspiration had predicted otherwise: "For David speaketh concerning Him . . . 'My flesh shall rest in hope; because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

This is St. Peter's next assertion: that David

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* As the apostles did not learn until after this that the call extended to the Gentiles, (Acts x. 45,) they probably understood the witnessing to the uttermost parts of the earth, to be limited to the Jews who were in "every nation under heaven." (Acts ii. 5.)

by the spirit of prophecy did speak in Psalm xvi. concerning the resurrection of Jesus. Several propositions are involved in this assertion:

1. God had promised to David that the Messiah should descend from him. (ver. 30.) 2. That the Messiah should be raised up (*i. e.* from the dead) to sit upon his throne. (ver. 30.) 3. That Psalm xvi. did speak concerning the resurrection of some one from the dead, without his seeing corruption. (ver. 31 with 27.) 4. That the individual was not David himself. (ver. 29.) 5. That this individual should be the Christ. (ver. 30.) 6. That Jesus was raised up; i. e. from the dead. (ver. 32.)

It will be seen that all the points advanced by the apostle are supported by Psalm xvi, excepting the matter of identity, the evidence concerning which is partly negative and partly positive; that David had not been raised up, was a matter of general notoriety; hence David had not been speaking of himself.

"Therefore, being a prophet, and knowing that God had sworn to him, with an oath, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne; he seeing this before, spoke of the resurrection of Christ." Acts. ii. 30, 31.

"The fruit of his loins, according to his flesh," is explained by a similar expression in Rom. i. 3: "Jesus Christ our Lord, who was made of the seed of David according to the flesh;" that is, according to human descent. The oath of God is admitted to be that mentioned in 2 Sam. vii. 12, 13, upon the interpretation of which I need not enter, the point of importance in our present inquiry being the promise that God "would *raise up* the Christ to sit upon his throne," it is here introduced to justify and strengthen that which David said in Psalm xvi. concerning one to be raised from the dead; for so St. Peter applies it, "He seeing this before," that is, David previously to writing the psalm, understanding God's promise to refer to the resurrection, he therefore in that psalm "spake of the resurrection of Christ."

The matter of identity, namely, that it was Jesus who was the one raised up, rests upon the testimony of the apostles; it is not, however, brought forward as a naked fact, but advanced in order to account for the phenomenon of the gift of languages, with which Peter and the others were endowed: thus the two facts, the one which they had perceived, the other which had been predicted; the gift of tongues, and the resurrection of Christ are connected and made mutually illustrative; the display of miraculous power in fulfilling the promise of the gift of languages, establishing the fulfillment of another supernatural promise that the Christ should be raised from the dead; his resurrection, on the other hand, being the only fact which could account for the gift of languages: thus the power of God establishes the truth of God, and the truth accounts for the visible display of power.

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye see and hear."

The apostle appears in this verse to advance two more propositions:—

1. That Jesus is at the right hand of God exalted:

2. That Jesus has received of the Father the promise of the Holy Ghost; from which he deduces that Jesus has shed forth that which they saw and heard. The whole proof is taken from the first verse of Psalm cx, which records that He who, according to Psalm xvi, should ascend into the presence of God, was in the relation of Lord to David; and secondly, that this Lord of David should sit at God's right hand. But in order to bear the weight of the apostle's conclusion, this last proposition must take for granted two more important truths:

1. That this Lord of David is the Christ.

2. That the session at God's right hand involves the fact of all power and authority having been transferred by the Father to the Messiah.

That the Jews acknowledged David's Lord to be the Christ, is evident by Jesus silencing them by this very question,—"How, then, does David in spirit call Him [the Christ] Lord?" Matt. xxii. 43.

The co-ordination of Christ I have handled in the former part of this treatise; I will content myself at present with referring to Luke xxii. 69, 70, in proof that the Jews thought the exaltation of humanity to the right hand of God amounted to the investiture of the creature with the attributes of Deity; this, therefore, was blasphemy in their estimation, and for this Jesus died.

Shortly then to recapitulate. According to the prophet Joel, the outpouring of the Spirit had been promised; in accordance with God's oath, in 2 Sam. vii, as applied by David in Psalm xvi, the Christ was to be raised from the dead; and, lastly, from Psalm cx., it is deduced that the Christ was to sit at God's right hand, as Lord. All of this was fulfilled in the person of Jesus, who was raised from the dead, as the apostle testified. From these premises he concludes that Jesus is "both" the "Lord" mentioned in Psalm cx, who should sit on God's throne, and the "Christ" whom God had promised should sit upon David's throne.*

I have concluded my attempt to analyse the argument as it would present itself to a Jew: we Gentiles do not always see the connexion of such passages; partly, perhaps, because the mode of argumentation is different from that with which the minds of all in the west are more or less imbued, and partly because the Gentile Christian would more readily concede the very points which a Jew would find most difficulty in admitting; and, on the other hand, a Hebrew would take for granted positions which Christians have perhaps never considered.

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* One point more appears necessary to make the argument complete: that is, the time in which the outpouring of the Spirit should take place. St. Peter fixes it to "the last days," Acts ii. 17, an expression always applied by the Jews to the times of the Messiah; but the present Hebrew text does not appear to support this, though, according to Bloomfield, the words are equivalent.

The references which I shall draw from this passage are :—

1. That the throne of David is the throne of the Anointed or Christ.

2. That the reign of Christ upon the throne of David was to be after his resurrection: this accounts for the apostles, when Jesus had risen, asking, "Lord, wilt thou *at this time* restore again the kingdom to Israel?"

3. The reign of Christ upon the throne of David was to be after the dispensation of the Spirit. Christ did not sit on David's throne, when he ascended into heaven; for then he sat on God the Father's throne, not as David's son, but as David's Lord, when even the Holy Spirit himself was subordinate to, and dispensed by Him.

The descent of the Spirit marked the commencement of the dispensation of the last days, during which "whosoever shall call upon the name of the Lord shall be saved;" the close of the dispensation will be defined by the coming of "the great and dreadful day of the Lord;" after which will follow the reign of Christ upon the throne of David.

BATH-KOL, OR BATH-COL.

MODERN SPIRITUALISM.

Bath-kol, or Bath-col, or *The Daughter of the Voice*, was a new kind of revelation, which the *Jews* say was granted to them after the gift of prophecy had ceased in Israel. It was thus named, because it succeeded the oracular voice, from the mercy-seat, when the Almighty was consulted by URIM and THUMMIM. The Jews pretended that it was a voice from heaven, and sometimes attended with a clap of thunder. It was, however, in fact, a silly kind of divination, not unlike the *sortes* or lots used among the ancients. When they appealed to *Bath-Kol*, the first words heard from anybody were considered as the voice of heaven, in reply to the matter of inquiry. The curious and credulous, of which there are so many at this moment, can find a number of wonderful, incredible stories of this kind in the Jewish *Talmud*.

The history of all nations has similar wonders. It is, in reality, a mental epidemic, and, in our day, has reached America. During the middle ages all the world believed in spectres, and then all the world saw them. At the time of Justinian everybody saw black men, without heads, sailing in bronze barks on the seas; and when Constantinople was depopulated by a contagious epidemic, everybody perceived demons passing from house to house, producing death wherever they went. Thucydides relates the general appearance of spectres which accompanied the great plague at Athens.

Who does not remember that the Crusaders had their particular hallucinations, when celestial knights, demons, and saints, with lance and shield, acted an essential part? In our day, these warriors, spiked with armor, are not to be seen, but their places are supplied by *fluid-form*, wonderful locomotions, and supernaturals, mixed up with mechanics and chemistry. We are not satisfied with those who vaguely repeat, "There are so many things we do not understand! the supernatural is so immense! our capacity is so small it This very convenient humility we renounce, for!" is not so humble, after all; as God's word can here be the man of our counsel. Scripture does not authorize us to believe in the unheard-of divine or satanic miracles, now so constantly defended. Nor does the same unerring Word justify the probable continuation of miracles after the, apostolic age, or the puerile and ridiculous Satan, who once rivaled the Almighty, and whose real temptations the spiritualists too readily forget. Where their testimony says Yes, the BIBLE says No; and decide we must between the two.

In the United States, the devil makes his debut by mysterious noises, and from knockings and rappings, he often displaces furniture, and runs off with the head-dresses of the ladies, bringing them back again at his pleasure. He has even exhibited his powers in performances with a full band of music. After all this, what can he not do, through his mediums, the hats, round tables, &c.? Is this, I ask, the Satan of the Bible, the castaway, the great adversary of man? We doubt not that the arch-enemy profits by such works and fooleries, concealed as the real tempter is behind the inventor of small prodigies, who selects a piece of wooden furniture for their display and performance.

This modern supernaturalism has invented a Satan, who is dependent on formulas or motions and hence they procure amusement for an evening in the sports of the fallen angels or departed souls. Thus are the traces of spirituality obliterated, and a shameless, wicked *materialism* is now installing itself in our midst. Religious people, too, are sometimes its patrons. This was the fundamental notion of the middle ages, and some modern champions, that the action of Satan is connected with material facts, such as a gesture, certain herbs, and the choice of particular hours by day or night. Now the invention of what may be termed mechanical sorceries, impious as they are, has become fashionable. Matter, it is evident, must be more and more omnipotent in the performance. By virtue of a motion, contact with a magical object, the gift of a ribbon or a flower, sorcerers have disposed of bodies and souls, delivering them over to the empire of the devil. The author of a charm once made a full confession, and "it was composed of consecrated wafers and blood, goat's dust, human bones, skulls of children, hair, nails, etc." The nun declares that the evil charm was confided to her by the devil. When she placed it under the clothes and mattresses of the nuns to destroy their community, Satan was then *compelled* to lay his ruthless grasp on these poor victims, thus abandoned to his power. Remember, possession in every age may be traced to the magician or the *spell* caused by him. This magician, or spell-maker, is the *medium* of the nineteenth century, and his diabolical epidemic has broken out in our day.

Formerly, epidemic possessions were confined to converts of women, or transmitted from them to convents of women; now speaking tables reach Europe from America, by steam-packets. Ger-

many imports them by the way of England, and their route may be traced, like the cholera epidemic, through England and France. Its stopping places are equally plain. Thus the diabolical miasma communicates from one place to another; the theory appears to us consistent, and if it is not materialistic and infidel, we know not what is. It is the wicked faith of the middle ages, revived with success.

The Delphic oracle, so long silenced, seems to have opened its mystic doors once more in our own land, and the crowd of evil spirits is here found congregating. Formerly, they loved the prophetic places of the pagans, and the high places of Jewish idolatry; and thence the ancient sorcerers sought their supples. The transcendent magnetism of our day may be traced to a similar source, where it procures demons or spirits, and imprisons them in magic circles. Here the *mediums* seek and find that mysterious influence of which they profess to be the agents.

In these mental delusions, men are certainly a thousand miles from our BIBLE. When we read of them our constant wonder is that the men who wrote them, and who often are as honorable as distinguished, could ever have consulted the WORD OF GOD. When the blessed volume was neither possessed or known, it is easy to comprehend, that ages were led astray by such superstitions, but as these delusions regard the present day, it is, to my mind, utterly incomprehensible.

Such is my view of this subject. I admit, however, the electric agency in table moving. I treat of the theology of the question alone.—*Christian Advocate.*

DEATH-BED REPENTANCE.

In the case of a death-bed repentance, the question is not—Can this man be accepted of Christ? but—Is he really the repenting sinner whom Christ has promised to accept?

Feelings may put on the garb of truth, yet not be true; the man may imagine himself converted, yet be only seeking his "oil" when the "bridegroom cometh." Our Lord has, therefore, exhibited the life as the test, not only of the opinions of the individual, but of their force and power. "By their fruits ye shall know them." "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of my Father which is in heaven." The storm that tosses the surface into the wildest disorder, may leave the depths below in perfect calmness. How, then, can we know that, in any given case, the alteration is one, not merely of temperament, but of nature and being? Only by the living proof of the fact. The event alone will show whether the administered medicine has been so received into the system as to effect a cure, or whether the inserted fluid, which is to prevent a deeper poison, has penetrated the whole man. We can only judge with truth of the depth of a man's hatred of sin, by seeing the principle in action on the sins which have "so easily beset him:" or, of the amount of his love for Christ, by witnessing its conquest of the other vanities which he has the opportunity of loving. Apart from such evidence we may hope, but we can do no more.

As we do not hold the drunkard to be reformed because for a week or two, or even a month or two, he has refrained from his accustomed practice, so with regard to alleged death-bed conversions, the issue alone can prove satisfactorily the fact of the renewal. True it is, that if, during the course of a prolonged sickness, there shall be the proofs of temper mortified and patience in exercise, and especially if these shall be exhibited in increasing power, the hope will be greatly strengthened; yet, so long as the force of old temptations are distant, there will always be something wanting to a full and perfect proof. The wise will, therefore, express themselves on death-bed conversions with a discriminating caution.

The story has often been told of a minister of the North, who, after having visited many sick-beds, computed the number of cases in which the results corresponded with the promise, and found, if we remember aright, that only one out of two thousand showed by his subsequent life that his conversion was real. In calculations of this kind, however, much allowance must be made for the natural temper of the calculator. But let it not be forgotten, that an incautious mode of relating death-bed conversions is, by engendering false hopes, the ruin of multitudes.—*Life's Last Moments.*

ALL IN CHRIST.

Man, or woman, or child! do you want anything? Are you anxious about the matters of your soul? Are you disturbed, are you ignorant? Do you feel, "It is wisdom I want," or "It is peace I want," or "It is power I want," or "It is heaven I want?" Well, it is all in Christ. In the knowledge of him is eternal life. And do you understand, it is all with Christ? You do not receive it from Christ; you receive it with Christ. "He that hath the Son hath life." There is no salvation out of him. We become bound up in him by faith, and then all that belongs to him is ours. As it is all in him, it is all with him. Once more, it is all *for* Christ. Do you understand that everything we receive is to go back to him?—it is given to us that we may glorify his holy name.—Are we justified? Are we sanctified? Are we blood-bought? Are we temples of the Holy Ghost, heirs of God, and joint heirs with Christ? It is that we may have liberty to serve God, and glorify the name of our Redeemer. Thus, all that salvation implies is in him, and all that salvation implies is for him in time and eternity. My brethren, Christ is a root, Christ is a rock. He is a root of which flows the sap of grace, through the branches, and the soul that is united to him as a branch, receiveth it.—He is the Rock of ages; and the soul that is based upon him, the gates of hell cannot prevail against; it shall rise up a mighty tower unto the skies, a building that shall manifest the wisdom, the power, the grace and the glory of God throughout eternity.—*Rev. C. Molyneux.*

BIBLE EXAMINER.

New York, March 1, 1857.

MAN IN DEATH.—No. 3.

We have seen that the terms sheol and hades used in relation to the state of the dead, give no evidence, even amounting to a probability, that dead men are in a conscious disembodied existence. On the contrary, we shall find the Scripture description of the State of the dead excludes all idea of their consciousness.

The account of man's creation compared with the statements of man's dissolution in death forbids the idea. Thus—"The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. 2:7. "His breath goeth forth," [that which God breathed into him;] "*he* returneth to his earth;" [*he, man,* formed of the dust of the ground: "the body," if you will have it so;] "in that very day his thoughts perish." Whatever may be said of the soul or mind, as a distinct entity, the text clearly announces the fact, that it ceases to think in the very day of man's death, and therefore all consciousness ceases.

To avoid this conclusion, the advocates of the common theory have resorted to one or other of the following interpretations:—*First,* that it is *the body* that ceases from thought, or no longer evolves thoughts when dead. *Second,* that the term thoughts signifies *purposes, plans,* &c.

On the first view, we remark, That supposing man to be dual, as they maintain, the body never did think—it was incapable of any such work, because it was matter, and "matter cannot think," they tell us. To say then, that it is "the body that ceases to think," in death, is a denial of their own premises: for that which cannot think, cannot *cease* to think. Hence, if there is a cessation of thoughts in death, it must be what they call the soul that ceases to think.

The first position, therefore, is utterly untenable; and the second may be found equally so, on examination: for it is not true, as a general rule, that a man's plans or *purposes* perish when he dies; or, if they perish, or come to nought at all, it is not true that this always happens "*in that very day*" of his death.

For an illustration. Washington, and others, purposed to make the colonies of America a body of independent and prosperous States. Now, their plans, or purposes did not perish in the very day they died; even should they hereafter do so. I really seems to us as if the Spirit of God caused the words—"in that *very day*"—to be inserted in the text to bind down the sense to the action of *the mind* of the dead man; rendering it impossible to make any other application of the expression than that of the entire and total extinction of man's conscious existence when he is dead.

That "holy men of old," who "spake as they were moved by the Holy Spirit," did affirm the incapacity of the dead to perform any good or evil while in a state of death, it seems to us, is as evident as any other truth of inspiration. In this view only can we account for the fact of their language being so expressive of deep lamentation in prospect of death, taken in connection with their utterances in relation to that state.

1. David, Psa. 6th, cries out—"O Lord, rebuke me not in thine anger" * * * "have mercy upon me, O Lord, for I am weak: O Lord *heal me,* for my bones are sore vexed. My soul is sore vexed" * * * "return, O Lord, deliver my soul: oh save me for thy mercies' sake: FOR *in death* there is NO REMEMBRANCE of Thee: in *sheol* who shall give Thee thanks?"

This language expresses the Psalmist's regret at the prospect of death; an earnest appeal to God to save him from it; and a special plea against dying, *viz:* His memory of God would come to a total end; and hence, praise to God in that state was utterly impossible: none can give thanks to the Lord in *sheol.* Sheol is the original word, in this text, translated grave in our version. It is the word of the Old Testament used to denote the state of the entire man when dead. In that state the Psalmist, speaking by the Spirit, tells us what men cannot do; and it is entirely adverse to the idea of a living conscious existence.

This same idea is expressed fully and distinctly, Psalm 115:17, "*The dead praise not the Lord,* neither any that go down to silence." Surely here is no ground for doubt as to the fact that death is a state of unconsciousness; a state where no exercise of mind can be called into action. Add to this, the clear affirmation of Psa. 146, already considered—"in that very day his thoughts perish"—and we have a "three-fold cord" that cannot be broken, as to the mind of the Spirit regarding the state of the dead, revealed to the Psalmist.

If any thing more is needed in confirmation of this matter, relating to David's particular case, we have it in the Spirit's testimony, by the mouth of Peter, on the day of Pentecost, Acts 2:34—

"*David* is not ascended into the heavens." Peter had previously said "The patriarch David is both dead and buried," &c. Not David's *body* merely; David himself. It was the personality of that patriarch of which Peter spake, and that was dead and buried; hence could not have ascended into heaven, and could not therefore be the cause of the wonderful outpouring of the Spirit realized on that occasion; but Jesus, the Son of David, though he was slain, "God raised up," and he "being exalted" from death, by his resurrection, to the "right hand" of God, "shed forth" the promised Spirit—the demonstration that Christ was *alive* from the dead.

This inspired discourse, of Peter, is a clear New Testament confirmation of David's own testimony, that a state of death is not a condition for any work, even of good. The resurrection state, only, was that which could restore to the knowledge and service of God.

2. Passing from David to Solomon, his son, we shall find a perfect harmony. In Ecclesiastes, ninth chapter, we have as clear a statement as could well be made, that in death there is no capacity for the performance of any good or evil. Solomon first states the condition of mind of evil men while alive, verse 3—"The heart of the sons of men is full of evil, and madness is in their hearts while *they live*, and after that they go to the dead." He then goes on to say:—"For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: *but the dead know not anything*, neither have they any more a reward; for the memory of them is forgotten."

In the controversy on the state of the dead much has been said on this text; yet we doubt if the full force of it has been seen. The perfect *ignorance* of the dead is clearly the grand idea it is designed to communicate. Mark well the language. "To him that is joined to all the *living* there is hope," however unimproved and ignorant he may be. If he is *alive*, he may improve; but if he is dead, there is no improvement; and he is of no use while dead: hence, "a *living dog* is better than a *dead lion*." The most unimproved and ignorant man *alive*, is of more value than the most intelligent, wise, and powerful man when *dead*. That dead man might, while living, have been as superior to the uneducated and ignorant survivor as the lion among beasts is superior to the dog; but when dead he is infinitely *inferior* to him; "FOR *the living*" [however ignorant and lacking in intelligence in other matters] "KNOW" [have knowledge enough to know] "that they shall die:" [a truth which any man, though but one remove above an idiot, possesses intelligence enough to *know*:] "but the dead" [are inferior to such persons, as much as a dead lion is inferior to a living dog, *because* the dead] "*know not* ANYTHING:" total ignorance is the state of all the dead. No language can more absolutely and unequivocally affirm the entire *unconsciousness* of the dead, however powerful their intellect might have been while living.

It is said, however, if our view of the state of the dead, as indicated from this text, is true, "it proves the dead will never have any more a reward:" and hence it is concluded our view must be incorrect; and we are asked, why we overlook or pass by the expression—"neither have they any more a reward?"

We neither overlook nor pass it by. To our mind it is a further confirmation of the truth that dead men are unconscious. The objector refers to the clause under consideration as if it read "neither *shall* they ever have any more a reward." But such is not the fact. It does not speak of the unlimited *future*, but of the *present* state of the dead—"Neither *have* they"—in their state of death—"any more a reward." The reader will not fail to see the wise man's climax, in argument. It is as follows: A living man, however humble his condition, is better than a dead one; *for* the dead know not anything; there is no reward in that state; *for* the memory of them is forgotten; that is, they cease to have memory; hence, know nothing and can receive no reward while in death. The memory spoken of is surely not the memory of the living in relation to the dead; for that remains among some of the friends or admirers from generation to generation, sometimes for thousands of years; but the mind of the dead having ceased—their thoughts perished—their memory perishes also. Such was, unquestionably, the sense in which the son of David here speaks; which is further evident from what follows—"Also their love, and their hatred, and their envy is now perished." These dispositions are all exercises of the mind: hence when all such exercises cease, the mind itself must have lost all power to act; it must be utterly unconscious.

A further confirmation of this view is found in the tenth verse: "There is no work, nor device, NOR KNOWLEDGE, nor wisdom, in *sheol* whither thou goest." Here is definiteness, one would think, sufficient to satisfy all, who believe Solomon spake by the Spirit, that a state of death is a state of

entire incapacity for good or evil, either of body or mind: hence, is an unconscious one. In this matter, Solomon and his inspired father, David, are in perfect agreement.

3. Hezekiah, as a third witness, confirming the views of David and Solomon, will next be examined. He was "sick unto death." The Prophet Amos came to him with this message—"Thus saith the LORD, Set thine house in order, for thou shalt die, and not live." On hearing this, Hezekiah was deeply affected and afflicted. He prayed and wept sore; and, in answer to that prayer, he had fifteen years added to his life. After his recovery, in praising God, he assigns one important reason for his reluctance to die: "for," saith he, "sheol cannot praise thee, death cannot celebrate thee," &c. Here the container is put for the contained. Sheol and death stand for those who are in them. It is but another mode of saying, "Men when dead cannot praise thee or celebrate thy goodness." Why? Because there is "no knowledge in sheol," as Solomon had plainly declared, and Hezekiah confirms that view of the subject.

On what other view can we account for Hezekiah's extreme reluctance to die? The common view, which represents men as "going to heaven" at death; or, at any rate, to a state of conscious existence far better than the present, does not explain this case. The state of the pious dead is better than the present, all the advocates of the common theory maintain. But, when Hezekiah was told he should go into it, he "turned his face toward the wall, and prayed" that he might not be sent there; and distress at the thought caused him to weep sore. This could not have been from any apprehension that he would "go to hell;" for he could appeal to God, and say—"I have walked before thee with a perfect heart, and have done that which was good in thy sight." Why, then, such a reluctance to go into that "better land?" Is not that state one where sin, sorrow and death come no more? where temptation and trial cannot reach the happy soul? Why, then, does Hezekiah pray so earnestly to remain longer away? Why wept he sore in view of his nearness to such a happy end? And what did he gain by his weeping and praying so earnestly? Do you say, he gained an addition of fifteen years to his life? Truly! But did he not take those years from the sum of his heavenly felicity? Did he not lose fifteen years of heavenly enjoyment, and turn those years back to be spent in the sorrows, trials, and dangers of this life? Did he arrive at the very gate of heaven, and then weep and pray to be permitted to come back to this world of sorrow and sin?

In fact, however, on the common theory, nothing was added to the life of Hezekiah! It was only an *exchange*, in which the royal supplicant and weeper gave up fifteen years of his heavenly felicity for that period here, in this world of trial! What an *exchange!* If a man should exchange a purse of gold for one of trash; or if he should exchange, willingly, and with earnest desire, health and beauty for sickness and deformity, who would not be astonished at his folly? But all comparison fails; for Hezekiah is, by the common theory, represented as *exchanging* fifteen years of heaven, with all its safety, riches, society, and joys, for that period in earthy dangers, trials, sorrows and sufferings, to which human life is here liable! Surely no rational satisfaction can be given why a sane man should make such an exchange, unless it could be made to appear that the God whom he served desired him to make such a sacrifice. But the will of God, as a first choice, seems to have been that Hezekiah should "die, and not live."

If Hezekiah understood—as his words, after his recovery clearly affirm—that in death he could not praise God, nor celebrate Him, then there is a rational ground upon which to account for his desire not to die. In this view we can see why he mourned and wept sore at the prospect before him. It was just such a feeling as must naturally arise in the mind of a lover of God and His service. He could not but prefer to remain here, where he could see something of the works of God, and "behold the inhabitants of the world," even though attended with many sorrows and sufferings, to lying down in the dust of the earth, to remain in the silence of death, till a distant day of resurrection. In view of death, as such a state, Hezekiah had an object worthy of desire; and he gained a real boon; fifteen years were actually *added* to the sum of his conscious existence. No wonder he praised God so sincerely and heartily after being brought back from the gates of "the pit of corruption." He understood the value and desirableness of life: and he knew when dead he could "not praise the Lord."

In the mouth of three witnesses—and such witnesses, too, as three eminent kings of Israel—we consider the fact established, so far as the Old Testament testimony is concerned—that in death, *man* is without knowledge, and without any capacity or power for good or evil. No *inference* can nullify or destroy such plain and positive testimony as that we have produced. The inspiration of these

men must be impeached, or their testimony remains in full force. It is thus summed up:—

"In death there is no remembrance of God"—"In sheol" none can "give Thee thanks"—"The dead praise not the LORD"—"In that very day" of death, "their thoughts perish"—"The dead know not anything"—"There is no knowledge in sheol"—Those in "sheol cannot praise Thee;" and those who are in "death cannot celebrate Thee." See Psa. 6:5; 115:17, and 146:4. Eccl. 9:5, 10. Isa. 38:1—19 inclusive.

The only text we need to notice, in the Old Testament, which is supposed to be adverse to our view, is Eccl. 12:7, "The spirit shall return to God who gave it." Without entering into any arguments now, on the nature of the spirit, here spoken of, it is sufficient to say, whatever is its nature, its conscious or unconscious condition must be established by testimony, or else we know nothing of its condition. But the writer of Eccl. has, himself, settled the state of those in sheol—or in the state of the dead; and he has decided it to be one WITHOUT KNOWLEDGE, thus forever depriving our opposers of any right to use this text in proof of a conscious state in death.

SIGNS OF THE TIMES.

The following is the first of two articles, which are original in the English *Christian Observer*, an Episcopal paper, and copied, some time since, into *Littell's Living Age*, from which we select them. We give them as evidence that thought is aroused in some quarters—where we might least have expected it—to a consideration of the impropriety of the use of a phraseology, in relation to the dead and the world to come, so constantly employed by those who claim to be orthodox. This writer is, indeed, still beclouded with the idea of the conscious existence of souls while "asleep" in death; but he so far dissents from the common theory of "going to heaven," and in relation to "the world to come," that it is quite refreshing to see so large an approach towards what we consider the truth. We are glad, therefore, to give his views place in the BIBLE EXAMINER, and hope none will fail to read them. The following is the first article, and the second will appear in our next issue:—

Christian Prospects of the World to come.

Perhaps you will allow me a place in your pages for the suggestion of an inquiry which has for some time been ripening in my own mind into a conviction. Is there not a serious deficiency in the popular way of looking at and dealing with the subject mentioned above? Is there not a divergence from the language of Scripture, which first throws over the future a greater degree of indistinctness and uncertainty than is left upon it by Revelation, and then allows and fosters conceptions on the subject which are actually at variance with the truth? I am quite sensible that some of the most essential truths concerning the world to come are firmly held and plainly declared, and am also quite ready to agree that a considerable degree of obscurity is intended to hang over the prospect; but, after all allowances, I believe that the inquiries I have proposed have long been receiving from thoughtful minds a most unsatisfactory reply: and if the fact be so, it is time to speak, because a Christian topic of such peculiar interest and power cannot lose any measure of the fulness and distinctness which Revelation has conferred upon it, without diminishing the treasures of the Church, weakening the motives of the Christian, and impairing the resources of the minister of the Word.

Fully believing that these consequences have ensued, I venture to entreat attention to the subject, and especially the attention of those whose office calls them to guide, correct, and mature the religious sentiments of others. Religious ideas that are general, religious expressions which are prevalent, naturally find their way into the pulpit, influence the thoughts, and offer themselves to the use of the preacher. But it is from the Bible which he holds, that his message is to be derived; and, in delivering it, he is not to accept the ideas and expressions which float around him, the views of his party, or even of the religious community in general, as the adequate exponents of the Revelation itself.

"I believe in the resurrection of the body and the life everlasting." Such is the concise statement in the Creed of that part of the Christian system to which I allude. These words are repeated among us continually, and I have not the least doubt that the two facts which they announce are unfeignedly received by the great body of those who utter them. They do believe in the resurrection of the body, and in the life everlasting; but I do not think that they have in general any clear idea of the connection between the two facts, or of what is implied in and represented by the two statements taken together. For what is the system of thought with regard to things to come, which is present with more or less of vagueness or distinctness to the generality of minds, religious as well as

irreligious? What is the prevalent expression on the subject which we find floating around us, propagating itself unquestioned from mind to mind, discovering itself in common conversation, expressing itself more plainly in moments of strong feeling, and giving its coloring to popular hymns, religious compositions, and the language of the pulpit? Is it not something of this kind? That we are placed here on our probation, transient inhabitants of a temporary world, in the destiny of which, when once we have left it, we have no further interest: that our connection with the body, and our local habitation in the material world, are only the disparaging conditions of this first stage of our being; that the moment of death conveys the departing soul to its judgment and sentence: that the spirits of the saved pass at once to heaven—meaning by that word, some scene suited to the abode of disembodied spirits, where they find their real home and everlasting dwelling-place among angels in the immediate presence of God, and live in whatsoever gladness and glory can be feebly represented to the mind under the imagery of light and splendor, and harps and crowns. To these ideas the plain statements of Revelation compel us to attach the supplement of a general judgment and resurrection of the dead, when the appointed time comes for the final destruction of this material world. Many unreflecting minds are probably not in the least aware that there is any want of consistency between these two parts of their belief, while others would perhaps state the connection between them in some such way as this: that the blessed are called to leave for a moment their seats of glory, and to reassume their bodies in order to be present at the great pageant of the condemnation of the ungodly, and the destruction of the world; and that they then return with their Lord to the kingdom above, only, perhaps, receiving some accessions of happiness and greater degrees of glory. In the passage, the body which has been raised is again dropped by their imagination, or is rarefied to the nearest possible approach to no body at all. I do not speak of those whose attention and inquiries have been more or less awakened on the subject, and whose ideas about it have therefore assumed a greater degree of distinctness, but of those who simply imbibe the ideas and adopt the phrases which float around them. No doubt the readers of your "select and venerable pages" (as I have lately seen them described) belong to the former rather than to the latter class; nevertheless, considering that the latter class includes the great body of mankind, I will venture to appeal even to some of those who will read these lines, whether they are not conscious that their own ordinary and habitual views of the future have been nearly in accordance with the account just given. But however that be, I am sure I may appeal to them, whether the language which they hear from men in general, and from the poor almost universally, does not limit itself to that general notion which is expressed by the common phrase "going to heaven," representing the immediate emigration of the souls of the saved, one by one, to some distant and glorious scene which has no sort of analogy to the present; etherial regions, composed as it were of light, where they mingle among the innumerable company of angels, and dwell to all eternity with God.

Now for this vast emigration of redeemed mankind to other scenes, this total abandonment of the original seat of humanity, this absorption of men in the community of angels, this merely spiritual and disembodied condition of existence, and this immediate entrance into the eternal glory at the hour of death, Revelation affords no pretence whatever.

The substance of Revelation on the subject is summed up in the words, "I believe in the resurrection of the body and the life everlasting;" a life, therefore (as far as it is given to us to look forward into it), to be passed in the body which is raised again, not merely to be worn as a garment for the day of judgment, but to be the fit habitation of the glorified spirit, the instrument of its actions, and the medium of its connection with the material world. How vast the difference between "our vile body" and that "glorious body," no tongue can tell. St. Paul is commissioned to intimate some of the distinctions, but human words cannot express them. Nevertheless we are not at liberty, on account of those distinctions, to rarefy that body into no body at all. The "spiritual body" is not to be composed of "corruptible flesh and blood," which "cannot inherit the kingdom of God;" but, whatever it is composed of, it is as really a body as the "natural body" is. Spiritual body is no more a periphrasis for spirit, than natural (or as it should be rendered, if we had such a word, soul-ish, *psuchikon*) is a periphrasis for soul. The one is a body bearing the same relation to the *pneuma* as the other does to the *psuchee*.

The destiny of the material creation in general is likewise plainly declared to be analogous to that of the body, which is itself but a portion of that creation. It is stricken with death, is doomed to destruction, and in the meantime, in testimony of

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its intended dissolution, is "made subject to vanity." But that destruction is to issue in a change like that which converts the "vile body" into the "glorious body." It "groaneth and travaileth in pain," as it advances not only to an hour of ruin, but of a new birth which is to succeed. "Its earnest expectation waiteth for the manifestation of the Sons of God, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." It is thus that St. Paul interprets the promise in Isaiah: "Behold, I create new heavens and a new earth, and the former shall not be remembered or come into mind. That promise St. Peter declares that the Christian Church was looking for, and St. John saw it accomplished in anticipatory vision.

And as the promise includes the restitution of the body and of the material world, so also it includes the restitution of human society, of course under far different conditions from those under which it exists now. "The children of this world marry and are given in marriage; but those who shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, but are as the angels of God in heaven." But they are not wafted away to dwell among the Angels of God in heaven; whatever correspondence and intercourse they may have with them. They dwell in "that world" which follows "the resurrection from the dead," and their own society is reconstituted in its own abode. Every expression suggests the ideas of community, of varied relations, of righteous order, of harmonious system.

It is a kingdom which is to be judged in righteousness, and governed by the immediate rule of its true and only Lord. It is a city with its walls, and gates, and streets "compact together" and "at unity in itself," "lying four-square," and described by every expression that can indicate exact order and perfect arrangement. The promise in Isaiah does not end with the creation of the new heavens and new earth: it is immediately added, "And behold I create Jerusalem a rejoicing and her people a joy." We might have thought that these expressions were to have their fulfillment in beneficient changes under the present dispensation, did not the concluding chapters of the Revelation fix them as being accomplished after the great day, and as constituting the final scenes of human history. As soon as St. John has seen the new heavens and the new earth, he sees the second part of the promise fulfilled, and beholds "the holy city, new Jerusalem," not rearing its towers in some distant scene to which men are to be transported, but "*coming down* from God *out of* heaven." Within those walls the prospects of the future close, and men are left walking in its light, and that not in mere undistinguished multitudes; for the last words speak of "*nations* of the saved," and of *kings* of the earth who bring their glory and honor into it." It is a most suggestive fact, that the sacred record of man's history which opens in a garden, closes in a city. The relation between the beginning of Genesis and the end of Revelation is the strongest evidence of the unity of the Bible.

The Holy Spirit recalls the memory of the first abode of bliss, by introducing into the final scene the rivers and the tree of life, and the "no more curse." It tells us that the ruin is repaired; and that the divine methods, the application of which has been described in the intervening pages, have left a redeemed and a restored world as the eternal monument of their success, and not merely individual spirits, whose own seat has perished utterly, and who are transported to distant scenes and lost among angelic hosts. Yet it does not present the last scene as the mere repetition of the first. As we have said, the garden is become a city. Human society is renewed, not in its infancy, but in its development. That development, as we see it now, has been defaced and distorted by sin, and made pregnant with misery and evil. We had rather hear of the garden than of the city, and turn from the latter to the former for peace and refreshment, and communion with God: so much more beautiful is nature than man, so much more eloquent of heaven. But this is only an instance (the greatest indeed that could be offered) of the well-known saying, "Corruptio optimi est pessima." Let the corruption be eliminated, and the best will be best still. The development of man in society (with which the moral development of the individual is, in fact, and in the view of Scripture, so intimately connected) is the carrying out of the Divine purpose concering us, and therefore involves the maturity of a kind of beauty and goodness far superior to that which can invest the material world. As the glorified state of that world is represented by the new heavens and the new earth, so is the glorified state of human society typified by the city which appears in the midst of it. And as that city is not raised and arranged by its inhabitants, but "comes down from God out of heaven;" so we are to understand of that society, not as receiving its form from the holiness and wisdom of its members, but as delivered to

them in all the perfection of a gift immediately Divine, pervaded by His own presence, administered by His personal government, and irradiated by the manifestation of His glory. "I saw no temple there, for the Lord God Almighty and the Lamb are the Temple of it." "It needs no candle, neither light of the sun; for the glory of God doth lighten it, and the Lamb is the light thereof." "The name of the city from that day shall be, The Lord is there." (Ezek. xlviii. 35.)

This, then, is the prospect which Revelation has presented—not the mere salvation of individual *souls*, but the restitution of man and all that belongs to him; the restitution of the body, of the world, of society, as the necessary consequences and worthy accompaniments of that restitution of the spirit which is now being wrought by the Gospel of Christ and the agency of the Holy Ghost. This "the Regeneration when the Son of Man shall sit on the throne of His glory." This is "the restitution of all things which God hath spoken by the mouth of all His holy Prophets since the world began." This is "the grace that is to be brought unto us at the revelation of Jesus Christ." This is the purpose for which He still wears His glorified body at the right hand of God. This is the prospect which is ever re-appearing in the Apostolic Epistles, and which shone in vivid distinctness before the eyes of the early Church. This made, not the hour of death, on which modern religion dwells so much, but the day of the coming of the Lord, His appearing and His kingdom, to be the great object of solemn anticipation and hourly desire. This makes the abode of elect spirits, departed this life, to be still a place of hope and expectation. Though "at rest" "in Paradise," and "blessed" in the felt society of Jesus, they are not represented to us as having received the promise of being made partakers of the heavenly kingdom. The disembodied state is not the state of perfection. "God has provided some better things" for them as well as "for us;" for "they without us are not made perfect." That perfection is not entered on by each severally but is to be conferred on the whole elect Church together. They therefore wait and "rest," expecting to "stand in their lot at the end of the days," and then "those who sleep in Jesus shall God bring with Him."

On the prospect which Revelation really sets before us, these few words must suffice. But I do feel that the attention of the Church should be called to it; for it seems to me, that another system of thought, not in harmony with this Revelation, has gradually diffused itself among us, and in a great degree preoccupied our minds. The prevalent way of thinking, without denying the particular statements of revelation, to a very great extent ignores and neutralizes them. Obstinately and unwarrantably it persists in regarding the disembodied state as the condition of human perfection; in speaking of "the new Jerusalem" and "the kingdom of Christ" as if they represented some state of things located in that distant heaven, to which the soul of each believer is wafted away at death; in breaking utterly all the connection, and refusing absolutely all the analogy which the Scripture maintains between the scenes and circumstances of the existence which we have known and that which is to come. I know, and thankfully acknowledge, that the essential and fundamental idea of future happiness survives in living force.

The immediate enjoyment of the presence of God, the intimate relation which will subsist with Him and the likeness to His moral glory which will accompany that relation, are the central thoughts which remain before our eyes, though the margin of the picture has become confused. Still a divergence from the Scriptural line of thought, and a pretermission of distinct revelations, can never be suffered without serious and wide-spread consequences; and I feel so strongly that it has been so in the present instance, that I must entreat your leave to point out in another paper, how much injury has resulted from the cause to which I have now adverted, to the understanding of the Scripture, to the coherence and vitality of other revealed truths, and especially to the view of the nature and success of the work of redemption—how much opportunity has been afforded for the encroachments of error—and how much also the spirit of Christian hope and expectation has been defrauded, by the indistinctness of its prospects, of a large proportion of encouragement and support."

T. D. B.

From Dr. Thomas Huntington.

Brooklyn, Conn., March 2, 1857.

Dear Brother:—Your last number of the EXAMINER is very rich in matter, and very *opportune* in my opinion, as the times call loudly for just such expression of plain, outspoken truth. The world is not only flooded with error, but it is well nigh insensible to the fact, and the impending danger. A perfect stupidity everywhere prevails, and the church is blinded by its own self-conceit. The language everywhere is, "I am rich, and increased

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in goods, and have need of nothing;" and yet they are, *in fact*, "wretched, and miserable, and poor, and blind, and naked!" But, I believe a brighter, or, perhaps, I should say, a *better* day is coming. I am persuaded that our Lord will find ways and means to awaken all the true-hearted virgins, before it shall be unmistakably announced—"Behold! He cometh." The advent people have been called out and separated for a great service, and a part only of this has been, as yet, accomplished, as I believe. We have been made the stewards of much bible truth, but have not, as yet, been trusted with *all* that needs to be understood and proclaimed, to "*prepare a people for the Lord.*" We have had it as fast as we could bear it, (and faster than many have been able to receive) and the balance must come before the great and notable day of the Lord can be ushered in! Keep good heart, soldiers of the cross; he that "*shall* come, *will* come, and he *will not tarry.*" It may *seem* to us like a tarrying, but it will not be so *in reality.* "There is *a time* for every purpose, and for every work." If we do not know that time, God does, and he will keep it, too, *punctiliously.* Our business is to *obey orders;* his to devise and accomplish his own vast and inscrutable designs.

"On, pilgrim, still onward go,
And if the sky be fair,
If mountain shade, and waters flow,
And woods and fields be there,
Thou must not rest among the flowers,
Nor linger in the fairy bowers.

On, pilgrim, and if the sky
Be stormy, wild, and drear,
And torrents fall, and lightnings fly,
And thunders fright thine ear,
Fly not to hide thy trembling form,
Where caverns deep shut out the storm.

And while amid the desert land
Thou tread'st the unknown way,
Fear not the red, the scorching sand,
Nor the hot, noontide ray.
The God of Israel guides thee right,
With cloud by day, and fire by night."

The poetry is from an old London Magazine; a part only transcribed.—Yours, truly,

THOMAS HUNTINGTON.

From Freeman Dillingham, Mass.

West Brewster, Feb. 13, 1857.

Br. Storrs:—I feel very thankful that you are still giving battle to the works of darkness, in high as well as in low places. I do admire a spirit of holy sacrifice and devotion to the truth of the Gospel of the Son of God, who spilt his precious blood on Calvary, that we might have life, and that more abundantly. Oh, my dear brother, when I cast my eyes around me, and see the world lying in darkness, led on in most cases by blind guides, who call darkness light, and light darkness, my spirit is sometimes stirred within me. In these days of darkness the clergy—so called—fall in with, and give countenance to the popular spirit of the times, such as "Old Folks' Concert," "Religious Lotteries," and others of like character. The young people must have their Minister to open their concert by prayer. In that way they get out many of the Church members that would not otherwise attend, and who say if our minister can go to such places, we can. In the early days of Methodism such things were never countenanced; but now Methodist Ministers can go to such places of recreation and merriment, and open the concert with prayer, stay through the whole religious farce, and pronounce it quite a civil time. But, perhaps, enough of this for the present, as such is the spirit of the times, and the clergy in general, though I think there are some few that in these days of darkness lift their warning voice against such things.

I feel more and more convinced the doctrine set forth in the EXAMINER is the doctrine of the Son of God, and His Apostles and Prophets. We must expect, brother, that the adversary, the Devil, who goes about seeking whom he may devour, will stir up his ministers; for, by the way, I think he has many more on his side than there is on the side of truth and righteousness.

I do hope the EXAMINER will be sustained. I will do all I can, according to my ability, to sustain it. It is with us the most interesting periodical of any we ever have taken. I have no doubt the time will come that the glorious doctrine of life and death will take a universal spread; when those that are now held down by their Creeds will get off their sectarian spectacles and see the truth as it is in Jesus. We know that it must be a work of time with many. I do rejoice that in many places the work is spreading and advancing. We know how it was with us when all wound up and entangled in the meshes of creed-ism; but our great Law Giver has taught us, and all that love Him, and are desirous to know the truth as it is in Jesus, that he is our Brother, and Sister, and Mother—no matter what sect, party, or name, or no name, if we please—if he brings forth

the fruits of righteousness—lives and walks by faith in the Son of God. This I conceive the best and only test of a true Christian. I must bring this letter to a close, and with the Poet say—"Let names and Sects and Parties fall, and Jesus Christ be all in all."

"Z." Over this signature, a friend writes us from Saybrook, Ohio. He says—"I have been a subscriber to the EXAMINER but one year, and I have no notion of leaving you now in this hour of trial; for I have been benefited very much in reading the EXAMINER, the Bible vs. Tradition, and Our Israelitish Origin. I can say as did David—Thou hast set my feet upon a rock, and established my goings, and put a new song into my mouth, even praise to my God.

I am glad to see a disposition among the brethren to help you in this time of need; and I am not disposed to say to you, Depart in peace, be ye warmed and filled, without sending you the things you stand in need of. You will find $5 enclosed, and my prayer to God is, that your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord.

Yours, in hope of Eternal Life, at his appearing and kingdom."

—

Friend "Z" will accept our thanks for his kind offerings, both of material aid and of prayer. May that prayer be answered. More do we desire it may be, than to receive any material aid, though we are very grateful for the latter. "Holiness to the Lord" is all that will abide in the fiery day. May that consecration to God be ours, and the blessed lot of all who come under our influence, or read our periodical.

"STARTLING DISCLOSURES concerning the death of JOHN N. MAFFITT; or, a Review of Bishop HEDDING'S decisions in Mr. Maffitt's case, in 1847, and GEORGE PECK'S letter relating to the same case, published in the Christian Advocate and Journal of Feb. 7, 1856. By RUFUS F. HIBBARD, New York."

We have received a copy of the forenamed work from the Author. With Bishop Hedding we were well acquainted: with Mr. Maffitt only partially so. If Dr. Hibbard's statements are correct—and we know of no reason for doubting them—some of the D. D.'s named there must be higly censurable. We do not judge in the matter further than appears in this pamphlet. Dr. Hibbard is a member of that Church; and as he has seriouly implicated one of the *living* D. D.'s—to say nothing of the one that is dead—we see not how that church "*organization*" can pass the matter in silence. Maffitt died *literally* of a *broken heart*, as was proved by a *post mortem* examination. Dr. Hibbard maintains it was clearly produced, by the bitter and malicious persecution of a D. D. of that church. We regard the matter as a fruit of human *organizations*, by which *lord-ships* arise over the Church of God.

FALLEN ASLEEP in Jesus, at Green River, Henry Co., Ill., January 24th, HARRY WATERMAN, our brother-in-law. We have not seen him for the last twelve years. He has been a constant reader of the EXAMINER; and his widow writes, "O, how Harry did love to read them." He remarked—"I am willing to wait in the grave until the resurrection: then I hope to meet you all." The resurrection, though Christ, was *his hope*, as it is the only one, for the world to come, which the Bible holds out for the dead.

OFFICE IN NEW-YORK CITY.—GEO. YOUNG, partner in R. T. YOUNG'S *Letter File*, 109 Nassau Street, will attend to any business relating to the BIBLE EXAMINER. FAIRCHILD & Co., in the same place, keep a few of our works on sale, and also DR. MCCULLOH'S work, advertised by us.

Persons who wish to see us *personally*, will find us, nearly always, at our residence, 62 Hick's St., Brooklyn, early in the morning, and all the afternoon and evening. Nearly every day we call at Fairchild & Co's. Book Store, 109 Nassau Street, between ten and eleven o'clock A. M.

Letters to us must be addressed, invariably, "GEO. STORRS, Box 4658, New-York," when sent by mail. When sent by private hands, they may be left with Fairchild or Young, as above named.

THE EDITOR OF THE BIBLE EXAMINER, by request of friends in this city, will proclaim what he regards the truth of the Gospel, next Lord's day, (March 8th) at HITZELBERGER'S HALL, Eighth Avenue, between 20th and 21st Streets, at three o'clock, P.M., and half past seven in the evening. Seats free.

WE can still furnish new subscribers with the EXAMINER, from the commencement of this volume; but those who wish to make sure of the whole, must apply soon, as nearly all the first numbers are gone.

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NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

VOL. XII. NEW YORK, MARCH 15, 1857. NO. 6.

PUBLISHED SEMI-MONTHLY.

TERMS—Two Dollars for the year:
Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

IN OUR LAST ISSUE, we gave an extract from the unpublished manuscript of a work, which we trust will soon appear. The following is another from the same source.—ED. EXR.

—

One of the Theodicies.

The word "Theodicy" signifies a vindication of the divine justice; and it has been much used in arguments to show that the origin and existence of Evil are consistent with the Power, Wisdom, and Goodness of God. Several works have been published bearing the title of "Theodicy," of which those of Leibnitz, Werdermann, the Abbe Maret, and Bledsoe, are examples. The term may be applied to any theory of the divine justice; of which, on the question of endless penal suffering, there are many. The following is an examination of one out of twenty.

—

ETERNAL SINFULNESS.

The notion of a sinful character that shall never in fact be changed is a distinct Theodicy; or rather, it gives rise to two, according as the character is supposed to be ever voluntary, or to become a destiny. The first is thus stated by Dwight:—"God may punish sin so long as it exists. He who sins through this life may evidently sin through another such period; and another, and another, without end. That, while we continue to sin, God may justly punish, if He can justly punish at all, is equally evident. . . . The Scriptures teach us that sinners who die in impenitence, will not cease to sin throughout eternity. The supposition that their sufferings in the future world will be complete, involves in it as a consequence that they will continue to sin. If they were to become penitent, and virtuous they would of course possess many enjoyments, and these of a very important nature.'* The element of freedom is more distinctly stated by Olshausen, in his note in Matt. xxv. 41–46: "The punishment here spoken of is not arbitrary or positive; the punishment of lovelessness is association with the loveless alone in that state of discord in the external as well as the internal life, which constantly proceeds from the absence of love." And by Nitzsch: "The idea of eternal damnation and punishment is so far a necessary one, [only] insomuch as there cannot be in eternity any forced loveliness of the personal being, or any blessed unholiness."* Its advantages are urged by Chalmers: "We hold that it would purge theology of many of its errors, and that it would guide and enlighten the practical Christianity of many honest enquirers, if the moral character both of heaven and hell were more distinctly recognized, and held a more prominent place in the regards and contemplations of men."†

The apparent advantages of this Theodicy are the following: 1. It aims to address the conscience, as well as the fears of men. And to an upright mind, the thought of eternal sinfulness is more horrible than of eternal suffering. 2. It seeks to relieve the doctrine of an eternal infliction. 3. It is sufficient as a vindication of God's justice, if the fact it assumes be admitted. No one doubts that a man should be miserable as long as he continues to sin, though it be for ever.

But these advantages, if we mistake not, are purchased at a ruinous cost. For (1.) the appeal to the conscience is too often ineffective. Men are not wont to be afraid of becoming wicked; much less of becoming fiends. If they have not lost integrity, they think that is impossible. "Is thy servant a dog, that he should do this great thing?" And utter abandonment seems to them the more incredible, if they are to retain an eternal freedom. If on the other hand they are already corrupt, an eternal career of wickedness has lost much of its terror. It acquires in the minds of many a kind of dignity, and they often glory in their future shame.

We speak of eternal freedom, because that is es-

* Theology, Sermon clxvii.

*Christian Doctrine, § 219. † Sermon on Rev. xxii, 11: "Heaven a character and not a locality."

sential to the theory. To deny it is to shift the ground of the argument. But this freedom is admitted, not only in numerous statements of the Theodicy, but in the Restorationism which appears in all history as its natural result. If through eternity the lost soul is not compelled to cherish its guilt, the suffering of penalty may effect its reform. It was just this notion of an inalienable power of amendment, that was carried to its consistent result by Origen, in the belief that the lost might repent and be saved, and that the saved might sin again and fall. Thus instead of an eternal necessity, evil appeared as an eternal vissitude, which no divine wisdom or creature perfection could prevent. And though this early causeway between heaven and hell is now broken up from its place in theology, we shall see that a broader platform, so wide that it is not often measured, has taken its place.

(2.) Again, the supposed advantage respecting the mode of divine punishment, is only apparent. The exchange of the notion of a literal fire and physical torture, for remorse of conscience, is an advantage so far as it suggests that the penalty is self-inflicted and inherently just. But this is an indirect argument for the hazardous freedom we have just named; and, while it pleases a philosophic taste, its tendency is to remove the hand of God away from future punishment, so it shall no longer appear as His judgment. It is then an easy thing to d ny His right to inflict penalty; and, in a kind of Naturalism, He is theorized away from the scene of final judgment.

(3.) Though the Theodicy would suffice, it is unproven. It is undermined by the element of freedom which it assumes. For, while a perfect holiness may be ever maintained without destroying freedom,—the blessed being supposed to meet with every encouragement and support of virtue,—eternally persistent sin in suffering is hardly to be looked for, if it be not a fatal necessity. Besides, the only passage in the Bible supposed to describe an eternal sinfulness (Rev. xxii, 11.) gives the doctrine no support, as we shall show in the proper place.

But this is not all. The principle of this Theodicy is that of the "Ethical Theology" now so prevalent, which so utterly ignores all that is peculiar to the religion of Christ. That principle is, that in the punishment of sin, no less than in the reward of virtue, the faculties of the soul remain entire and active, unimpaired by derangement. While virtue is the highest health of the soul, sin is hardly a disease; it is only irregular or pervere action, and its penalty—unrest. There is no crisis, of Fall or Redemption, as there is to be none of life or death. The Judgment is not a Crisis, for it decides nothing for the future. It fixes no destiny beyond the omnipotence of immortal free agency. And as there is no Judgment, there can be no Grace. Christ is not a Saviour: He may be a helper, but He delivers from no evil which the undecaying vigor of the soul might not, in the light of eternity, discover and repair. There is no Forgiveness; what we call by that blessed name is only the remission of sins after they have been put away. The mind is its own place; and, creating its own character, it can break the strongest bands of sin, and make the prison of despair radiant with heavenly light. Thus, with an unimpaired immortality, man becomes his own Saviour, and the Gospel of Christ an offence.

In the statements of the Theodicy we have cited, there has been no denial of God's power or right to put an end to the on-going sinfulness by the extinction of the sinner. But this denial is made frequently, and in a recent argument: "If in his impenitent state the punished offender is adding perpetually to his sin, does not each moment of that penal woe claim the next following, also, due to retribution? And this must be the case immortally with a soul immortally sinning. Ever persisting guilt will require ever persisting punishment; and thus justice may for ever forbid its escape into nought. The only escape from this eternal necessity of justice binding it to existence, would seem to be in making justice contemporary with crime, or inflicting it on souls bereft of moral consciousness, and thus incapable of continued sin; both of which expedients would seem to be foreign to the idea of punishment, and certainly unsupported by the analogies of the present life."*

Are there no analogies in nature, or in human governments, to support God's right of release from a ceaseless struggle with those who rebel against him? Must the officer of justice not disarm or restrain the culprit, in order to enforce the law that condemns him? Must he hazard the murderous stroke of the bowie-knife, or death by the revolver, lest the offender should be divested of his weapons, or shorn of his strength? May human justice employ prisons and strait-jackets; and may not divine justice revoke one,—and not another,—

* New Englander, Feb. 1856, p. 133. Some writers, however, deny the continuance of sin under eternal punishments. Thus Alp. King: "Sin will be at an end, and the very possibility of sinning before they shall be inflicted." Origin of Evil. Appendix, § 2.

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of the abused powers and faculties, which divine goodness gave? May not God with a touch, or a glance, palsy the rebellious will, leaving the conscience with full power of remorse, but powerless to sin? Is the human soul, though it has made itself accursed, still so sacred a thing that God does wrong to impair it? Or, to waive this seeming prescription of methods to the All-Wise, can His swift justice not overtake the puny culprit in open field, or strike him down in death without wound to Himself? Is not the restraint of guilt a primary object of punishment; insomuch that these two things were both denoted by the same word (*kolas's*) in the classic Greek? And are we now told that the punished sinner, in his inmost power of guilt, must not be restrained at all? Ah, it may be after all that a fancied right of immortality protects the guilty one, in our theology, from every curtailment either of faculty or life. And thus we reduce Omnipotent Wisdom to the predicament of the unskillful conjurer, who has evoked an evil spirit not knowing by what spell he is to be put down again,—and who must henceforth contend with him as best he can!

We have remarked that the doctrine of eternal sinfulness finds no support in the Bible. The odicy is given up, in a significant manner, by Hopkins, as neither scriptural nor rational. Having said that unless sin is an infinite evil, "it must be acknowledged that no reason can be offered why God should punish the sinner forever," he adds: "The Scripture represents sinners to be sentenced to this punishment . . . for the sins which they did commit *when in the body*, in this world." And "there does not appear to be any justice in sentencing a sinner to a punishment which he does not already deserve for what he has done."*

In this view the Theodicy is equivalent to that of the *Scientia media Dei*, mooted by Jerome and matured by Gregory the Great (Hildebrand) which was this—that God may punish the sinner with eternal suffering, because He foresees that he would commit eternal sin. Thus the Theodicy now most prevalent is the same in principle with another which no man will now profess as his own. The difference between them is made by the latent sentiment we have noticed, that the final judgment is not a crisis, and may not be final.

"THE TIMES OF REFRESHING."

BY GEORGE DUKE OF MANCHESTER.

The discourse in Acts iii. must be taken in connexion with what Peter had before urged; the former address in the second chapter was at "the third hour," this was "at the same [time]," "at the ninth hour," that is, the one discourse was in the morning, and the other in the afternoon of the same day. The probability of this is increased, from the doctrine of the resurrection which grieved the Sadducees so greatly, as to cause the imprisonment of the apostles, having been much more fully discussed in the first discourse than in the second; also from Peter saying, ver. 20, "Jesus Christ which before was preached unto you, whom the heavens must receive," &c., for here I apprehend he must refer to his previous sermon, in which he had fully proved that Jesus was received into heaven. I shall, therefore, consider this discourse in connexion with what we have already learned from the preceding.

"In the name of Jesus Christ, the Nazarene, rise up and walk." Acts iii. 6.

Thus did Peter address the cripple, and immediately the lame man leaped as an hart; so that in this, as in the former discourse, the groundwork was a miraculous fact, evident to the senses of the multitude.

"The God of Abraham, and of Isaac, and of Jacob, the God our of fathers, hath glorified his son Jesus." Acts iii. 13.

The manner in which Peter opens his appeal must be noticed. He speaks of the Deity under that title which involves the doctrine of the resurrection, and the certainty of all the promises being made good to Israel. Our Lord, about a month before, had silenced the Sadducees by pointing out this very relation between God and the patriarchs: "I am the God of Abraham, &c. . . . God is not God of the dead, but of the living, for all live," or "are alive unto Him." St. Paul uses a similar argument, and as he was writing to a church partly composed of Gentiles, he is a little more explicit; I will, therefore, first notice the passage in the epistle to the Romans.

"Abraham is the father of us all . . . before . . . God who quickened the dead, and calleth those things which be not as though they were." Abraham *is* the father of us all before Him, on whom his quickening from the dead depends, and in the eyes of Him to whom the future is present; therefore he speaks in the past tense of a relation still future, "*I have made thee* a father of many nations;" that is, Abraham was father of many nations, not *actually* at that time, but *virtually*, and in the sight of God, to whom the future is absolutely present, and whose power in accomplishing his purposes cannot be frustrated.

Thus the Lord proves the resurrection from the relation of God to Abraham, which exists in God's purpose, but will not *actually* be in full force until Abraham is in a state to enjoy all which that relation implies. This relation of God to Abraham was not when Abraham was on earth; nor is it now, as Abraham is not in a state of perfect being; nor will it be until the resurrection, for "God is not God of the dead, but of the living." But God nevertheless does speak in the present tense, "I *am* the God of Abraham," &c., for all are alive to Him; that is, all the patriarchs are alive in the sight and fore-ordination of God.

* Inquiry into the Future State, Works, Vol. II. pp. 439, 440, note.

This title, then, involved, of necessity, the fact of the resurrection, and fulfilment of all the promises, for which the twelve tribes were looking, to believers when in the resurrection state.*

The position advanced by St. Peter is, that God has glorified his Son; this the apostle establishes by enunciating several other points respecting Jesus. 1. That the Jews delivered Jesus. 2. That they denied him the presence of Pilate. 3. In denying Jesus, they denied "the Holy One." 4. They denied "the Just One." 5. They killed "the Prince of Life." 6. God raised Him from the dead: hence the power exercised by the apostle in working the cure.

That the Jews did deliver Jesus, that they did deny Him, and occasion his death, was notorious. The points requiring proof were, that Jesus is the Holy One, the Just One, and the Prince of Life; that God had raised him from the dead; and he, therefore, is God's Son; and, that, moreover, God has glorified Him.

Having in his previous discourse established the right of applying Psalm xvi. to Jesus, Peter now, doubtless, from thence applies to Him the title of "the Holy One," which designation, I apprehend, relates especially to the priestly office of Messiah, for Aaron the high priest, as the type, was called the saint or holy one of Jehovah, and the imagery in Psalm xvi. appears to allude to the high priest going into the most holy place: "Thou wilt show me the path of life," the path from the grave to his "presence," where there is "fullness of joy," typified by the presence or "faces" of Jehovah in the most holy place. "At thy right hand are pleasures for evermore;" this may refer to the Melchisedec priesthood. "Sit thou at my right hand . . . thou art a priest forever after the order of Melchisedec."

The next title, that of "the Just One," refers, I apprehend, to the kingly office of Christ; they "denied Him in presence of Pilate, when he was determined to let Him go;" Peter refers to when "Pilate sought to release him;" the connexion is remarkable:—Pilate urges upon Jesus that the power of life and death is no longer vested in the Jewish rulers, but in him, as representative of the kingly power of Cæsar. Our Lord replies, that the regal authority even of Cæsar did not properly reach him—it was a usurpation of his right as king of the Jews; this, however, was given from above, because of the sins of the nation; nevertheless his betrayer, knowing him to be king of the Jews, the greater was his condemnation.

This implied assumption of his kingly authority, both Pilate and the Jews understood, for he thenceforth sought to release him; but the Jews opposed his acquittal upon the very ground that Jesus made himself king, and king in such a sense as to interfere with the regal authority of Cæsar, therefore if Pilate released him he would not be Cæsar's friend; hence, according to their conceptions, the regal dignity which Jesus assumed, interfered with the authority of Cæsar.

But Pilate—"determined to let him go"—brought Jesus forth, and said unto the Jews, "Behold your king;" they, however, denied him: yet again he said, "Shall I crucify your king?" but they again denied him, saying, "We have no king but Cæsar."

Now, surely Peter charges the Jews with denying Jesus in the very character in which they intended to deny him, namely, as "king of the Jews," and king of the Jews in such a sense as would interfere with the regal power of Cæsar. Nor were the rulers at Jerusalem peculiar in thus understanding the claims of Jesus; the Jews at Thessalonica drew precisely the same inference from the preaching of Paul, "These all do contrary to the decrees of Cæsar, saying that there is another king [one] Jesus."

Nor were the Jews wrong in their inference; St. Paul, in his second epistle to Timothy, very strikingly shows how conscious he was that the kingship of Jesus was rightly understood to be in direct opposition to the authority of Cæsar: "Consider what I say, and the Lord give thee understanding in all things; remember that Jesus *Christ, of the seed of David, was raised from the dead* according to my gospel: wherein I suffer trouble as an evil doer [even] unto bonds." What mystery is there in these words, which Paul calls Timothy to consider, but to which he, a prisoner, did not think it prudent to give explicit utterance? Is it not the truth involved in the promise to David that one of his seed should be the Christ and raised up (from the dead) to sit upon his throne? This was the truth for which Paul suffered bonds, because in this he spake against Cæsar.

The incompatibility of the existence of merely human or earthly rule, with the plenary exercise of God's sovereignty over the house of Jacob, is brought out more prominently, by a similar event in the early history of the Jewish monarchy; in requesting a human king, they rejected the regal authority of Jehovah.

But it may be objected, if we are correct in our conjectures respecting the reign of Messiah, why did the Jews reject him? Is it not notorious that they expected a Messiah to relieve them from the Roman yoke? Was their loyalty sincere when they said we have no other king but Cæsar? Is it not clear that they wanted a Messiah to set up a temporal power, and they objected to Jesus because He claimed merely a spiritual kingdom?

This objection embraces the real difference between the views of those who call themselves spiritualists, and the opposite opinion, which, by implication, they designate carnal. I conceive the Jews did not object to the claims of Jesus, but to his character; and, therefore, to the mode in which he asserted his claims. One who said of himself that he was meek and lowly of heart, and who required his followers to be poor in spirit, was, according to their estimation, utterly unsuitable to deliver the nation from the Roman thraldom. They wanted, as in the case of Saul, a king to go out before them and fight their battles. "If

* Compare Acts xxvi. 6—8, which implies that all the fathers and the Jews looked to the promises as referring to a resurrection state: "And now I stand arraigned for the hope of the promise made of God unto our fathers . . . why should it be thought a thing incredible with you that God should raise the dead?"

we let this man go," he will not be able to maintain his claim to the Messiahship, "and the Romans will come and take away our place and nation." "We will not have this man to reign over us." They would lean on an arm of flesh rather than trust to the verity of Jehovah.

The next clause appears to be antithetical; they desired a destroyer of life, and rejected him to whom the Father had given to have life in himself. The xvith Psalm, which Peter had already proved to relate to the Lord Jesus, would, in the eyes of a Jew, justify his being styled "the Prince of Life." "Thou wilt show me the path of life," "shew" being understood in the sense in which it is used by the Lord in a similar connexion. "The Father loveth the Son and *sheweth* Him all things that himself doeth . . . for as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will."

The apostle then asserts his having been a witness of the resurrection of Jesus, which fact confirms all the former declarations; the miracle putting the seal of authenticity to his testimony. All these predicates together fully bear out the proposition that Jesus is God's Son; for respecting that descendant of David, who should be raised from the dead to sit on his throne, God had promised, "I will be his Father, and he shall be my Son."

Here, then, we have these points; God is styled God of the patriarchs, which involves their resurrection, and the accomplishment of all the promises to them, through the Holy One and the Just One promised to David, who had been raised up, which declares his sonship to God; and who has been glorified, which the miraculous power imparted to the apostles evinced. We must next consider the manner in which these points are applied.

Peter upon one occasion classifies the subjects of prophecy under two principal heads, namely, "the sufferings of Christ, and the glories ensuing." In the passage before us he tells the Jews that the one part had had an accomplishment—"those things which God before had shewed by the mouth of all his prophets, that *the Christ should suffer*, he hath so fulfilled." Acts iii. 18. The prophecies concerning the ensuing glories are apparently again subdivided into those which concern—

1. The "times of refreshing" and "the times of the restitution of all things, which God hath spoken, by the mouth of all his holy prophets since the world began."

2. "These days" which "all the prophets from Samuel, and those which follow after, as many as have spoken, have likewise foretold." The word "likewise" indicates a time different from "the restitution of all things," and different from the period when "Christ should suffer." "These days," therefore, must be the days in which the apostle was speaking, and which will continue whilst "the heavens receive" the Messiah. The order, therefore, is first, the sufferings of Christ which were past when the apostle spoke; next, "these days," which had commenced when the apostle was speaking, and will continue whilst Christ is in the heavens; and, lastly, the times of refreshing or of restitution, which will then arrive. This last state is the only one which I am called upon to notice.

"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts iii. 19.

The Christ having suffered, Peter announces, that, upon the supposition of Israel having turned to the Lord, another state of things would have ensued, called "the times of refreshing . . . . from the presence of the Lord." Now, bearing in mind the state in which the church then was—the Spirit visibly, powerfully, miraculously present, and all the believers of one heart and one soul—this must give us a very elevated view of a state so much beyond this as to be called "times of refreshing." For, clearly the expression is not suitable to denote simply the extension of the church, it intimates altogether a different state of things.

The prophet of the captivity promised to Israel in the name of the Lord, saying, "I will make them, and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessings." Ezek xxxiv. 26. Then shall "the Plant of renown" be raised up for Israel; he, whom their sweet Psalmist also declared should "come down as rain upon the mown grass, as showers that water the earth." This language poetically describes "a time of refreshing," nature starting, as it were, into new life.

These "times of refreshing" being spoken of as contingent upon the repentance of Israel, I apprehend that the Israelites will be principally interested in them, though the blessing will overflow the Gentiles, as the apostle of the Gentiles intimates.

These "times of refreshing" are to "come from the presence of the Lord," his presence diffusing blessedness upon those who have repented and turned to him, as "everlasting destruction" will come "from the presence of the Lord" "on them that know not God and obey not the Gospel of our Lord Jesus Christ," a "cloud and darkness" to some, but light and salvation to others. These "times of refreshing" appear preliminary to the actual descent of Messiah upon this earth, as the following words intimate:—

"And he shall send Jesus Christ, who before was preached unto you."

Jesus Christ was "preached before" in the second chapter, but how? Not as having a spiritual reign for ever in heaven, not as returning to this earth in the moment of nature's final groan, but as the Christ, who, it was promised to David, should be raised up to sit upon David's throne.

Now, when the inspired apostle says there shall be times of refreshing, and Jesus Christ shall come, and shall sit upon David's throne, the question is, what sense the expressions chosen by infinite wisdom would convey to those addressed? Were we to say that the Jews, in consequence of their carnal notions of Messiah's kingdom, had misunderstood these truths, we might be charging God foolishly, for they did not, as in the case of Messiah's sufferings, perversely refuse to receive the literal import of the words; but, on the contrary, the plain meaning of the words is that which they did take, and which I contend they ought to have

adopted. But, I ask, would the multitude have less material notions than the apostles, whom Jesus had been so long teaching? They came to the matter-of fact idea of a kingdom *restored* to Israel, and, therefore, in some respects at least, similar to the kingdom which Israel formerly enjoyed. What shall I say? Did they understand the throne of David to be a kind of aetherial negation? or, did they expect yet to see Jerusalem "the city of the Great King?"

But this coming of Jesus Christ, which is spoken of as having been contingent upon the conversion of Israel, may, by some, be supposed not a literal personal coming, but a coming in spirit, the following words however do, to my mind, carry conviction:—

"Whom the heavens must receive, until the times of restitution of all things."

In whatever sense the heavens receive Jesus, in that same sense will he come again, in the times of refreshing; indeed, there seems a complete parallelism between the two expressions. Until "the times of refreshing" Jesus will not be sent, which is tantamount to the heavens receiving Jesus "until the times of the restitution of all things.' And, as Jesus will be sent upon the times of refreshing, coming from the presence of the Lord, the times of refreshing and times of restitution are equally connected with the coming of the Lord; the times of refreshing, therefore, which were promised upon the conversion of the Jews, were to be when the heavens would no longer retain the personal bodily presence of Jesus.

The restitution of all things is to be about the same time as the subjugation of Christ's enemies, because the one limits his session on the throne of God, and the other denotes the period of his leaving the heavens. They are in fact the same truth stated positively and negatively, for, as all things were very good as they came from the hands of their Creator, when all shall be restored, there shall be no enemies of Christ unsubdued.

But where is this restitution to be? Surely in the very field which has been deteriorated by sin: heaven has nothing to be restored—hell is performing the office for which it was prepared—but as the earth has been deteriorated, so the earth shall be renewed.

These considerations would rather lead to the conclusion that "the restitution of all things" is not to be limited to the Jews. Nevertheless, I am inclined to think that Peter had in his mind what our Lord had told him should take place previous to the advent of Messiah—"Elias truly cometh first and restoreth all things." With respect to the "all things," the restitution of which is proper to the ministry of Elias, so far I should suppose the Jews to be primarily, if not exclusively interested. And there are other restorations promised, in language limited to Israel:—"The Lord shall comfort Zion, He will comfort all her waste places, and He will make her wilderness like Eden, and her desert like the garden of the Lord."

But there are other passages which do not limit the restitution of all things to Israel: thus the viiith Psalm takes up the language, originally referring to the first Adam, and applies it to his antitype, and we may be sure the dominion will be as extensive as that originally conferred upon our first parent. In short, "the restitution of all things" implies that all things will be brought back to their original condition. Eden, it is true, was then in a different state from the rest of the earth over which Adam was given dominion; he was to dress and keep the garden, but he had to subdue and replenish the earth. Jerusalem shall be as Eden; the rest of the earth may, perhaps, be brought to a state still capable of improvement.

AN INTERESTING EXTRACT.

[From a Missionary on his way to Egypt.]

The greatest attraction for me which *Malta* possessed, was the fact of its having been the scene of *St. Paul's Shipwreck*. I call it a *fact*, for there is too much evidence for it ever to be confounded with the mere traditions and legends of which this island is so full. I am aware that authorities are divided on the question of the location of the shipwreck; but the weight of opinion is decidedly in favor of Malta. I don't recollect how the commentators stand on the question—except that I am certain *Whitby* believes that Malta was the place, and brings forward some very ancient testimony to sustain his view. Modern travelers have put forth great efforts to ascertain which of the two places mentioned has the best right to the honor. They have examined the localities, they have carefully studied the winds which blow at that season in the Mediterranean, and how they would probably influence a ship making for a given destination, and also what course the mariners of a distressed vessel would take in the emergency supposed to bear up from dangers, and reach a place of safety, and then taking the narrative in the 27th of the Acts, they have traced St. Paul's disabled ship to Malta. With this agrees the general consent of antiquity. One of those travelers brings forward a passage from *Josephus* which seems to prove that the Jewish historian, then a young man, was a fellow-passenger with St. Paul in this same ship. The two accounts of this voyage and shipwreck given by Josephus and St. Luke, are remarkably similar. Josephus had mentioned that there were persons on board "who had appealed to Cæsar." He calls them "priests," but evidently in the sense of the preachers, or ministers of religion—a description which would answer for St. Paul and his companions.

We were naturally anxious to see this locality. It is called "St Paul's Bay," and is about nine miles from Valetta, on the north side of the island. Four of us left the steamer on Saturday and went ashore, where, finding Arab horses for hire near the landing-place, we were soon mounted and off on our interesting excursion. These brilliant little animals (for the use of which we paid only four shillings) carried us over the ground in about an hour. As soon as we came within full view of the bay, we were struck at once by the consistency of the locality with the account given in the Acts. The bay runs in about south; and the two islands at its entrance or side, lie north or north-east. In-

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side the larger one is "a place where to seas meet." The outside is deep; where, indeed "the hinder part" of the vessel would be "broken by the violence of the waves." A monument has been erected to mark the place. The guides will point you to a cavern which they call "St. Paul's Cave," and where they allege he spent his winter, shut in from the world in pious meditation. Another Romish falsehood! especially contradicted by St. Luke's narrative, and by all that we know of St. Paul's active Christianity. St. Paul shut up in a cave! I felt it was an insult to his name, and indignantly refused to go near it or look at it. No, St. Paul would have sung with C. Wesley:

"Not in the tombs we pine to dwell,
Not in the dark monastic cell,
By walls and bars confined;
Truly to all ourselves we give,
Constrained by Jesus' love to live,
The servants of mankind."

The vessel in which the apostle sailed must have been of considerable tonnage. Besides a cargo of wheat she had on board 276 souls, (verse 37), a larger number than sails in our great steamships of 2000 tons burden.

It was delightful to walk on this shore. I wandered off from my companions, and gave way to my own reflections. I thought of Paul, what must have been his mental exercises as he trod these very sands, the preacher of a persecuted Christianity, then in the infancy of action. Around was the world "lying in the wicked one;" idolatry universal, power and magnificent, and he a stranger and a prisoner on his way to Rome, not knowing the things that might befall him there. Did not his heart tremble for the very existence of that cause in which he had embarked? Was he not alarmed for his personal safety? Did he cast no anxious look behind at the ease and honors he had resigned for Christ's sake? And with the certainty before him of "bonds and afflictions" and a martyr's death, did he not hesitate and feel his confidence shaken in the truth or the triumph of the gospel? Nay! For himself he enjoyed a glorious Christian experience. Christ and his atonement were his glory and his joy. "I know in whom I have believed." "I am not ashamed of the gospel of Christ." For his trials, "None of these things moved" him; in them all he was "more than conqueror?" and for the cause of God he knew full well that that cause was not his, but Christ's, and that against it "the gates of hell" could not prevail. He knew that though he died, that cause must live and become triumphant, until at "the Name" of him he loved, every knee should bow, and his Saviour should have "the heathen for his inheritance and the uttermost parts of the earth for his possession." He was, therefore, ready with an undismayed heart for life and for duty.

But "what has God wrought" through the agency of that persecuted Christianity, since the day that this venerable man walked these shores! His cause has triumphed; the forms of idolatry he opposed have fallen, never to rise again; yet this is but the beginning of good. Of the great "Western World" he never heard—it had no place in the geography of his times, but there have the evangelical Christianity and the civil freedom that he loved found a congenial home. And here an humble missionary from that far-off land, on his way to that India, then almost equally unknown, visits the scene of his ship-wreck, and, on bended knees, blesses God that such a man ever lived!

I could not resist my feelings, but knelt down, and implored "the God and Father of our Lord Jesus Christ" to imbue myself and the colleagues that shall follow me, with a portion of that devoted and zealous spirit which so eminently dwelt in the bosom of this greatest missionary of the cross!

But the shades of evening were gathering. I rejoined my companions and rode back to Valetta, carrying with me reflections which shall ever be sacred to my heart. We joined our ship by nine o'clock, and early next morning (the Marseilles mail having arrived during the night,) we weighed anchor and stood off for the land of the Pharaohs.

At noon, on Monday, the wind suddenly rose, and the sea began to roll, and soon we were all on our backs, where we remained twenty-four hours. Our vessel seemed frantic, and flung about most madly—such crushing and shipping of seas (which ran down upon us in our berths) I never experienced. I was so weak as hardly to be able to move or rise. I thought of poor St. Paul, probably somewhere about this very place driven with the wind and tossed—a prisoner, and fasting "fourteen days" without a regular meal of food; on scanty fare, associating with felons, none to mitigate his sufferings, as his shattered vessel ran before the gale, and "all hope that they should be saved was taken away." I thought of him, and of the trials he suffered so uncomplainingly, and felt humbled that I was not more grateful for the many necessaries which I enjoyed. These reflections did me good. They softened my heart, and as I lay there so helpless and sick, and cherished these thoughts, a delightful baptism came down upon my soul and filled me with joy unutterable. I felt that Christ was near me, and that my mission was precious to him. I felt that I did love him, and that for his dear sake I could joyfully bear any load that poor humanity might carry. These very raging waters seemed to suggest him—for he made and controls them, and is "the same yesterday, to-day and forever." I rested, O how consciously! beneath the Almighty shade; my anxieties were sweetly hushed to rest, all was peace, and more than peace—I richly enjoyed what I once heard good old Father Merrill in a love feast call, "the luxury of a melting heart." I was happy.

To me it was indifferent that the waves roared on, and tossed themselves on high, so that our port lights were very frequently deep under water; tho' very sick I was very happy, and I felt that with such a presence as then surrounded me I could go down with those very depths without an anxiety or a fear.

The appropriate words of one of our hymns were delightful food for reflection:—

"When passing through the watery deep,
I ask in faith thy promised aid;

The waves an awful distance keep,
And shrink from my devoted head;
No fraud, no violence I fear,
They cannot harm, for Christ is here."

What an establishment a man's faith obtains when it is thus tested by the various stern realities of life, and by the solemn nearness of danger and death!

On Tuesday evening the sea became delightfully calm, and our prostrate energies of body soon revived. Next afternoon, about 4 o'clock, a low coast on our left suddenly appeared, the tufted palm trees became visible, and there before us lay "the land of Egypt!" An Egyptian pilot, with olive complexion and turbaned head ran along side and was soon on the deck of an English mail steamer guiding her into the city of Alexandria! But Egypt deserves a separate letter—so farewell for the present. Yours, &c., W. BUTLER.

Benares, Nov. 11.

BIBLE EXAMINER.

New York, March 15, 1857.

MAN IN DEATH.—No. 4.

In approaching the New Testament on this subject we must bring along with us the fact that inspired men, speaking by the Spirit under the previous dispensation, have distinctly announced death to be a state where there is "no knowledge," and where men "praise not the Lord." Hence, no *inferences* from the language of the inspired men of the Christian dispensation can be permitted to reverse the *positive* declarations of the Old Testament writers. If no positive testimony appears, affirming the living, conscious state of dead men, in the New Testement, we have a right to the conclusion that no such doctrine is taught there. But we shall find on examination, very likely, that the inspired Jews of the Christian dispensation do not contradict the inspired Jews of the previous one. Both harmonize in the fact of a future life to the people of God by a resurrection, or a re-living from the dead.

A few facts of New Testament history may first be examined, which go to confirm the idea that life after death is only by a resurrection from the dead.

I. THE REVIVAL OF DEAD PERSONS BY OUR LORD AND HIS APOSTLES.

On this subject, it may be remarked, that in no case was there any language used indicating that the essential being of the dead was in any other place than what appeared obvious to the actors, and to beholders of these revivals. In other words, There was no calling of "souls" from heaven, or from above, to re-enter the bodies of the dead: there is no such language employed as indicated that a surviving entity—called *soul*—must return to re-inhabit the body before it could live again. When Jesus raised to life the daughter of Jairus, a ruler of the synagogue, Mark 5:22–43, he "entered in where the damsel was lying" and took her "by the hand, and said unto her, Damsel, I say unto thee arise."

The *personality*—the Damsel herself—was there. It was to her who was "lying" before them, who was *the* damsel, to whom Jesus spake, and not to an entity, or being invisible in some other state or place.

So likewise Luke 7:11–15, as Jesus was going into the city of Nain, he met a funeral train: the only son of a widow was dead, and being carried forth to his burial. Jesus came near and touched the bier, and they who bare the dead man made a halt. What now occurred? Simply, Jesus addressing the dead man, said, "Young man, I say unto thee, Arise." What follows? "And he that was dead sat up and began to speak." All the circumstances, and the language, forbid the idea that a disembodied soul, which had gone to heaven at death, was called back to re-enter the body. It was the dead man, borne upon the bier, to whom Jesus spake, and whom he called "Young man," and bade him "arise," and who immediately "sat up and began to speak."

How far the whole transaction is removed from the idea of a living soul being recalled from some distant world on this occasion. There is not one circumstance or sign—one look, prayer, or command, that gives any indication of the absence of any part of this man. He is there, really, personally; and at Jesus' voice awakes from the death-*sleep* that had come over him: his manhood resumes its living existence, which it had not till Jesus spake in his ears.

The case of Lazarus, John 11th, may next be noticed. "Lazarus is dead," said Jesus. This death he calls *sleep*. Before our Lord came to the grave, he asks, "Where have ye laid *him*?" Thus recognizing the fact that the *personality* of Lazarus was there. When he came to the grave, he utters not a word calculated to lead any one to suppose Lazarus was anywhere else than there. No calling upon an invisible entity to return and re-inhabit "the body!" But looking into the grave "He cried with a *loud voice*, LAZARUS, COME FORTH." Did Jesus call him from where he was not? But he did call him from the grave: then Lazarus was there. To say, "his body was there,

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but his soul had gone to heaven" is to assume the whole question not only without any evidence, but against the clearest evidence of the falsity of such a position. *Lazarus* was dead: *Lazarus* was laid in the grave; and from the grave Jesus bid *Lazarus* come forth, and he did come. The whole transaction is adverse to the idea of the duality of man—one entity of whom does not die—does not go into the grave, but in conscious living existence departs to some far-off sphere, in common language, "above the stars."

The case of the female disciple, named TABITHA, or Dorcas, who was dead, and restored to life by Peter, Acts 9:36–41, is another example where the evidence is against the idea of the personality being found anywhere except in "the body" *alone*. After Peter had prayed, "Turning to the body he said, *Tabitha* arise; and *she* opened her eyes, and when she saw Peter she sat up," &c. Peter calls "the body," Tabitha. Showing that the personality was there, and not somewhere else. "He presented her *alive*" to the saints and widows present. *She*—Tabitha herself—had been dead; now she is alive. No hint—no intimation that a separate, living entity had been recalled from heaven, or from any other state or place. Her personality was dead, but now is restored to life. Such an idea as a double entity is not found in the scene.

2. THE DEATH AND RE-LIVING OF JESUS.

The death and revival of our Lord Jesus Christ himself will be found, on examination, equally adverse to the idea of the survival of his soul in conscious existence when dead. It will be no part of our inquiry now what his *soul* was. That soul was made an "offering for sin," Isa. 53:10; *it* was "poured out unto death," verse 12. In agreement with this, the Saviour said to his disciples—"My soul is exceeding sorrowful, *even unto death*," Matt. 26:38. His soul descended into *sheol*, Psa. 16:10; and we have already shown that "in sheol there is no knowledge." Paul declares "Christ died." He uses no such language as modern theology employs, such as—"Separation of soul and body," to denote the death of Christ. He speaks not of his soul as departing to heaven when he died, but—"CHRIST DIED": the personality died. That his death was a reality, and not a mere separation of a living soul from the body, must be evident, from the fact that the death is spoken of the soul, and our Lord's own testimony, three days after his death occurred—"I am not yet ascended to my Father," John 20:17. Here is the personality that was dead, embracing his entire manhood, and whom God had raised up from the dead, according to the prophecy—"Thou wilt not leave my soul in sheol"—in the state of death. Furthermore, Jesus said to John, when he appeared to him on the Isle of Patmos—"I am he that liveth; and *was* dead: and behold, I am alive for ever more, amen; and have the keys of hades and of death," Rev. 1:18.

There was no manifestation of the Christ, either spiritually or otherwise, while he was dead: and without a re-living from the dead he himself is perished, and with him all the race of Adam. Hence, upon his revival into life—or resurrection from the dead—depended all the hope for a dying race, for a life to come. This view gives a tremendous importance to the resurrection of the dead; just such an importance as the Scriptures attach to it; and such as the advocates of the common theory—of the living survival of the soul—never did, and never can see or feel. "CHRIST DIED"—"God raised HIM from the dead"—"Knowing that CHRIST being raised from the dead dieth no more; death hath no more dominion over HIM."

Such testimony shows, in an unmistakable manner, that the personality of Christ actually died: was unconscious in sheol, in hades. His life-giving power to his followers all depended on the fact of his revival from the dead; so that, "if Christ be not raised, your faith is vain: ye are yet in your sins: then they also which are fallen asleep in Christ are PERISHED." 1 Corth. 15:17, 18. There is no future life for any man, if Christ is not restored from death. Such is the clear testimony of the New Testament: all turns on the fact, whether Christ is alive: but he is not alive unless God raised him up from the dead; hence there was no living survivance of his soul in death.

3. OUR LORD AND THE SADDUCEES.

The discourse of our Lord with the Sadducees is further proof that dead men are unconscious, and that a future life depends on the resurrection, or re-living from the dead. Rev. J. PANTON HAM has treated on this discourse so clearly and conclusively that we shall content ourself, on this topic, by giving his remarks to our readers. He says:—

I would ask very special attention to that part of the Evangelical history which records the interview of our Lord with the Sadducees. Luke xx. This sect was evidently one of very great consideration among the Jews, since, notwithstanding the very serious errors which they professed, they were sufficiently numerous and influential to share the dignities of office with their rival countrymen the Pharisees. With both these sects

Christ was at issue; and, therefore, his opposition to the one is not to be regarded as identifying him with the other. The Sadducees were very prominently opposed by the teaching of Christ, the grand theme of whose ministry was resurrection from the dead, a doctrine which this sect especially repudiated. The success of our Lord's mission as a teacher was, therefore, so much loss of influence to them; and in this respect, so much clear gain to that of the Pharisees. Under these circumstances they adventured to publicly confront him, and imagined that they should successfully perplex him, by instancing, what they supposed, an insuperable difficulty in the way of the doctrine in question.

It is not undeserving our notice that no allusion is made by the Sadducees to a state intermediate between death and the resurrection, to which their objection would also have been applicable; but they proceed from the time of the *death* of the woman of seven husbands to that of the *resurrection*. It would seem that, if our Lord had taught the doctrine of the conscious disembodied soul existing in a state intermediate between death and the resurrection, these philosophico-religious controvertists would scarcely have traveled over this long interval to a future event; it would have been more to their purpose to have inquired, "What relation does this woman sustain to her seven husbands *now?*" There would have been no greater absurdity in this question than that which they proposed, since, if it be affirmed that the soul is the human personality, capable of a separate existence, then relationships of some kind might be presumed to obtain in the intermediate state as likely as in the resurrection. It would have answered their end equally well to have asked the general question, "What relation does she now sustain to these husbands?" as the more specific one, "Whose *wife* will she be in the resurrection?" This form of the question, indeed, would have been the more useful, because it would have embraced the two obnoxious articles of the Pharisaic creed, and like a two-edged sword have cut both ways at once. The Sadducees not only denied the resurrection, but the Pharisaic philosophy of the existence of separate souls. Their silence with respect to this subject of disembodied existence in an intermediate state, makes it highly probable that whatever the Pharisees may have taught, Christ's ministry comprehended no such doctrine. Their inquiry is only in reference to the resurrection,—they ask, "Therefore *in the resurrection* whose wife of them is she?"

And Christ's reply, although it does not formally contradict the popular doctrine of the conscious intermediate state, yet certainly seems to imply that there is no such state. "The children of this world," he says, "marry and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Here are but two states spoken of,—"the children of *this* world," and "they which shall be accounted worthy to obtain *that* world." Not the remotest allusion is made to any other state in which man exists. On the contrary, it is affirmed of them "which shall be accounted worthy to obtain that world, neither can they die any more." It might be plausibly replied that our Lord used this word "die" in allusion to the event of death, the mere experience of dying; but it seems more natural and more in harmony with the context to suppose that he meant by it the state of death, the whole period between dying to "this world," and arising in "that world" of which he had previously been speaking. And the very phrases by which the redeemed are designated, seem to exclude any intermediate state of conscious existence between death and the resurrection. They are called in reference to their two states, "the children of this world," and "the children of the resurrection."

But further, having exhibited to them the futility of their supposed unanswerable argument against the doctrine in question, and placed its possibility before them by the announcement that the new condition of the future life will dispense with many of the relations and circumstances of the present, he proceeds to appeal to their sacred books, and their acknowledged authority, Moses, in vindication of the doctrine of resurrection from the dead. "Now that the dead are raised, even Moses shewed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead but of the living, for all live unto him." This allusion to the writings of Moses, let it be carefully observed, is for this especial purpose—to prove to the Sadducees *the certainty* of the resurrection. Its purpose is thus formally announced by Christ,—"Now that the dead are [*will be*] raised." Obviously the future, according to a common idiom of language, is here put in the present tense. We inquire, how does this appeal to the words of Moses prove the disputed doctrine? Moses called the

Lord the God of Abraham, and the God of Isaac, and the God of Jacob. But Abraham, and Isaac, and Jacob, are *dead!* Is God the God of the dead? Said Christ, "He is *not* a God of the dead, but of the living; for all live unto him." Does this last statement, "all live unto him," mean, that Abraham, Isaac, and Jacob were actually alive as disembodied spirits? If so, how does it prove the point in debate? Christ is arguing with the object of proving the certainty of the resurrection,—"Now that the dead are raised," is the position which he undertakes to prove. Such an interpretation of his words makes our Lord's argument pointless; it then contains no proof "that the dead are raised." But the argument is logical, and the proof triumphant. As if our Lord had said,—True, Abraham, Isaac, and Jacob *are dead*, but their death is only *temporary*, they will *live again*; this brief cessation of their existence is nothing to Him "who calls those things which be not as though they were." All live unto God, whom He designs *shall* live, though they live not *now*. Abraham, Isaac, and Jacob, although dead, yet live in God's affections and purposes; and at the appointed time they shall live in His actual presence. God would not be called "the God of Abraham, and of Isaac, and of Jacob," were they *dead for ever*, as you Sadducees believe; "for he is not a God of the dead, but of the living." Jesus Christ, as "the Resurrection and the Life" promised, and the Patriarchs are interested in that promise,—"Whosoever liveth and believeth in me shall not die for ever;" he shall die for a time, but not for ever; he shall rise again. Because, therefore, the Patriarchs Abraham, Isaac and Jacob, will live again at the resurrection of of the just, God, the "God of the living," is appropriately called by Moses their God. The proof of resurrection from the dead is complete and irresistible. The point to be proved, "*Now that the dead are raised*," is triumphantly reached. "Then certain of the Scribes answering said, Master, thou hast well said."

This grand argument, however, involves much more than is at first apparent. It affirms, by implication, that Abraham, Isaac, and Jacob are *dead:* that they are *not now* in possession of conscious life. Our Lord's argument demands this supposition; it is an essential step upon which he rises to his consummate proof of the resurrection of the dead. Where, then, is the Great Teacher's recognition of the doctrine of the disembodied spirit, and the intermediate state of consciousness of the dead? This one instruction, the more valuable on account of its argumentative form, and proceeding from him who has "the keys of hades and of death," is sufficient alone to scare away the human traditions against which we contend.

Christian Prospects of the World to come.

On the forenamed topic we gave an article in the last EXAMINER, from the *Christian Observer*, an Episcopal paper in England. We trust our readers were interested in that; if so, they will probably be still more by the following, from the same source. The writer goes on to say:—

In your last number but one, you allowed me to express my conviction, that in the present day the revealed prospects of the world to come are very imperfectly apprehended by the generality of persons, religious as well as irreligious; that we are everywhere met by language which indicates a positive præter-mission of much of the information on the subject which has been actually vouchsafed to us, and the substitution in men's minds of another scheme of things not delivered in the Bible; and that, in very many cases where this would be too strong an assertion; there is still a confusion, vagueness, and uncertainty of view, far beyond what that book has thrown upon the future. I now ask leave to plead against the continuance of this state of things, and to show cause for the revival in the mind of the church of fuller and clearer views upon the subject.

As a first step, it may be well to revert more distinctly to the points on which I have alleged that the common habit of thought either diverges from or falls short of the instructions of Revelation.

It appears to me, then, that the ideas suggested to most men's minds, when they talk or hear of "a future state," or of "another world," are very much confined within the circle indicated by the familiar expressions of "having an immortal soul," and of "going to heaven when they die;" to them the "future state" is the state of the "*soul*:" the "other world" is the *Heaven* to which they hope to go "*when they die;*" a world of Spirits, an abode of Angels, a distant scene of light and glory, without connection or analogy with this present world, into which elect souls, migrating hence one by one, are admitted, as their proper home, to pass eternity in the presence of God. The resurrection of the body, and the personal coming of Christ, stand as a kind of supplement to this scheme; with which, however, they are not felt to have any living or necessary connection.

On the other hand, the Bible represents to us the future state or world to come, as *taking its commencement from those events.* We may seek great things of those who die in the Lord. They are "blessed, and rest from their labors," they "sleep in Jesus," they "rejoice in their beds," they lie "in Abraham's bosom," they are "in Paradise," they are "present with the Lord." But they have not yet entered into "the kingdom of God," as the Bible uses that expression. In that disembodied state they have not yet received the promise. They are waiting and expecting, as we are; with only this difference, that the day which we look for in the midst of troubles and uncertainties, they await in rest and assurance. So far were the first Christians from regarding their departed brethren as having anticipated them in the great objects of hope, that they had need to be assured that those who were alive and remaining to the coming of the Lord *would not prevent* them which were asleep. The expectations, then, which are taught by the Bible, are directed steadily to "that day," without being arrested by the hour of death, or any other intervening event. Then the success of redemption is to be declared, and the truth of the promises substantiated, not by the destruction, but by "the restitution of all things." The seeming triumph of Death is turned into "Death is swallowed up in victory:" and that by a result far more vivid and complete in itself, and far more conceivable by us, than the happiness of disembodied *souls* in a distant world of spirits. Man, who had been forced away from his connection with the outward creation, returns to it again, "not unclothed, but clothed upon." He is again in the body, though a change has passed upon its nature. It is true that he arrives again upon the scene, as it seems, only to witness its dissolution. It is a day wherein "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." But what is the issue of this visitation of ruin? Why, that the creation itself is delivered from the bondage of corruption into the glorious liberty of the children of God. As it was with man's body, which is the same, and yet another, so is it with his dwelling-place: "the first heaven and the first earth are passed away," but have left "a new heaven and a new earth" behind them. And as it is with the dwelling-place, so it is with the society constituted upon it. The present forms of human society, in theory imperfect, and in fact polluted and disorganized, are "dashed to pieces as the vessels of a potter," and "the wind carries them away from the face of the earth;" and there remains instead a "kingdom which shall have no end." And, as a still more distinct type of an ordered community, framed on a Divine plan, and pervaded by the Divine presence, there descends from heaven a city, which is at once the abode of the glory of God, and the habitation of the "nation of the saved."

These are but the heads of the revealed scheme of the future; and certainly it is a scheme far more distinct and full, far more closely connecting itself with analogies of what is known, far more consecutively developing itself out of the history of the present, far more largely appealing to the imagination, and, therefore, to hope and anticipation, than that other scheme, which has, in fact, so generally usurped its place, and which offers us only vague prospects of "going to heaven when we die," (words which, however they may be used in a true sense, are nowhere found in Scripture,) dismissing the disembodied "soul" into an unlocalized spirit-world as its eternal abode; or, at least, opening somewhere in the skies a present "New Jerusalem," whose airy foundations float on clouds, and whose unsubstantial scenes dissolve in light.

I proceed to point out some reasons why, in regard to the present subject, we should cling to our anchors and stem the current, seeking rather to revert to a position from which we have already drifted too far away.

And first, it is obvious, without a word of argument, that any divergence from the revealed scheme must be unhappy and injurious. Though we may not see how it should be so, though even it may seem to our apprehensions to have introduced more spiritual views, and influences more immediate; still we must feel assured that it will tell in the end for evil, and that the change which has insinuated itself, will prove not only to be in itself a loss, but to have loosened the cohesion, or affected the relations of other truths, and to have opened doors of entrance for errors more positive and more vital than itself.

In the present instance, I think there are many points in which reflection will confirm the truth of this observation. And first I may be permitted to express my conviction, that *our view of the sense of Scripture is hereby darkened and disarranged.*

The river which we see winding through inland meadows, and sweeping round populous towns, is not more steadily rolling its waters towards the sea, than does the course of Holy Writ advance through all the various scenes which it

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visits and illustrates, towards the final issue of human history—the kingdom of God, the restitution of all things which God hath spoken by the mouth of all His holy prophets, which have been since the world began. Not more plainly do we behold in the one case the onward lapse of the stream, than we discern in the other the perpetual reference and tendency to the destined end. If then we have failed to apprehend the Scriptural idea of that consummation, we are to that extent out of harmony with the whole course of thought which we are following; a multitude of latent allusions will escape us, a multitude of plainer expressions will perplex us.

Let me apply this observation to the Old Testament expectations of the world to come; or, rather let me suggest that application to my readers, for the subject is far too large for such a paper as this. We all know what controversies have raged on the subject, what uncertainties and difficulties still surround it. I am persuaded that it would be difficult to estimate the degree in which those past controversies and present difficulties owed, and still owe, their origin to an entire misapprehension of the nature of the expectations under discussion—to a want of harmony with the revealed scheme existing in the views, not of the ancient writers, whose sentiments are examined, but of the modern writers who sit in judgment upon them. We enquire what the Old Testament writers say of the *state of the soul* on its departure from the body, and of removal to another world; and we are met by an astonishing silence, or by expressions strangely at variance with the belief which we demanded. We conclude that they were ignorant of "a future state," and straightway a mist and darkness have settled upon their writings, their characters, and their lives. If, instead of requiring from them a participation in our ideas, we had interrogated them as to their own, the result would have been different, and we should read the Old Testament as the writer of the eleventh chapter to the Hebrews read it. Let us adopt this method of procedure, and then the lives of those whose outward history is recorded, and the language of those who have uttered their feelings in psalms and prophecies, alike yield the same result.

The present scene of disorder and confusion, of moral and material evil, is not to be for ever. God has purposes for forming a city and a country of His own, and for turning the curse into a blessing. One will appear to accomplish these purposes, going forth from the chosen seed. The floods will clap their hands, and the hills be joyful before Him, because He comes to judge the world in righteousness. A new kingdom is to appear, and a divinely-constituted state of society, in which violence shall no more be heard, the elements of disturbance and trouble shall have vanished, and the glory of the Lord be manifested: then the meek shall inherit the earth, the righteous shall possess it, and dwell therein forever. Such is a slight intimation of those prospects for the world which the Old Testament everywhere proclaims. Though it knows little of that tremendous destruction and unspeakable change which must form the transition from the old world to the new, or of the vast difference of character between the carnal and the spiritual, the corruptible and the incorruptible, it regards the world to come as the renewal of this, redeemed, purified, and perfected, as the legitimate issue to the development of which the Divine dealings now in progress are all directed. And it is on this prospect that the Old Testament rests all the hope for individuals of which it is cognizant. On the disembodied state it appears to have no revelation, and to see in it only darkness and silence; but it contemplates a "morning" of awakening, when a share in the eternal kingdom shall justify the choice, and the character of the righteous, and prove that it was no transitory favor which was pledged to those, of whom it was said that God was not ashamed to be called their God. Now, let the person sit down to these writings, whose own idea of a future world mainly consists in the entrance of individual souls after death into a distant heaven; he is out of harmony with the minds of the writers; he finds an earthly character in their anticipations, which forbids him to apply them in their real sense, and puts him upon seeking for secondary fulfilments; he does not understand their manner of waiting for the kingdom of God; a thousand intimations of that hope he misses altogether, and cannot place himself at the point of view which alone affords the true interpretation of their actions and their sayings.

When he comes to the New Testament, the same want of entire accord will still make itself felt. It is true that he here finds a strong light thrown on subjects most prominent in his own mind, but there is, at the same time, an equally strong light thrown on subjects which he has accustomed himself to overlook. The conscious life and immediate blessedness of the disembodied soul, and also the unspeakable difference of character between the present and the future, the natural and spiritual, are brought distinctly into view;

but, at the same time, it becomes clearer than ever that the Old Testament rightly depicted the future world, as if it were the renewal and perfecting of this. The resurrection of the *body*, the deliverance of the creation from the bondage of corruption, and reconstitution of human society, are presented as ensuing on the return of the Redeemer. Then, and not before, we are to look for "the adoption, to wit, the redemption of our body," the manifestation of the sons of God," "the marriage of the Lamb," "the kingdom of Christ and of God." Then we are to have "our perfect consummation and bliss, both in body and soul, in His eternal and everlasting glory." Then the promises will be fulfilled, and we shall see the fulness of meaning which dwells in that old familiar word, "*the redemption of the world.*" It is on "that day," therefore that, in the New Testament, the eyes of the Church are fixed with concentrated longing—a fact which is felt even more from the constant allusions and suggestions which pervade the epistles, than from the explicit statements on the subject which they contain. Now, it is beyond question that a great number of pious readers at the present day are sensible of a certain want of sympathy with the mind of the primitive church in this respect. They observe that the day of death, which they are in the habit of hearing made the great point of reference, is comparatively little dwelt upon in Scripture; and that the great day, which everywhere throws its light on those pages, does not seem naturally and habitually to awaken the same feelings in their own minds. They find themselves (or would do so if they observed their own thoughts) continually applying the passages which speak of the coming of the Lord, and of the kingdom which he is to introduce, to the time of their own departure, and to the scenes to which that hour will convey them; and they find themselves assisted in so doing by what they read and hear, being continually instructed that, "to us the coming of Christ takes place when we die," that "it is the same thing," etc. etc. In fine, the ideas of the present day would naturally express themselves in a phraseology different from that of the Bible; the basis being, in the one case, that "*we are going to the kingdom of Heaven;*" and in the other, that "*the kingdom of Heaven is coming to us.*" As it is, the Scripture phraseology must be used, and a sort of compromise is made, by which a great amount of dimness and confusion is thrown over the prospect, and the Church no longer cries "Thy kingdom come," with that definite and vivid meaning which the prayer originally bore. Words are not needed to show that if our sympathy with the Scriptural view of this important subject is impaired, a shadow has been thrown upon the holy pages, which must lessen the general light which they emit, as well as pour a positive obscurity over many passages bearing more particularly upon the details of the future; which last fact is sufficiently witnessed by the difficulties into which expositors have got, and the strange things they have said about such passages, as Rom. viii. 18—23; 2 Cor. v. 1—4; and Rev. xxi. and xxii.

And now, though there are other points besides the understanding of Scripture, on which I should like to show that we are suffering loss from the cause to which I have been asking your attention, I see that it is time to give way to other claimants who have, no doubt, better things to say, though they can hardly have a more important subject on which to say them. I am conscious that I have occupied as much of your space as I can reasonably expect, and retire, at least for the present.

T. D. B.

PULPIT GRAVITY.

The Methodist Protestant, Baltimore, discourses in a late number thus on the gravity of the pulpit:—

That the pulpit is not the place for amusement, every sensible person must admit. If a man is grave anywhere, he ought surely to be grave in the house of God, and especially while in the discharge of ministerial duty. Yet not unfrequently little things will make it extremely difficult for a man to continue self-possessed; when to preserve anything like decorum must impose no trifling task.

A minister was preaching to a large congregation in one of the southern States on the certainty of a future judgment. In the gallery sat a colored girl, with a white child in her arms, which she was dancing up and down with commendable effort to make baby observe the proprieties of the place. The preacher was too much interested in his subject to notice the occasional noise of the infant; and at the right point in his discourse, he threw himself into an interesting attitude, as though he had suddenly heard the first note of the trump of doom, and looking towards that part of the church where the girl with the baby in her arms was sitting, he asked in a low, deep voice:

"What is that I hear?"

Before he recovered from the oratorical pause, so as to answer his own question, the colored girl responded in a mortified tone of voice, but loud enough to catch the ears of the entire congregation:

"I don' no sa; I 'spec' it is dis here chile; but, indeed, sa, I has been doin' all I could to keep him from 'sturbin' you."

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It is easy to imagine that this unexpected rejoinder took the tragic out of the preacher in the shortest time imaginable; and that the solemnity of the judgment-day sermon was not a little diminished by this event.

Another instance, equally confounding to the minister, happened, we believe, in Richmond, Va. A large congregation had assembled to hear a stranger of some notoriety. Soon after he had introduced his subject, the cry of "fire! fire!" in the streets very much disturbed the congregation, and many were about to retire, when an elderly lay brother rose and said:

"If the congregation will be composed, I will step out and see if there is any fire near, and report."

The congregation became composed, and the minister proceeded. Taking advantage of the occurrence, he called attention to a *fire* that would consume the world, a fire that would burn forever in the lake that is bottomless; and had just concluded a sentence of terrible import, and not without manifest impression on the audience, when a voice from the other end of the church, as if in flat denial of all he had said, bawled out:

"*It's a false alarm.*"

The effect was ludicrous in the extreme. The old man had returned; but his inopportune response spoiled the force of the eloquent appeal from the pulpit, and even the preacher could scarce refrain from joining in the universal smile that passed over the congregation.

Rev. Mr. S. was preaching in one of the Methodist Episcopal churches in this city, and there was in attendance a good old Methodist brother, very much given to responses. Sometimes these responses were not exactly appropriate, but they were always well meant. The preacher, usually lucid, was rather perplexed, and felt it himself. He labored through his first part and then said:

"Brethren, I have now reached the conclusion of my first point!"

"Thank God!" piously ejaculated the old man, who sat before him profoundly interested; but the unexpected response, and the suggestive power of it, so confused the preacher, that it was with difficulty that he could rally himself to a continuation of his discourse.

To the foregoing, we might add some things from our personal experience in years past. When we held the doctrine of endless torments, we sometimes gave fearful descriptions of them. On one occasion, when picturing the awful horrors of the "damned," a good brother, who was sometimes given to "shouting," cried out, "*Glory to God.*" If we had been plunged into a cold bath, while in a state of full perspiration, the shock would not have been more sensible. We were always careful afterwards of making people *shout* over such descriptions. It was a perfect *cooler*.—Ed. Exr.

The Right Way to Read.

When the late Jeremiah Evarts was in the fifth year of his age, he came to his father and asked him for a new book. His father asked him if the last book he had given him was worn out. "O, no, sir," said Jeremiah, "but I have read all the sense out of it." He meant to say that he had read it thoroughly, and had made himself master of all the ideas it contained.

Methinks I hear a lad say: "I will make more improvement, by means of reading, than I have done. What is the first thing I must do?"

I will tell you. Before you read any book, ask some intelligent friend whether it is a good book or not; whether it will do you good to read it?

Perhaps you will say: "I find it hard work to read any book that does not contain an interesting story. I begin to read, but before I get to the bottom of the page I forget what I am reading about. How can I fix my attention and keep it fixed?"

I answer, by *trying*, and trying harder and harder. When you begin a page, resolve that you will keep your attention fixed till you get to the bottom of it, or to the end of the section. If you find your attention flagging, try the harder to keep it fixed. If you find that it has gone off before you knew it, go back to the beginning of the page or section, and persevere till you can read it from beginning to end with fixed attention. By that means you will soon form a habit which will enable you to fix your attention on a train of reasoning as closely and continuously as on an interesting narrative.

Some young persons say they have read a book through when they have skipped half of it. No good comes from such reading. If the book is a bad one, the whole of it should be skipped; if it be a good one, "*all the sense should be read out of it.*"—*New York Observer.*

CHRISTIANITY IN TURKEY.

In a communication from Rev. Dr. Dwight of Constantinople, we learn the opinion of that gentleman as to the effect upon Christian efforts in Turkey if Russia had been "*triumphant*" in the late struggle. His remarks on this point so fully correspond with our own opinion, that we give an extract from them. He says:—

"As to the opinion that England and France did a very bad work in driving Russia from this land, and that it would have been far better to have that *Christian* (?) power, than the present Mohammedan power, rule over the races of Turkey, I confess that I cannot subscribe to it at all. The Turkish yoke is certainly a very grievous one to be borne, and so, also, from all accounts, is the Russian yoke, and I have been, in part, an eye witness in their own country to its grievousness; but, for the Christian races of Turkey, there is certainly, at present, the greatest religious liberty; and for the missionaries, unbounded freedom to go where they like, and preach to as many people as are disposed to come and hear them. But if the

laws of Russia were extended over these regions, everything would immediately be reversed. No proselytism would be allowed. No man could leave the faith in which he was born for any other, unless, it was to enter the Russian (Greek) church; and the whole missionary body would forthwith be ordered out of the country, never more to return.

"True, God could bring them back. He could change the whole character and policy of the Northern despot in a day; but, so also can he change, in an equally miraculous manner, the whole government of the Sultan. But setting miracles aside, there is in my opinion, far more of the true leaven of the Gospel to be found in Turkey, operating upon all classes, to encourage the hope of such a general change as we all desire, through the ordinary workings of the truth and the means of grace, than exists in that great congealed kingdom of the North, where the most revolting heathen rites are sanctified by the Christian name, and every attempt to propagate the truth of God is treated as treason against the State."

Such is doubtless the truth in the matter. God did put a "hook into the jaws" of Russia, and turned that power back. Wicked as the Mohammedan power may be, it is not so great an obstacle to the spread of real Christianity as Russia. We are unaltered in the opinion we expressed eight years ago, that Russia is the *Dragon* power of the last days: but we do not see fit to be ever dwelling on the topic. That *dynasty* has all the characteristics of the "*old serpent*;" and its ultimate doom we doubt not is set forth in Revelation, 20th chapter.

A Brother in Auburn, N. Y., writes us:—"I was glad to see that an attempt had been made in Philadelphia to sustain the Examiner and its Editor. I send fifteen dollars, which you will pass to my credit for your benefit. You will remember that I am a Farmer; and I have been thinking that I might fill a barrel with such articles as I have, and it would be worth to you the cost of transportation. If you think so, tell me how I shall direct it, that you can get it with least cost and trouble."

We give thus much of this brother's letter, first, to thank him for the money sent and the offered *barrel filled from the farm:* and second, to say to all our friends, who are *farmers*, that such things as you raise and eat we have to pay money for, or go without: hence nearly all things you raise, worth sending to market at all, are, to the extent of our necessities, just as good for us as money; and, doubtless, many times, better than money, as we have to buy of strangers, and cannot always get articles in the best order.

The brother from whose letter we give the extract, says, in concluding, "We have a plenty of everything but truth here, and those who will go to hear it. I think of all others, we have cause to praise God for having led us to refuse all teaching of men, and take God's word as it is for our guide. It is sad to see how little of the Bible is left to enlighten the Protestant church, and how rapidly crime is on the increase. May we be faithful to the end, that we may obtain a crown of Life in the coming kingdom."

"Our Israelitish Origin."—It is several years since an English copy of this work was put into our hands. The first thought was, "It is of no interest to us"; but we commenced reading it, and never did we read a work of human production with deeper interest. We read it again and again; we embraced the author's general views of the subject, and have never since had a doubt of their general accuracy. We re-published the work some eight or nine years since, and disposed of two or three editions; after which we made no special effort to scatter them, and for some time had none on hand. We have at present a small quantity of the work, both bound and in paper covers.

In publishing the American edition we made the following remarks:—"The prophecies concerning Ephraim, whom God declares to be his *first-born*, are, that 'His seed shall become a *multitude of nations*'; and shall 'grow into a multitude in the midst of the earth'; or, as it is in the Hebrew, shall '*grow as fishes do increase*'—sending off shoals, or colonies: see Gen. 48: 16–19. Has this prophecy failed? Is it to be counted a *conditional* prophecy? The latter idea we regard as an unwarrantable assumption. If the prophecy has failed, so may all others. If it has not failed, where is the 'multitude of nations!' Mr. Wilson attempts to show us: with what success the reader can judge when he has read the argument."

Whatever be the conclusion any one may arrive at, on examination of the subject, he will find a mass of information in the work which will more than compensate him for the cost.

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THE HOLY BIBLE.

The following Essay was written, and read, as will be seen, before the "*Young Men's Literary Association*," connected with the 1st M. E. Church, Brooklyn, (E.D.,) by a young friend of ours, aged seventeen, who, with boyish modesty, prevailed upon us to withhold his name. It is not only creditable to his heart, as a lover of the Bible, but to his opening mind, which bids fair, if he can enjoy proper means of improvement, to develop in a direction that shall make him an able defender of the pure truth which the Bible contains. We especially commend this *Essay* to the careful perusal of the young; and hope they may be led to see that the Bible is *the Book* of all books; and that instead of their wasting so much time in reading the light and trashy works, which are being issued—properly named "*legion*"—they may be led to the careful and prayerful study of that only Book that opens up with certainty a future state, and shows us the way by which we may share in its glory. Here is a book that opens mines richer far than those of California or Australia: durable riches, righteousness, honor, and eternal life are found fully laid out before us in this glorious chart—*the Bible*. But we will not further anticipate our young friend in his eulogy of that blessed volume. The article is long, but ought not to be divided.—Ed. Exr.

Mr. President, *Members of the Young Men's Literary Association—kind friends.*

Conscious, as I am, of my inexperience and ignorance, it is with great reluctance that I have undertaken the task assigned me by the presiding officer. Were it not for the fact that I seek improvement, and in its pursuit am surrounded by those whom I recognize as friends, generous and candid, if not Christian, nothing could induce me thus to venture upon the attention of those who, this evening, have honored our Association with their presence.

In the choice of a subject, I have been partially influenced by the consideration, that there would not be expected anything new or surprising; and, therefore, to overbalance the influence of youthful defect, I have selected a theme, broad and comprehensive in itself, that may, by some, be regarded as decidedly old, but which to others as well as myself, will ever be cherished as "a new thing" under the sun, precious and enduring—I refer to the "Holy Bible."

"Holy Bible!" Since I think of the vast field now open for remark, I hesitate; and, while at the first I conceived it to be an easy matter to perceive the characteristics of the Bible, and easier still to express my convictions concerning it, now, since I attempt to take a general survey of what is offered me, the subject appears so grand and the consequent flow of idea is so overwhelming, that words alone are too tame for adequate description. Detail is impossible; generalization is but feeble. Let them who are familiar with the term Holy Bible: who by a mother's fond lips first heard it mentioned, and by her side first learned to peruse its sacred page, as with tender, loving tone she explained its mysteries, and who subsequently, in obedience to its precepts, were made lastingly happy—let all such arise and attest, with the simplicity of love and the meekness of reverence, the associations surrounding these two little words.

What a depth of meaning there may be also found in that other expressive phrase—"God's Word!" A communication from Deity! How solemn and impressive! A volume dictated by the unerring mind of Infinite Wisdom, and bearing upon its sacred page the impress of eternity! How majestic and awful must it be! Well might it be presumed that it would exhibit all the loftiness of thought, the sublimity of purpose, the uniformity of order, and the purity and elegance of diction, worthy of its origin. As a record of a world's history, it is an accurate narration of the few *all*-important events transpiring since the birth of time. Ever adapting the means to the end, it gives mankind an account of all that can have a bearing upon, or at all influence, his condition upon the earth, his highest well-being—his eternal welfare. It informs him of his relation to all that exists—to himself—to his fellow-man, and to his Creator. In short, it is a compendium of history, biography, philosophy, and law; and as such is declared with such scrupulous, such mathematical exactness, and arranged so harmoniously, as to make it the only volume really worthy of man's credence, unqualified acceptance, and, to be his truly sufficient and competent guide. Having thus introduced our subject, it becomes us to examine it more thoroughly; and, to this end, we

shall endeavor to consider it as claiming, next to the Godhead itself, *our greatest veneration.*

It is, we believe, a characteristic of the generality of American people, that they are to a considerable degree, destitute of that feeling or disposition of mind termed "Veneration." And we think we may be justified in this conclusion. Is it unnatural to suppose that in a country where there is not recognized any lineally descended ruler, and where there is no subordination in class, but where all are conscious of freedom and equality, and where the lowliest youth may aspire to the highest office a nation can bestow, that there should be much respect felt for persons? We think not. The very nature of the case would seem to exclude an antiquarian spirit. Comparatively little, I presume, is thought of the past. The present and future occupy all our thoughts. "Enterprise and Excelsior" are our boasted watch-words—and the course of empire flows unceasingly "Onward!"

And as it is with persons, so it is with things. In a land having the facilities for learning that ours has—where intelligence flies with almost the speed of light, and where, as it is stated, "one girl with a power press will strike off books faster than a million scribes could copy them before the invention of printing," and where the annual aggregate of printed matter is so great that a line of it would more than encircle the globe—is it surprising that books should be accordingly valued?

As the means of improvement are enlarged, volumes multiplied and within the reach of all, we do not perceive a corresponding advancement on the part of youth. The easier of access privileges become, the less prized they appear to be. Where there is no opposition, there appears to be no earnest endeavor; and the fewer obstacles there are to be overcome, the more completely ambition appears to be dwarfed. Learning is fast becoming comprehended as a generality, and "dull detail," so called, is studiously avoided; and, hence, the remark, that the larger library a person is possessed of, the greater the improbability that he will ever attain a proportionate degree of wisdom. As the number of Bibles is increased, and the more general their distribution is made, the less likely they are to be noticed with that reverence which they merit. Becoming familiar to the eye, they gradually fail to excite that curiosity and esteem which rarity develops. While we delight to know that the Word of God is rapidly finding its way into the uttermost parts of the earth, we cannot but deplore the fact, that in the midst of the Christian world where every means is afforded to the young man to "search the Scriptures," they are yet so meagerly prized.

During the reign of England's "Bloody Mary"—while the primitive contest between Protestantism and Catholicism was waging; while the use of the Scriptures was as yet denied to a deceived but awakened people; while death was the penalty inflicted upon translators; and while the market-places of Smithfield and Oxford were illumined by the blaze, kindled by demoniac fanatics, which consumed so many courageous, devoted, self sacrificing Christians—there could still be found men who would sell their raiment to purchase a copy of the martyr's treasure—the Holy Bible. And it is narrated, that a poor farmer, rather than be deprived of its invaluable instruction, exchanged his load of hay—the hard-earned product of a summer's toil—for a single leaf in one of the Epistles. At that time, in the midst of so much persecution, it was not uncommon to find men and women who could repeat whole books and epistles. But that was at a period, as I have intimated, when a copy of the translated Scriptures could not be obtained at every dwelling; when, if at *all* possible, it had to be read in the secret fastnesses of the mountain, or privately, at the midnight hour, by the flickering light of smouldering embers. It was a period, when the Bible was considered HOLY; when it was a rarity—when it was reverenced. We speak with satisfaction of the rapid strides with which civilization is advancing, and of the near approach of the Millennial year: who cannot perceive that if men, professing to see clearly the relation of cause to effect, and who, in the weak vanity of mis-named comfort, or display, or erudition, are contenting themselves with the cry of "To-morrow!"—or with being *called* Christians—would separate themselves from the corrupting solaces and pleasures of life, take Christ for their exemplar, the Bible for their guide—and raise the Christian's war-cry, "Love—Usefulness—Heaven!"—who, I ask, cannot perceive that, before two generations shall have fell upon the battle-field of Time, and a third shall have advanced to the conflict, Satan would be vanquished—the Redeemer's kingdom established, and the joyous acclaim be "Christ and him crucified!"

We *should* venerate the Bible: and the term *venerate*, we use not in the cold sense of silent approval or respect—but rather in the light of that better definition—reverence and awe. Consider its author, its object, its age. Consider the All-seeing Eye which has ever been directed towards it and has preserved it from oblivion. When the emissaries of the world's great enemy—infidels, apostates and heathen—would fain have wrenched it from the hold of the humble follower of Christ, trampeled it under foot and totally erased its existence—the arm of its Eternal author has been outstretched and has ever secured it from their polluting grasp. Knowing the ultimate triumph of its teachings, should it be permitted to continue, the arch-fiend has, from the first, employed all the artillery of hell against it. He has arrayed the elements. Were it not for Jehovah, long since the fires would have consumed it, or the waters have swallowed it up. The passions of man have been opposed to it—superstition, fanaticism, lust, ribaldry, cunning and coldness—all—all have been used as shafts in the quiver of Malice. But all have failed. The voice of the Most High is heard, saying, "The heavens and the earth shall pass away: but my *word* shall not pass away;" and the echo of this declaration still resounds through space, and shall ever continue to resound through endless ages.

Here we read the passages which have awakened and been the means of the salvation of thousands—probably millions; that have afforded consolation to the afflicted and persecuted; that have in-

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spired with more than human resolution, fortitude and forbearance, very many of our fellow-beings. A glance at this volume has revived the drooping spirits of the doubting; has been a healing balm to the hearts of the bereaved; has afforded strength and endurance to the languishing and oppressed; has animated with increased ardor the endeavors of the Christian warrior, and has enabled the martyr to rejoice under the rude buffetings of deluded men, the piercing pangs of the torture and the excruciating agonies of the flame. It has been the companion of the earnest, self-denying man—the missionary. It has prevailed upon him to give up "all for Christ," to leave the home of his childhood and its endearing associations; to part from the mother who nurtured and loved him, the father whose pride he was, who had labored and toiled that he might not be deprived of the comforts and privileges of wealth, and who had fondly anticipated the time when his son—his only son—should have succeeded him in business, and have become the stay and support of his parents' declining years. Yes, it has constrained him to sever these heart-binding ties; to say "*Thy* will be done!" and to brave the storms of ocean, and the enervating, sultry winds of heathen lands—and at last—after a life-time spent far from the abodes of ease and comfort—to lay himself down to die, surrounded only by those whom his untiring efforts may have brought from darkness into light.

Would you witness the power of this lever of Christianity? Then behold the isles of the Pacific! In the last century, inhabited by the cannibal—unconscious of responsibility, or even of the existence of his Creator—with passions all athirst and beastliness and barbarity his only concern: now, where it was then a moral waste, we perceive all of the forerunners and many of the accompaniments of civilization—the town, the church, the school-house, the cultivated field—and the thoughtful man. Though wonderful in the manifestation of its power here, it is not confined to islands alone. Countries, nations and continents have felt and acknowledged its wonder-working results. With the translation of the Scriptures, new light burst upon mankind. Learning was revived; free thought began to be exercised to a greater degree; science received an irresistible impetus, and the desire for discovery became intensified. To this may be attributed the advancement made in every branch of knowledge since the reign of Henry VIII. Had it not been for the influence exerted by the Holy Bible, the spirit of free worship would never have been engendered; the Pilgrims would never have sought a western home; the doctrine that "all men are created equal," would never have attained a practical development—and America would not now be the exemplary republic, the consecrated nationality that it is. The noble minds that have graced its history and ornamented its professions—its pulpits, universities and senate-halls—would not have accomplished the universal good they have, nor now be the young man's incentive to usefulness and greatness.

When we consider it by the light of these truths, does it not appear to possess a grandeur—yes, a grandeur—of which before we were unconscious? In view of these facts, as we turn its leaves, they seem tinged with the luminous glare of magic; and endless ages, stretching far beyond the bounds of time, contribute to give it an interest and a weight with man, that even nature cannot inspire.

Having duly considered and proved, as we believe, that the Bible claims, next to our Maker, our highest veneration and deepest awe, it is proper to make in conclusion a few remarks, suggestive of a wider range of thought than the limits of time and patience will allow to be embodied herein.

Many regard the Holy Bible as uninteresting, and do not discern in its composition aught that is attractive. But let such remember, that the greatest of earth's scholars, rhetoricians and philosophers have pronounced it, even when considered as a *human production*, as a *literary composition*—to be sublime and incomparable. They all agree in the opinion, that, "independent of its divine origin, it contains more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence than could be collected within the same compass from all other books that were ever composed in any age or nation."

"It is here that we may witness the birth of the world which we inhabit; stand, as it were, by its cradle; and see it grow from infancy to manhood, under the forming hand of its Creator. We may see light at His summons, starting into existence, and islands and continents appear, not, as now, clothed with verdure and fertility, but sterile and naked as the sands of Arabia. He speaks, and the landscape appears, uniting the various beauties of spring, summer and autumn, and extending further than the eye can reach. Still, all is silent; not even the hum of the insect is heard; the stillness of death pervades creation; till, in an instant, songs burst from every grove; and the startled spectator, raising his eyes from the carpet at his feet, sees the air, the earth and the sea, filled with life and activity, in a thousand various forms."

Here we may with Adam, robed in primeval purity, walk the fields and wonder at the enchanting loveliness of Paradise, and then sorrowfully we may witness his punishment and degradation—the angel armed with the flaming sword of offended justice, pursuing the fallen pair to without the precincts of the garden of purity. Again we may see the windows of heaven opened, and the rain descending, gradually submerging cities and plains; see the affrighted inhabitants nervously, and at last in desperation flee to hill and mountain; hear the groans of the terrified, and witness the last struggles of drowning millions, and, as the lurid lightning flashes through the darkened canopy of heaven, to be succeeded by the awful thunder peal, and when the lofty mountains appear to have dwindled down to hillocks, and the last miserable being has sunk exhausted—we may cast the eye over the world of waters and view an ocean without a shore. And, oh! how thrilling to the imagination, is the Ark, as it mournfully rides over buried cities and engulfed continents—over the beautiful *creation* of God—to note the solemn silence that must have surrounded it, interrupted only by the ceaseless

pattering of the rain drops upon its roof, or the whisperings of its inmates! How touching also to allow the mind to apprehend and become susceptible to the sensibility of joy and praise felt by the patriarch Noah, as the floods subsided, the first mountain-top appeared, the ark became stationary, and he at last ventured forth.

Here we may with Moses ascend Mount Sinai, and hear the awful voice of Jehovah declare to sinful man his will; or with the children of Israel traverse the wilderness, overcoming difficulties second in magnitude neither to the Alpine passage of a Napoleon or a Macdonald; may, at the command of the faithful Joshua, behold the laws of nature suspended, and the majestic orb of day stayed in his stately march. Here we may learn patiently to endure affliction with Job; or with David, to battle faithfully and boldly for the right—rising from the estate of a lowly shepherd boy to be a ruler of a nation—ever exercising humility and gentleness. It is in this volume that the beautiful Psalms may be found—touching the heart with the sweetness of their strains and elevating the affections with the loftiness of their imaginations. Have we a taste for the laconic? Then seek it here, and we will find sparkling in the light of the most perfect morality, gems of the purest wisdom. Do we earnestly desire to know "Wherewithal a young man shall cleanse his way?" the response may be heard in the clear tones of Truth, "By taking heed thereto according to His word." Perhaps we seek some direction *more* explicit; *here* it is afforded: "Trust in the Lord with *all* thine heart, and lean not unto thine own understanding. Acknowledge Him in *all* thy ways and He shall direct thy paths."

But the Holy Bible stops not here—it ends not with the Proverbs of Solomon or the Book of Malachi. The prophecies here recorded are yet to be fulfilled. Christ appears—the hope of ages—the Redeemer of a world. And now follows, clothed in beautiful simplicity, the narrative of the Advent of our Lord and Saviour Jesus Christ—an account of the teachings of a

"God in flesh made manifest."

And oh! with what holy fear and reverence should these be perused. Blending as they do all the attractiveness of purity, the power of persuasion, and the verity of simplicity—they may be read with equal delight and profit by the high and low, the learned and ignorant. The lowly cottager reads in the sermon upon the Mount all that is necessary for him to know—and, obeying, he is made wise. The mighty philosopher hearkens to the command, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," and in its observance he perceives all that can beautify and ennoble the moral world; in its disregard—all selfishness, envy, hatred, war, degradation and ruin. He need seek no further—he has reached the origin of law. In the New Testament, whether we consider its doctrine or its style—we have as near perfection as is possible. What is there in illustration or simile more complete and applicable than the parable of the "prodigal son?" What answer could there ever have been rendered or example produced superior in point of brevity, applicableness and comprehensiveness, in answer to the question, "Who is my neighbor?" than that contained in the parable of the good Samaritan? Or, to be minute, what apostrophe has there ever been uttered more touching, more *sublime*, than the little phrase, "Jesus wept!"

In vain would be my attempt adequately to portray the remaining perfections of the Scriptures. My pen refuses to write of the character of my Saviour, and shrinks from recording the sublimities of the Crucifixion. These can be better expressed by a purer heart and a more profound intellect than I possess.

Had we the time, we would gladly reflect upon the duties inculcated, the consolations afforded and the rewards so freely offered. We might dwell lengthily upon the negligence displayed in the study of the Holy Bible; the great error the young Christian commits in not making it his constant companion and adviser, and of not being systematically conformed to its precepts. Surely, it is because of this negligence that there are comparatively so few of the sanctified, and that too in a communion holding the doctrine of "Christian perfection"—the capability of mortals to obey the lofty injunction, "Be ye therefore perfect even as your father which is in heaven is perfect." Page after page might be written regarding the inconsistencies displayed by the theologian in allowing revelation to be biased by mind instead of the mind by revelation. If Christian denominations *were* to consult the Bible, and *would* they but make that the *foundation* for their belief, and not allow the desire, will or reason to influence their creed, where *then* would Sectarianism and Scepticism find place? As God's word is harmony, so then would be the belief of the Christian world. Did we faithfully consider the teachings of the *Scriptures*, I conceive there would be less of fruitless speculation and theory, and more of truth and wonder-working practice. Many, very many of the great and learned have regretted upon the death-bed that *they* had not devoted more time to its study. Instance, the learned Salmasius, who, when called to die, exclaimed, "Oh! I have lost a world of time! If one year more were to be added to my life, it should be spent in reading David's Psalms and Paul's Epistles!" And who was there better able to give an opinion, than the celebrated critic and scholar, Dr. Samuel Johnson? Yet he, during his last illness, as he lay restless upon his couch, at midnight, sorrowfully reviewing his life, calling to his bedside the young man who attended him, said, "Young man, listen to the advice of one who has enjoyed a portion of this world's greatness—read your *Bible* every day."

And now, finally, let us ever remember the eternal Source from which it came; the infinite good it has for its object; the glad tidings it brings; the solemn warnings it contains; the immortal hopes which it inspires; and the soul-stirring associations clustering around it—and we will never cease to venerate the Holy Bible. That book which was the all of a Wickliffe, Knox and Luther; which was the wonder of a Bacon, the study of a Locke,

and the prize of a Newton; which was the *adviser* and *support* of our own beloved Washington—it is the keystone in the arch of truth—the prop of a world. Blot it with its teachings and hopes from existence—and, truly, they who now call themselves sons of God, would then be on a level with the brutes—and the blackness of an intellectual and moral night would becloud the beautiful creation. Let us then, with warmest love, and deepest awe, firmly determine *never* to forsake its statutes—ever remembering, as closely we press it to our heart, that through its medium we may avoid the pains of death, the horrors of the judgment—and may "when the heavens shall roll away as a scroll, and the earth shall be melted with fervent heat," assemble around the throne of our Heavenly Father—

"Where anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul!"

DURATION OF CHRIST'S REIGN.

BY GEORGE DUKE OF MANCHESTER.

It is universally believed by Christians, that our Lord will return to this earth, with his visible bodily presence, some time or other. The fact of his advent, and the manner of his coming, are indeed most explicitly declared: "This same Jesus, who hath been taken up from you into heaven, shall so come in like manner* as ye have seen Him go into heaven." Acts i. 11. Perhaps this intimation may also include the place, for, from the Mount of Olives, He ascended, and apparently to the Mount of Olives will he return: "And his feet shall stand in that day upon the Mount of Olives"—that day in which "Jehovah shall be King over all the earth." Zech. xiv. 4, 9.

The end of Messiah's advent is also acknowledged to be for judgment: God "hath appointed a day in the which He will judge the world by a man whom He hath ordained:" but the theatre of Messiah's judgment will also be the place of his reign; this we learn from the same text which we have already considered: "When the Son of man shall come in his glory, . . . then shall he sit upon the throne of his glory; and before Him shall be gathered all nations."

Now "whatsoever is not read [in Holy Scripture], nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith." As, therefore, all acknowledge that Jesus will return to this earth, it rests with those who say that He will again leave it to prove their assertion. This leads me to consider the duration of Messiah's reign.

As we have seen that this earth will be the place of Christ's kingdom, my first inquiry must be as to the continuance of the planet itself; for if that be limited, it would of course put a period to the reign upon the earth.

In Ecclesiastes, the abiding nature of the earth is contrasted with the fleeting of the generations upon it: "[One] generation passeth away, and [another] cometh; but the earth abideth for ever." Again, the stable manner in which the temple was built is compared to the durability of the earth, in the following language: "He built his sanctuary like high [palaces], like the earth, which He hath established for ever." Ps. lxxviii. 69. Again, the eternal immutability of the earth is brought forward as an instance of the mighty power of God. "[who] laid the foundations of the earth, [that] it should not be removed for ever." Ps. civ. 5, see also Ps. xciii. 1, and 1 Chron. xvi. 30. So the Lord confirms the unchangableness of his purposes of love and mercy to Israel, by comparing it with his immutable ordinances respecting the durability of the heavens and earth. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night, which divideth the sea when the waves roar, the Lord of hosts is his name; If those ordinances depart from before me, saith the Lord, [then] the seed of Israel also shall cease from being a nation before me for ever." Jer. xxxi. 35, 36. Again, "As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." Isa. lxvi. 22. If this argument were drawn out syllogistically, it would be as follows: Israel shall remain as long as the earth endures; the earth shall endure for ever; therefore Israel shall endure for ever. Hence, if the argument for the perpetuity of Israel be good for any thing, it must pre-suppose and establish the eternity of the earth.

The last instance which I shall quote assumes, as a matter of course, that the earth shall abide for ever, assigning it as a reason why Israel should be saved with an everlasting salvation: "Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end; for thus saith the Lord that created the heavens, God himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am Jehovah, and there is none else." Isa. xlv. 18.

But is it not said that the heavens and earth shall perish? Yes, but the following verse explains the manner thereof, for it is added, "and they shall be changed." Heb. i. 12. As far, then, as the earth is concerned, there is no necessary limit to the perpetuity of Messiah's reign.

I now proceed to the direct proof in support of the eternal duration of Christ's reign upon earth. From Psalm xlv., as applied in the Hebrews, we learn that one of the great marks of Christ's superiority, is the eternity of his throne: "Thy throne, O God, is for ever and ever:" this we have already seen is the subordinate throne. Again, we are told that "his throne shall be as the days of heaven," that "his throne shall endure as the sun," that it is "everlasting." Ps. lxxxix. 29, 36. 2 Pet. i. 11.

But some one using the arguments of the Universalist may say, that there is no positive expression for eternity in Scripture. To this I reply, that the duration of Messiah's kingdom is not only mentioned positively, but is also accompanied with expressions of a negative form: Isa. ix. 7. "Of the increase of his government and peace there shall

* "The going is to be the model of the coming."—*Vaughan.*

be no end, upon the throne of David, and upon his kingdom, to order it . . . from henceforth, even for ever;" to which the angel Gabriel appears to allude, saying, "He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Luke i. 33. So the kingdom which the saints shall receive when sitting upon his throne "cannot be moved," for "his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." Heb. xii. 28. Dan. ii. 44. If Christ's kingdom, which Daniel says shall be "for ever," were only to endure for a thousand years, it would not exist half so long as those transient dynasties, to which its perpetuity is opposed by the prophet. This can never be: no, Christ's kingdom is as durable as his glory; limit the one, and you restrict the other: for they alike shall be "for ever and ever." Rev. i. 6, see also 1 Chron. xvii. 12, Mic. iv. 17, Rev. xi. 15.

Now, how can these two passages of Scripture be met? The only method which I have heard Millennarians attempt, is, by saying that at the end of the thousand years, Christ would resign David's throne, and that the reign of God as "All in all" denotes the kingdom of the undivided Trinity, in which Christ will reign for ever. In that case Christ would not resign the kingdom to the Father, any more than He would resign it to himself or to the Holy Spirit; but the Scripture says expressly that He is to deliver the kingdom to the Father. Moreover, Christ would not become subject by resigning the kingdom, but exactly the reverse; by resigning the kingdom He would cease to be subject and become co-ordinate, which is directly contrary to Scripture. Again, Jesus would not reign for ever on the throne of David any more than the Father or the Holy Spirit. All these difficulties seem to flow from the supposition that the reign of God "All in all" denotes the kingdom of the undivided Trinity.

I will conclude this chapter with reference to a passage embracing all the points which I have been urging. Upon the sounding of the seventh trumpet, voices in heaven say, "The kingdoms of this world are become [the kingdom] of our Lord and of his Christ." Rev. xi. 15, 18. The kingdoms of this world do, then, at a fixed moment become the kingdom of Messiah; we are, therefore, to expect, not a gradual amelioration, but a sudden transition.

According to the same text, the establishment of the kingdom of the Father upon earth will be coincident with the commencement of the reign of Messiah; these kingdoms, therefore, are not in succession. This, according to the view which I have advocated, harmonizes perfectly; for Messiah resigns *the* kingdom to the Father when he ascends his own throne as the Lord's anointed. The kingdoms of the world, at the same time, become the kingdoms of Jehovah supremely, and of the Messiah subordinately.

Scarlett, it is true, gives another turn to Rev. xi. 15: "The kingdoms of the world are become the kingdom of our Lord, even Messiah himself." And I must admit that the expression "our Lord" is not in any other part of the New Testament applied to the Father, but quite the reverse; for it is said in contradistinction to the Father, that to us "There is one Lord Jesus Christ." According to this rendering, the clause would only support the eternity of Messiah's reign; for it continues, "And He," that is, Messiah himself, "shall reign to the ages of the ages." It amounts, however, to the same thing, for in the seventeenth verse, the twenty-four elders say, "We give thee thanks, O Lord God Almighty, which art and wast and art to come, because thou hast taken to thee thy great power and hast reigned." From which we learn that upon the sounding of the seventh trumpet, the Father takes his power, which, therefore, He did not previously exercise, having delegated all power, both in heaven and in earth, to the Son; this establishes the doctrine of Christ's present co-ordination and future subordination.

We also learn from this passage, that at the period at which God takes to himself his power, the time commences for judging the dead, and rewarding the prophets and saints, and those that fear God's name, both small and great; and lastly, for destroying the destroyers of the earth, or the living wicked. Here, then, in the order of narration, the judgment of the dead precedes the rewarding of any class of God's servants; nor can we understand the rewarding of the prophets and saints as exegetical of judging the dead, the two being in direct opposition, for Christ's people come not into judgment, but have passed from death unto life. John v. 24.

The way in which Mede, and I suppose others, would avoid the inevitable conclusion from the passage is by asserting that the seventh trumpet continues during the whole of the thousand years, and that, therefore, the four living creatures give thanks for what shall happen under the seventh trumpet, though it would be a thousand years after the second advent of Christ. But this is an unavailing subterfuge, for at the same time that the kingdoms become the kingdom of God, they also become the kingdom of Christ: so that if we defer the kingdom of God we equally postpone the reign of Messiah. The point which I maintain is, that when Christ enters into his proper kingdom, that then the Father takes to himself his great power and reigns; but the common Millennarian view makes these two kingdoms to be in succession; first, Christ's kingdom during the millennium, and, subsequently, his resignation of that kingdom to the Father.

Again, in chapter x. 7, it is said, that "in the days of the seventh angel, *when he shall begin to sound*, the mystery of God shall be finished." "The mystery of God" may be understood of a mystery hid in God, or of the mystery concerning God, which latter I believe correct, for I see no warrant for any mystery hid in God being called "the mystery of God;" but the expression understood as "the mystery of God" subjectively appears directly supported by Col. ii. 2, and is, in fact, just that which is related in Rev. xi; which, in one word, is the manifestation of the eternal relations which are to subsist between God and Christ, and the development of God's counsels with regard both to the church and the Jews.

Thus answerable to the two dispensations, there are, according to Scripture, two reigns in which

Messiah participates; one with the Father, the other with the brethren; one supreme in power, but limited in continuance; the other circumscribed in authority, but unceasing in duration: the co-ordinate rule is during this dispensation; the subordinate kingdom shall be established at the second advent of Christ to judge the world; its commencement, therefore, will be contemporaneous with the resurrection from the dead: and concerning this period of glory, all the prophets, since the world began, have written. Rev. iii. 21. Matt. xxviii. 18. Ps. cx. 1. Luke i. 32, 33. 1 Pet. iii. 22. Matt. xxv. 31. 2 Tim. iv. 1. Acts iii. 21.

The present, then, is the age of *expectation;* the next will be the dispensation of *consummation.* Now, the creatures are expecting—the church is expecting—Christ is expecting; but when the seventh trumpet shall begin to sound, the mystery of God shall be finished; the mystery of God's *transactions*, the mystery in God's *relations:* the mystery of God's transactions, in Israel's restoration, the church's transformation, and iniquity's prostration. Rom. viii. 19. Tit. ii. 13. Heb. x. 13. Rev. x. 7. Rom. xi. 25. 1 Cor. xv. 51. 2 Thess. ii. 7, 8.

Again, the mystery of the assumed relations in Deity—styled in Colossians, "the mystery both of the Father and of Christ," will be "finished"—not terminated, but consummated. That relation between the Father and Christ will be developed, which will continue, thenceforth, to all eternity. The man, now not subject to Deity, yet sinless—without blasphemy, dwelling in light inaccessible, which no man can approach—will then become subordinate, by being exalted in glory of his own resigning the kingdom, He assumes his throne. All creation being gathered together in Him, Christ ceases to be "All in all!" Ephes. i. 10. 1 Cor. xv. 24, 28.

I here close the outline of the doctrine respecting Messiah's kingdom. The chapters which follow are intended either to meet objections and difficulties which may be supposed to attach to the doctrine in general, or to the particular view which I advocate; as also to point out objections to some points in detail from which I differ.

Remarks on Scripture.

"I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember the deeds that he doeth, prating against us with malicious words; and not content therewith, neither doth he receive the brethren, and forbiddeth them that would, and casteth them out of the church."—1 John iii. 8, 9, 10.

FREE VERSION.

I have written to the church of which you are a member—what I have written is intended for them; but Diotrephes, who loves to put himself forward as a leader among them, does not receive us in a friendly manner; for which, if I come, I will remember his conduct; (with the authority which the Lord Jesus has given me for edification and not for destruction;) for he keeps talking about us with injurious words; and not content with this, neither does he give a friendly reception to the brethren, and hinders those who are willing to treat them kindly, and sends them away from the church to seek some place where they can preach the gospel without molestation.

Of Diotrephes we know nothing more than we are here told. Nor are we informed what injurious things he said against the Apostles and the other brethren. But he no doubt had specious pretences for his conduct. He did not think they were preachers of the right stamp; and he would have it supposed that it was for the truth's sake that he received them coldly. Or he opposed them because they dared to have an opinion of their own different from his, which they could not possibly have if they were sound and orthodox. Or he would insinuate that John was his rival, and that he and those he sent wished to put him down. He thought it every way fitting that those who came to preach near where he was, and where he had done and was doing so much good, should fall in behind him, and work under him. If he took it into his head that some more distant brother was his rival, and would not be governed by his opinions, he would try if he could not think of some friend in that brother's neighborhood, to whom he would write a friendly, flattering letter, taking care to drop some hints prejudicial to the brother, which his special friend was expected to use in the proper way. Thus he would keep himself and others around him perpetually in hot water. When he got rid of one associate with whom he was constantly quarreling, he would soon find another; for he would be all the time *watching* his brethren.

So the preachers of the gospel chose to go elsewhere, in order that they might serve God in the gospel of his Son in peace. They would likely have gone to some other denomination, had there been different denominations in the church in that day.—*Preacher and Presbyterian.*

The Bible.

Mr. Wortabet, a native of Syria, in a lecture before the Young Men's Christian Association at Baltimore, as reported in the Methodist Protestant, made the following very sensible remarks:

The Anglo-Saxon race is a great and powerful race. What made them so? Not their blood. Where was their blood three hundred years ago? What is there in blood? Bleed you and bleed me, and where is the difference in our blood?

You owe your greatness to the Bible. Some say to one thing and some to another, but we tell you the *Bible has made you great.* Wherever there is an open Bible, there the arts and sciences triumph. There the people are *free*, and there the people are happy and great.

What were you three hundred years since? What was your commerce then? Where were your ships? You were trading with the Dutchman, who came to you with a dirty pipe in his mouth; he came not in fine ships, but entered your port in tubs! boo! boo! boo! boo!

In those days Spain could make you tremble—what is she to-day? Why has she gone down and

you gone up? Because while she neglected, you studied the Bible. There can be no lasting greatness dissociated from the Bible.

BIBLE EXAMINER.

New York, April 1, 1857.

"INTERESTING CORRESPONDENCE."

Under the above head Rev. W. H. Brewster, who is a "Corresponding Editor" of the *Wesleyan*, has copied into that paper the friendly letters which passed between him and us, and which we gave our readers in the Examiner of January 1st. He has preceded them with another letter, addressed to us, in the same kind and brotherly spirit as his previous one. It is truly refreshing to find such an oasis in the desert which Sectarianism has produced in the Christian world. We give his introductory letter, which is also a "rejoinder," and our readers can turn to the Examiner, above named, for the letters to which this is an introduction and rejoinder. We shall follow it with some further remarks:—

West Dennis, Feb. 7.

Rev. G. Storrs: Dear Bro.: As you have published my hasty and fraternal note to you, together with your response, in the *Examiner*, you will not complain that I publish both with a rejoinder in the *Wesleyan*.

We can differ and respect each other, and oppose each other's views without bitterness or denunciation.

As to our Lord's conversation with Martha, we agree in several particulars which I will name, that the real point of divergence may be seen clearly.

1. Christ utters *two* distinct truths, each designed and suited to console this afflicted sister, in reference to her brother.

2. We agree that *one* of those truths is the resurrection of the dead. "Thy brother shall rise again." Here there is a starting point. The question upon which we differ is, what is the other truth set forth in these words? Whosoever liveth and believeth in me shall *never* die. "Believest thou this?"

Now what doctrine does he here teach, that would be consolatory to Martha, which he inquires if she believes? It could not be the resurrection, as you agree, for her faith in that she had already stated; when Jesus utters this truth and inquires, "Believest thou this?" What, then, is it? You reply, the immediate resurrection of Lazarus—an idea, which had not entered the mind of Martha.

Now such a position is so clearly false and untenable, that I am not without hope of convincing you of it, though to entertain such a hope is to pay a compliment to your sincerity I can pay to but few.

1. The thought of her brother's resurrection had already occupied the mind of Martha; and she had intimated it to Christ, and expressed confidence in his ability to raise him *then*.

"Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died." "But I know that even *now* whatsoever thou wilt ask of God, God will give it thee." How clear is it, that this is the idea to which her mind was directed here, and all the future conversation? She in effect says, I am comfortless, unless my brother be restored to me! Christ undertakes to show her that there are truths in reference to believers that ought to console her, even though he be not immediately raised.

2. The truth here stated to Martha, is a general one; applicable to all believers, while the exposition you give, confines it to Lazarus. Mark the language; "Whosoever liveth and believeth in me, shall never die!" This is just as applicable to believers now as then—to me or you, as to Lazarus. He declares that no believer dies.—Does that mean, can it be made to mean, that Lazarus shall rise immediately?

3. The statement relates to the living—and is intended to limit and define the extent to which death has power over a believer. He who has died shall rise; and in an important sense, the believer does not die. Now this is such language as conveys my views, and I use it often as the medium of them. I have, I believe, disposed of your exposition, and to our readers make my appeal. Here I leave the question, promising neither to write nor refrain; but to be governed by a sense of duty. In hope of eternal life through Christ the life-giver, I am your brother,

W. H. Brewster.

Response.—*Dear Br.* Brewster:—Be assured I feel not the least disposition to "complain" that you have republished our fraternal correspondence in *The Wesleyan*, nor that you have done so "with a rejoinder." So far do I feel from complaining, that I sincerely thank you for doing it. It gives me pleasure to see one who differs from us, in some respects, magnanimous enough to give his differing brother's views entire and ungarbled in another paper. Be assured, while such a disposition is manifested and carried out we can "differ and oppose each others views without" a breach of Christian love.

After speaking of wherein we *agree*, you go on to state wherein we *differ*, and that it relates to the words—"Whosoever liveth and believeth in me shall never die. 'Believest thou this?'" To this question you say, my reply is, "the immediate resurrection of Lazarus—an idea, which had not entered the mind of Martha." This statement of my reply is not strictly accurate, though I know it was not designed to put a construction upon my words which you did not think their true import. "This thought," of the immediate resurrection of

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Lazarus, by the power of Christ, after he had been dead four days, I said, "did not seem to have taken *hold* of Martha's mind," and I added, "she had overlooked, *or had not sufficiently considered* that life and resurrection were both in Christ's hands, and that if he pleased to exercise his power and right over the dead, who believed in him, he could make them alive *now* as well as 'at the last day.'"

That the thought of an immediate resurrection might have "*entered* the mind of Martha" is very probable; but "seems not to have taken hold" of it; that is, it made no abiding impression upon her mind: she "had not sufficiently considered" it to derive any "consolation" from it. Hence the necessity of our Lord's calling her attention to this particular point, and impressing it upon her, while she was under circumstances of affliction in which her mind naturally would tend to a despairing frame. Had Jesus been present during Lazarus' sickness, she was sure her "brother would not have died:" or had he arrived immediately after his death—before putrefaction commenced—she would not have doubted but that Jesus might have restored him to life. But that period was passed, and the process of decomposition was supposed to have set in, as the 39th verse clearly shows, where Martha objects to the stone being removed from the grave, assigning as a reason, putrefaction must be going on. This fact is a further confirmation of what I said, that Martha had not sufficiently considered her Lord's power; and Jesus rebukes her for that manifest lack of faith, because she thought Lazarus was past recovery. This rebuke is worthy of Br. Brewster's special consideration, as it strongly confirms the position I maintained in my previous response. Look at it. Martha objects to the removal of the stone that covers the grave, and assigns her reason—he has "been dead four days," and putrefaction is now going on. Does this look, my brother, as if she had the faith of which you speak, *viz.*, that Jesus could or would raise her brother now? That she did *doubt* it, is clear from our Lord's rebuke. Hear it:—"Said I not unto thee, that, if thou wouldest *believe* thou shouldest see the glory of God?"

Two things are evident, to my mind, from this language. *First*—Martha had strong doubts of the *immediate* revival into life of Lazarus, notwithstanding all Jesus had previously said to her: and *second*, that our Lord when he said to her, verse 26, "Believest thou this?" did question her as to her faith in his power *now*—immediately—to manifest "the glory of God" by a revival of Lazarus, notwithstanding he had been dead a period longer than any other case where Jesus had restored life. "Said I not unto thee, that, if thou wouldest *believe*," &c. Where did Jesus say this, except in the question—"Believest thou this?" *This what?* It really appears to me, that Jesus has himself told us, verse 40, that the thing he questioned her faith about was his ability to manifest "the glory of God" in reviving into life now, one who had been so long dead; she supposing that such a case must go over till "the last day," in the resurrection of all the saints.

Let me be distinctly understood—I do not question but that the thought had "*entered* the mind of Martha," that if Christ would ask his Father, Lazarus might be restored *now*; but it did not take *hold* of her mind in the shape of *faith*, because of the reasons I have already suggested. It therefore at once forsook her, and left her in a desponding state, so that she is led to doubt, either Jesus' ability or willingness *now* to restore her brother to life. Her second thought seems to have been, that it was not possible he could *now* be restored: hence, Jesus seeks to raise her faith, and tells her, "*I* am the resurrection and the life," &c. On this verse Dr. Bloomfield, in his critical notes, edited by Prof. Stuart, says—"Here our Lord (by a common figure of the *effect* for the *efficient*,) professes that he is the *author* of the resurrection of the dead; and that as he shall sometime raise *all* the dead, so he can and will *now* raise Lazarus to life. 'We have here (says Dr. Jortin,) in a few words, the summary of the Gospel; and the sublimity of the language is not less remarkable than the great truths conveyed in the words. Jesus is the *resurrection* to those believers who are departed hence in the Lord; and he is the life to those still upon earth; and he will finally be the resurrection and the life of them both.'"

My view makes "the truth here stated to Martha, a general one," as well as does my brother's. The "general truth" I have made "applicable to all believers," as well as Br. Brewster; *i. e.*, the future life of "all believers" is in Christ's hands; and hence he could, if he chose, raise up now any of them, who are dead. My "exposition," in the application of this truth, does "confine it to Lazarus" as the particular subject *now* to be raised; and to further beget *faith* in Martha's mind, Jesus states the fact—not that believers do not *now* DIE—but, that those who believe in him are to receive from him an eternal perpetuation of their living existence—they "shall never die." "Believest thou this?" "Dost thou believe that I

who am the resurrection and the life, have power to perpetuate that life endlessly?" If she answers, *Yes:* then why should she doubt his ability to triumph now—even though putrefaction has begun in Lazarus—and restore her brother from the dead?

The whole discourse, and the connecting circumstances go to show that whatever Martha might have thought previously of Christ's power, doubts had arisen in her mind, probably in regard to his power, or willingness if able, to restore, at this time, her brother.

When my brother saith, Jesus "declares that no believer dies," is he aware that without some qualification, that expression would make our Lord to contradict himself? He had explicitly said, "Lazarus *is* DEAD," verse 14. Does he now contradict himself and tell Martha, Lazarus is *not* dead?—Br. B. cannot but see, that whether his view or mine be taken, there must be some qualification to the phrase "shall never die." Br. B. qualifies it by supposing something—the essential man—does not die, but remains alive: and I qualify it by saying, it is the believer made alive from the dead, to that life which shall be an immortal one; that *thus living*, and believing in Jesus shall never die," according to our Lord's declaration to the Sadducees, Luke 20, "They that are accounted worthy to attain that world, and the resurrection from the dead" * * * "neither can they die ANY MORE." But if my brother's construction of the phrase—"shall never die"—is the true one, they never did die; then what force or propriety in the language, "neither can they die any more," seeing they "never" did die at all?

To the sentiment of Br. B., "In an important sense, the believer does not die," I heartily respond assent. That assent I gave also in my first response, in a paragraph, as follows:—

"'No believer comes *absolutely* under the dominion of death,' you say. So say I. Here we are agreed. The wicked only come thus 'under the dominion of death.' 'Lazarus is dead,' saith Jesus to his disciples; but he was not '*absolutely* under the dominion of death,' for then he could not have been awakened."

To the view Br. Brewster takes of the expression —"shall never die"—I have this further, to me, insuperable objection; *viz*: That Jesus never had taught these sisters of Lazarus, previous to this time—my brother being witness—that believers who were dead were at the same time in a living conscious existence; for, said Br. B., "The question 'believest thou this?' after Martha had declared her belief in the resurrection, shows that he was uttering *a new and additional* truth."

To suppose that our Lord should utter "a new and additional truth," of the nature Br. B. speaks of, so near the close of his ministry, and in such language as is not adequate to express, in an unmistakable manner, the idea that the dead saints are now in a conscious living existence, it seems to me, is wholly incredible. If such a doctrine were true, we should expect our Lord would, throughout his ministry, have taken special pains to impress it upon the minds of his followers, in language clear and unequivocal, and often repeated: this, especially since the inspired men of the Old Testament had clearly taught that "the dead praise not the Lord," and that there is "*no knowledge* in sheol," &c.

These considerations, with others I might present, lead me to the conclusion, that it is Br. B.'s "position" that "is so clearly false;" and he will allow me to respond his words, and say—"I am not without hope of convincing" him "of it; though to entertain such a hope is to pay a compliment to" his "sincerity I can pay to but few" of my opposers, or those who dissent from my views of the state of the dead.

Most sincerely and truly yours, with much esteem; and in hope of Life Eternal through Jesus Christ *alone*, by a resurrection at the last day, or being *changed* by him, if *alive* at his return "*from* heaven." GEORGE STORRS.

Another Methodist Minister.

We give the following letter, received a few days since, from a Methodist Preacher, who formerly belonged to the same Conference we did, but now lives in the western country. We have not seen or heard from him, till now, for twenty years. We give the letter because, in the first place, it expresses the feelings which we knew many of our old associates felt when we embraced our present views of the immortality question. In the second place, we give it to say, we have not had a question, for several years, but that the time would come—if this age continues—that many ministers, and others, will think with gratitude of the self-sacrifice we made to establish, from God's Book, a foundation on which they can stand when the floods of Universalism, Spiritualism, or Spirit-Manifestations, combined with the Popish Purgatory, and all other forms of superstition, arising out of the "immortal soul" theory, come in to sweep them away. Investigation is the cry of the age; and the common theological notion of *endless torture* can no more

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bear the light than the abominable Inquisition and its horrors. The spirit of truth and of the Gospel condemns, and cannot but condemn, such blasphemous things as that of torture inflicted upon men under the pretence of punishing them; while that torture is not employed with any idea or design to reform, or make better the victim. But endless torture is the legitimate result of the doctrine of an immortal soul in man. If such is the fact, one of two things is true: either eternal misery follows to the wicked and unbelieving; or the Bible, as a record of truth, falls; because the Bible clearly teaches that the present life is to form character, and that all beyond this life is retribution, and is eternal. If then man is immortal, and he leaves this state out of harmony with God, his state is one of endless misery. The doctrine of endless misery, then, stands or falls on the question whether man is immortal or not. If he is not, then *death eternal*—a death from which the wicked dead never recover—is the portion of impenitent men. Such we believe to be the inspired testimony. Those who believe otherwise, or who hold the common theory, have a battle to fight, in the conflict now before them, compared with which all the battles of ages past were but pastime—mere play. But we have made these introductory remarks longer than we intended. Our Brother writes as follows:

—

Dear Brother Storrs.—Some years ago I heard, with regret and confusion of mind, that you had changed your religious faith, and had become what was termed "a Destructionist." I have viewed the changes and new developments that have been taking place in the Christian world, during the last twenty years, with terror and deep concern, lest Christianity should be driven out of the world. But within a few months past I have been led to examine the Bible, to know the truth in relation to one point of doctrine that I have been taught to believe from my infancy, *viz.*, the final destiny of the wicked to a "life" of unending misery in a future state. The result is, that I can no longer believe it to be a doctrine of that blessed Book. I received some years since a few numbers of your publication, (from what source I never knew,) but I was so prejudiced I would not read them. Now I would be a sincere "*Bible Examiner*," not to find an easier way to "*Eternal Life*," but to know the truth and to be free from error, and all its dreadful consequences. Some of your ideas are still startling, being so contrary to what I have been taught to believe, and which seem to cut off even the existence of the righteous, at least for a season, from death to the resurrection. And there are some texts of Scripture which, to me, seem to teach there are "Spirits of just men made perfect" between those periods.

The state of the churches is sad to think of; and I have often inquired in my own mind, what will ever drive off the stupor? It seems to me the answer must be, *the application of the truth of the Bible, to the understanding and affections of mankind, attended by the energies of the Holy Spirit.* Now let me ask, what is the effect of your sentiment on the lives and character of those who receive it. It seems to me that the true tendency of religious truth, is to reform men's lives. A reforming influence is as much needed now as ever, and churches fail at present. Now, what is to effect a reformation? You have been teaching a different doctrine from the majority of the church for some years, what is the effect? I wish to know the effect of your sentiments in the circle of your knowledge. Are you now preaching to a congregation, and have you a church? If you have a church and a congregation, what is their religious and moral condition? If your sentiments are correct, they ought to be spread, and I should be glad to have them promulgated here, for we need a reforming influence.

There are three important objects of Christian enterprise that lie near my heart, to wit: Christian Education, Missions, and the proper (rather right) use of property in promoting the good of mankind. If you have the whole truth of the Bible, I want to establish a Seminary, right here, to promote education according to it. Myself and family are able to do a handsome thing for this object, and if we can be satisfied that your views are the teachings of Inspiration, we will loosen ourselves from present organizations, and establish ourselves on what we sincerely believe.

I have thus very boldly and, perhaps, too abruptly, questioned you. If you think I deserve an answer, I should be happy to receive a few lines from an old friend, whom I have not seen for many years. Yours truly.

WHO ARE THE INFIDELS?

"The doctrine of the unconscious sleep of the soul in the grave till the resurrection morning, belongs to the materialistic philosophy, which always has, as by necessary consequence it always must, belong to the lowest type of infidelity. The doctrine of the annihilation of the wicked is but another fragment of the same system. It is Universalism a little brushed up and adjusted to the advancing light and moral consciousness of the age."

So talks the *Northern Christian Advocate*, of March 11th. Are they not "great swelling words of vanity?" and do not such talkers truly belong to the class Peter speaks of, who "speak evil of the things that they understand not?" and who, he saith, "shall utterly perish in their own corruption." We hope such may not be their doom: but when men, professing to be *Christian*, denounce Moses, David, Solomon, Hezekiah, and every other inspired writer who has spoken *positively* on the subject of man's state in death, as being concerned in "the lowest type of infidelity," we think they may safely be classed with the *highest* and *most rabid* "type of infidelity:" a disbelief and discredit of divine inspiration. Such is the position, *theoretically*, which, to our mind, such scribblers occupy, as he who gave utterance to the sentiments of the foregoing extract.

Will the *Northern Christian Advocate* condescend to tell its readers *how* "the LORD God formed man?" What does MOSES say of that work? Was man formed of matter? Was Moses a "Materialistic Philosopher?" Did he "belong to the lowest type of infidelity?" And when God pronounced sentence on *man*—"Dust *thou* art and unto *dust* shalt THOU *return*"—showing that death is a *return* to the same condition as before creation—did that, in the opinion of the N. C. Advocate, demonstrate that the CREATOR, himself, descended "to the lowest type of infidelity?" Perhaps when our Advocate friend has enlightened us a little on these and a host more questions we have in store for it, we shall understand what *faith* is. If it consists in a point-blank contradiction of the CREATOR's testimony, then we beg to be excused from having any part in the "philosophy" of our traducers. "The advancing light and moral consciousness of the age" will not much longer, we trust, allow professed Christian men to deal in such wholesale slander as this item of the Advocate. The traditions of men may pass for Bible with some men, but we demand a "*Thus saith the Lord*" as the foundation of our faith. Our opposers and revilers may yet learn, to their shame, that *they*, and not *we*, are of the "*infidel type*."

MAN IN DEATH.—No. 5.

As the facts of revival from the dead, under the ministry of Christ and his apostles, are adverse to the idea of a survival in conscious existence, during the period of death, of a disembodied entity,—and as the teaching of Christ, in his controversy with the Sadducees, is equally opposed to such doctrine, so are all the *promises* of a future life, given by Christ and his apostles. They do not use the language so prevalent in the current theology—such as, "going to heaven at death"—"Christ comes at death"—"death is the gate to endless joy"—"he has joined the happy spirits in the presence of God"—"he is now walking the streets of the New Jerusalem"—"he has gone home to heaven"—"he knows more than all the world"—"the immortal soul took its flight to realms of glory," &c. No such language did Christ or his apostles ever utter.

THE RESURRECTION, OR TRANSLATION THE ONLY HOPE OF FUTURE LIFE.

Our Lord's teaching is summed up in the sixth chapter of John, in plain language, on this subject. He holds up no hope to his followers of an immediate entrance into the bliss of a future life at death; but he does promise them in the most emphatic and unequivocal language, that if any man believe on the Son, "I will raise him up *at the last day*." So full was his testimony on this point, that he four times uses these identical words in that one chapter, at the same time, declaring, that those who believe not on him "have *no life* in" them. He proclaims himself as "the resurrection and the life:" thus pointing his followers to a re-living from the dead as their only hope of a future life. He never once speaks of their "souls" as conscious while they are dead, or as in possession of heavenly bliss while death holds dominion over them. We do not say but that the advocates of the common theory may *infer* such doctrine from some expressions; but we do say, that our Lord never taught such doctrine in the plain and unmistakable language which its advocates employ to express their ideas of the matter.

Not one solitary text can be found where Jesus promised his followers that they should go to heaven at death, or to any other place of conscious delight. Even the case of the dying thief will be found, on examination, to afford no such promise. A *promise* is essential to build hope upon. Without it, the assumption of possessing unmerited blessings is the height of presumption, and a most unwarrantable encroachment on the gifts of God.

But Jesus does give his friends great and precious promises: such as, "Thou shalt be recompensed *at the resurrection* of the just." Lk. 14: 14. "I will raise *him* up at the last day." John 6: 39, 40, 44, 54. "When the Son of Man shall sit upon the throne of his glory" * * * "every one that hath forsaken houses," &c., "for my name's sake, shall receive an hundred fold, and shall inherit everlasting life;" Math. 19: 28, 29. When shall Christ "sit upon the throne of his glory?"

See Math. 25 : 31, "When the Son of man shall come in his glory, and all the holy angels with him, THEN shall he sit upon the throne of his glory." Then it is, he crowns his followers with life eternal, and not at death. Mark saith, "In the *world to come* eternal life :" and Jesus said to the Sadducees, Luke 20, "They which shall be accounted worthy to obtain that world, *kai, even* the resurrection from the dead," &c. It is by a resurrection from the dead that men attain the world to come, and not by dying. A future life depends on the unloosing of the grasp of death—the unlocking its doors. By the resurrection of Jesus he obtained "the keys of hades and death ;" and "at the last day" will use those keys to open "the prison," and bring out those who are members of his mystical body, the Church. These great and glorious promises forbid the idea of a state of conscious bliss in death : that state is one of imprisonment—of darkness—of the dissolution of being. The resurrection brings the release—the light of life—the re-organization of being ; made spiritual, immortal, deathless : death shall have no more dominion over them.

That the view we take of our Lord's teaching is the true one, we think, is fully confirmed by the ministry of the apostles. First—There is an absence of such phraseology as the common theology employs, such as we have referred to in our first paragraph of this article. Second—They everywhere, and on all occasions, make the resurrection of the dead to be the hope of future life. Thus : Paul saith, "Of the hope and resurrection of the dead I am called in question ;" Acts 23 : 6. He surely was not called in question about a hope of "going to heaven at death." He must have been called in question for that which he preached ; and he tells us what it was. "Now I stand and am judged for *the hope* OF THE PROMISE made of God unto our fathers :" * * * "for which hope's sake, I am accused of the Jews. Why should it be thought a thing incredible with you that God should RAISE THE DEAD ;" Acts 26 : 6-8. No hint or intimation of going to heaven at death : but he looks to the reversal of death by a revival into life : such was the promise to the fathers, the fulfillment of which promise, Jesus was the forerunner and first fruit.

The apostle, true to his preaching, makes equally prominent, in his epistles, the hope of the future life to be by the re-living from the dead, so that "if Christ be not risen, faith is vain ; ye are yet in your sins : then they also that are fallen asleep in Christ ARE PERISHED." 1 Corth. 15 : 17, 18. In this chapter, throughout, the apostle clearly teaches, that if there be no resurrection of the dead then there is no future life. Whoever candidly and impartially examines it, particularly the 17th and 18th verses in connection with the 32d, it seems to us, cannot fail to see that Paul looked to the resurrection as his only hope of a future life. Saith he—"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not ? let us eat and drink ; for to-morrow we die."

This language shows clearly, that if there is no resurrection, death is final, leaving man without any hope of future life : and he inquires, with awful emphasis, what use there was in his having exposed his life for the cause of Christ, by hazarding it in a fight with beasts, if there is no resurrection ? Surely, this question loses much, if not all its force, if Paul at the same time held, that so soon as the wild beasts had killed him, he would immediately have gone to a land of life and glory in conscious enjoyment. On the contrary, he does state his case as hopeless for the future, if there be no resurrection ; and advises, if such be the case, to make the best of this life, by eating and drinking for pleasure, "for to-morrow we die"—cease from life, and are no more forever. Such language, we judge, cannot possibly be harmonized with the theological teaching of an immediate admission to heaven at death. These views of Paul will be further confirmed when we come to examine those expressions in his epistles which are relied on to support the popular theory ; not one of which, however, can be produced that corresponds, in plain words, with the theological assumptions of an immortal soul that survives in consciousness when the man is dead. Paul was no teacher of a *soul*-survivance in life and consciousness when mortality terminates in corruption ; but he pointed to the "*last trump*" as the time when "victory" over death is attained, and "this mortal shall put on immortality." See 1 Corth. 15 : 52-54, and 1 Thess. 4 : 15-17. Till that period, the apostle teaches, "the dead in Christ" are "asleep ;" and that then it is they shall awake ; or, "the dead in Christ shall rise" *then :* and he gives no note of comfort to survivors, that the dead ones are in any other state or place than that of death till Christ's return "from heaven, with the trump of God."

In harmony with Paul, Peter points to the resurrection and the revelation of Christ as the hope for the dead in Christ. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again to

a lively hope by *the resurrection* of Jesus Christ from the dead, to an inheritance incorruptible;" * * * "salvation" [Syriac, *life*] "ready to be revealed in the last time." * * * "That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory *at the appearing* of Jesus Christ." * * * "Wherefore gird up the loins of your mind, be sober, and hope unto the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. 1: 3—13. What Peter means by the appearing and revelation of Jesus Christ is not to be mistaken, as he has spoken clearly on this point, Acts 3: 19—when he said, "When the times of refreshing shall come from the presence of the Lord; and He shall SEND Jesus Christ, which was before preached unto you: whom the heavens must RECEIVE UNTIL the times of restitution," &c.

It is the return of Jesus from heaven that Peter calls attention to, and not of a soul disembodied, going to heaven at death. Such an utterance Peter never made. No: so far from it is he, that he points believers to the "new heavens and new earth," when the present is "dissolved," as the "promise" of God to which we are to "look," and not to death, or any other state or place. Strange that this apostle should so entirely overlook, and take no notice of a disembodied state of bliss, for an immortal soul, had he believed such a doctrine. He passes directly from this present state, or life, to the period of "the day of the Lord," and the "restitution" of that day; leading us to "His *promise*," which is not of a place in heaven at death, but to the "incorruptible inheritance" in the "new heavens and new earth." How unlike the modern theology.

We might greatly enlarge on the New Testament testimony, relative to the resurrection, and the importance attached to that doctrine; and the fact that Christ and his apostles never speak of an "immortal soul," or an "undying soul," or of any soul or spirit of man that survives in a conscious state in death. A strange omission, truly, if the popular notion on the subject is true. In these days of theological speculation and "orthodoxy"—as it is claimed—the language employed in the pulpit and elsewhere, on the subject of the state of dead men, is full of just such expressions as are never found in the Bible; and may justly be styled, "the doctrines and commandments of men," —*traditions*, and not inspiration.

Where Ignorance is bliss, 'tis folly to be Wise.

Principles, not Men.

All true reforms begin with the masses. In this respect every lesser reform follows that greatest of all reforms—Christianity. That one passage in 1 Cor. 1: 26, fully discloses the divine method: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise," &c. The sentiment contained in this text is the more important, as there is everywhere a constant inclination to measure a cause by the great names attached to it, just as though such an indication was conclusive proof of the divine favor. The proneness of the old Pharisees to this error is recorded against them forever; they seemed to forget that God could do anything through the masses, and hence they felt no alarm at the progress of the new doctrine among the populace, but were afraid some of the dignitaries might be converted. The stupid inquiry, "Have any of the rulers believed on him?" betrayed the bent of their solicitudes.

Many in our own times imitate this old Pharisaic nonsense; they contemn the masses, and look for success only in proportion as they can enlist the great ones of the earth. A moment's reflection would banish such a radical mistake. For apart from the design of God to hide pride from man, by using mainly as his instruments only those whose undisputed weakness would exclude the temptation of imputing to a human being what belonged to a divine power—we have in the actual condition of things reasons enough for commencing reforms with the many and not with the few.—Power, under God, is always with the masses.—The throne of every monarch has no other basis or strength than the voluntary consent of the populace. Should the people rise, as they might do at any instant, the strongest government in the world would be instantly overthrown. It is by consent of the plebian class that rulers exercise authority. Their power is wholly derivative. This is the distinction between democratic and autocratic governments. One is based on the idea that all power is in the government; the other, that all power is with the people, and that rulers are but servants, having only so much authority as the people, their masters, are pleased to give them.

Principles should be the criterion of a cause. If it is good—if its principles are immutable, just—no deficiency of approval among the higher classes can crush it, else the gospel would have perished during the first century.—*Northern Independent.*

From the German of Goethe.

HASTE THEE! REST NOT!

Without haste! without rest!
Bind the motto to thy breast;
Bear it with thee as a spell;
Storm or sunshine guard it well!
Heed not flowers that round thee bloom,
Bear it onward to the tomb!

Haste not! let no thoughtless deed
Mar for aye the spirit's speed;
Ponder well and know the right,
Onward then with all thy might:
Haste not! years can ne'er atone
For one reckless action done.

Rest not! life is sweeping by,
Go and dare before you die:
Something mighty and sublime
Leave behind to conquer time!
Glorious 'tis to live for aye
When these forms have pass'd away.

Haste not! rest not! calmly wait:
Meekly bear the storms of fate!
Duty be thy polar guide—
Do the right whate'er betide!
Haste not! rest not! conflicts past,
God shall crown thy work at last.

THE CHRISTIAN MERCHANT.

A young man who had been for some years engaged in preparing for mercantile life, was hopefully converted. The query then arose in his mind, shall I become a minister of the gospel? After much reflection and prayer, he decided that it was his duty to remain in the employment in which he was engaged. The result showed, so far as man can judge, that he decided wisely. He had the qualification for a Christian merchant, and he illustrated in a good degree the usefulness which that character is fitted to achieve. He did not suppose that the only duty of the Christian is to make money to give to the Lord. Some men persuade themselves that they desire to accumulate property for that purpose. It is seldom that their liberality relieves them from that suspicion of self-deception. It is doubtless the duty of the Christian merchant to give of his substance as the Lord prospers him, but he enjoys no monopoly in respect to that method of doing good. He has other, and very important means of usefulness.

He may do much good by *doing just right* in all his business transactions. Fraud, and a disposition to take the advantage, are so common, that perfect honesty is a high recommendation. "Mr. C." said a man who was always making the faults of Christians an excuse for neglecting religion, "Mr. C. is a perfectly honest man, and if all Christians were like him the case would be different." The reader can call to mind instances in which a reputation for perfect integrity has given a man great influence in the community. This means of influence every Christian should possess. The Christian merchant, as he has numerous dealings with a wide circle of customers, has thus a wide circle of influence.

He may do much good by manifesting the spirit of Christian kindness. On his own premises, where he may be supposed to feel perfectly at home, he has access to numbers daily. True, his conversation must relate chiefly to business transactions; still, if the spirit of love is in his heart, he can often drop a word in season that will result in great good. I have known persons make an errand to the store of such a man in order to receive a kind word of Christian encouragement and affection.

He can do much good by judiciously rebuking men. A merchant had among his customers men who were habitually guilty of profanity. In his gentle and affectionate way, he told them that their profanity was wrong, that it gave him so much pain that he preferred to lose their custom to hearing it. It is not known that he ever lost a customer by that course. It is certain that he had no profanity on his premises.

He can do much good by giving counsel to those who have had less experience in financial matters, and specially by taking an interest in the management of the finances of the church with which he is connected. Thus it appears that while all the ordinary avenues to usefulness are open to him, he has access to some peculiarly his own. The influence of merchants as a class has been greater than has commonly been supposed, how much greater and more blessed will that influence be, when it shall be wholly consecrated to God!

The Pure in Heart.

In a discourse on the words, "Blessed are the pure in heart," Mr. Caughey once remarked that it was impossible to sully a sunbeam. "And while that sunbeam," said he, "may dart down into the darkest hole of filth and illuminate it, it will soil nothing, and yet not be soiled itself. So the ray of heavenly life and love, existing in the perfect believer's heart, goes into and comes out into contact with the dark dwelling-places of iniquity and filth, and cheers, and enlivens, and encourages by its presence, but is always kept unspotted from the stains of the world. It is God that gives to the pure heart this great gift and distinction. It is He who can keep the heart in perfect peace. Suppose a white-robed female were walking along some turnpike road where the mud was flying, and where the horses and wagons, as they hurried and splashed along, at every turn and step increased the confusion, hemmed up the foot-path, and threw the water and dirt. Suppose that white-robed female should find, at her journey's end, her white

dress as spotless as when she was first robed, would not this be a miracle? Most surely it would. But a miracle it is that the Christian, in waging his course through this world, in fighting through trials and temptations, and in struggling with the fiery adversary, does not have some stain or mark of conflict on his garments. He cries out, "Glory to God! free and unspotted too!" It is a miracle of grace; of the grace of our Lord and Saviour, Jesus Christ. Praise be unto his precious name. —*Western Advocate.*

THE SECT SPIRIT.—From a recent sermon by Alfred Lee, Bishop of the Protestant Episcopal Church in Delaware, we make the following timely extract:—"We do not believe that the kingdom of God will be best promoted by the sect spirit. Dearly do we love, highly do we prize, the primitive ministry, the edifying worship of our own venerable Church. But we are persuaded that her true growth and influence will not, in the end, be advanced by elevating her arrangements above the truth as it is in Jesus, and the salvation of souls. To be more intent on making men Episcopalians than Christians, to narrow down the fold of Christ to the limits of our own household, or of those who retain with us a ministry episcopally ordained, and, therefore, consign multitudes of believers in Christ, of whom the world is not worthy, to uncovenanted mercies, is to make the kingdom of God meat and drink rather than righteousness, and peace, and joy in the Holy Ghost. Let this exclusive and denunciatory spirit call itself by what name it will, it is in reality the sectarian spirit in its most unlovely form. We find it taught neither in the word of God nor in the standards of our beloved Church; neither do we find its assumptions verified by observation. God does not confine his blessings within any such contracted boundaries; he does not command the clouds of heaven to rain no rain upon the field that is not tilled by our laborers. Rear our partition wall as high as we may, the branches of the tree, the fruitful vine, the spiritual Joseph, run over the wall, and drop their rich sweetness beyond our fence."

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GEO. STORRS, EDITOR AND PROPRIETOR.

MANIFESTATIONS OF THE FATHER'S GLORY.

BY GEORGE DUKE OF MANCHESTER.

THE opinion that Messiah will sit for ever upon the throne of David may startle some, perhaps, even of those who do await his second advent, to reign for a limited period upon this earth. This arises probably from its being supposed to involve a local separation, to all eternity, from the manifestation of the Father's glory.

Were this supposition well founded, considerable repugnance to the view might justly be felt. Nay, the idea involved in the millennarian hypothesis of Christ's leaving God's presence, "where there is fulness of joy," even for the limited period of a thousand years, may be somewhat repulsive; but the view which I advocate avoids even this objection. In explaining myself I shall, however, be obliged to enter into some detail, which I have hitherto purposely avoided.

It is certainly said in Scripture that Christ shall sit upon the throne of David for ever; I therefore believe that He will reign for ever upon this earth. An ærial throne would not be the throne of David; it might be an angelic rule; but in my opinion it would be as great a misnomer to call it the throne of David, as to call Christ's present reign upon the throne of God the fulfilment of the promise to David. In addition, however, to the plain language of Scripture, some arguments in support of the assertion that the throne of David will actually be on this earth might be urged.

We are told that Gog and Magog, at the close of the thousand years, will encompass the camp of the saints as well as the beloved city; therefore, wherever the camp of the saints will be, there also will be the beloved city.

The term "saints" appears primarily, and properly, to belong to the sanctified from amongst the Jews, which accounts for the distinction which we sometimes find made between saints and faithful brethren, these latter being the called from amongst the Gentiles; the brethren, therefore, are said to be "fellow-citizens with the saints." So the mystery of the admission of the Gentiles into the Church is "made known unto the saints." The Philippians, who are addressed only as "the saints," are called "the circumcision," in opposition to the unbelieving Jews. The collection which is made for the saints, is to be taken to Jerusalem; and therefore Paul goes to Jerusalem to minister to the saints, and the Gentiles were their debtors, having partaken of their spiritual things. There appears, therefore, sufficient warrant for supposing that in the prophecy of St. John, the converted Jews are designated "saints."

The term "camp" in like manner seems especially to refer to the Jewish Church: "Let us go forth without the camp," says the apostle, when urging the Hebrews to leave the pale of the Jewish ordinances, when God was casting off his people; and respecting the future when they will again be in favor, it is promised in the prophets that Jerusalem shall be "a tabernacle which shall not be taken down." The camp of the saints I therefore understand to be the national conversion of Israel.

What, then, is the beloved city from which it is contradistinguished, with which, however, "the camp of the saints" is connected, for Gog encompasses both together?

Scripture appears to speak of no beloved city but one; namely, "the city of the living God, the heavenly Jerusalem;" "the city of God, New Jerusalem, which cometh down out of heaven;" "the city which hath foundations," for which Abraham looked; "the Zion" which Jehovah hath desired for his habitation, in which He will rest for ever. This can be nothing else than the Bride, or those gathered during the suffering dispensation, built upon the foundation of apostles and prophets. See Heb. xii. 22, Rev. iii. 12, Heb. xi. 10, Ps. cxxxii. 13, 14.

Now the camp of the saints, the national conversion of Israel, will be upon this earth when attacked by Gog; then how will the nations of the earth attack the city, if it be not upon the earth also? How could the kings of the earth "bring their glory and honor into it," were it not upon earth? Jerusalem, in plain language, is called "the city of the great king," which therefore attaches a character of sacredness to it; but a city in the air could not have been intended by our Lord, or understood by his hearers. See Rev. xxi. 24, Matt. v. 35, Ps. xlviii. 2.

Yet I do not believe that there will be a local separation from "the presence of God," because there appears abundant ground for considering that the manifestation of the glory of the Father will be on this planet also.

When considering the account of the transfiguration as foreshowing the glory of Messiah's kingdom, we learned that there was a display of "the excellent glory" whence the voice of the

Father proceeded; for this was a prefiguration of the glory not only of the Messiah, but of "the Son of man coming in the glory of his Father." The Jews hereafter "shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven;" there will then be a manifestation of the glory of the Father's power at the second advent; as also appears intimated in Daniel, where the Ancient of Days gives the kingdom to the Son of man. Thus the Lamb is different from the sitter upon the throne, who will dwell among, or rather "upon" those who come out of great tribulation, the expression vividly alluding to the shekinah as the type. Rev. vii. 15, 17.

It is also very observable how God's promise of dwelling with his people is constantly connected with being God to his people; for example, "I will dwell among the children of Israel, and will be their God;" Ex. xxix. 45. apparently, indeed, these promises are identified—"My tabernacle also shall be with them; yea, I will be their God, and they shall be my people." Ezek. xxxviii. 27. One also is used as illustrative of the other, "God himself shall be with them, their God." Rev. xxi. 3. The knowledge of the presence of God *with*, and of this his relation *to* his people, is connected, "And ye shall know that I am in the midst of Israel, and that I am Jehovah your God, and none else." Joel ii. 27. The two promises therefore appear inseparable; nay, more, they probably are synonymous, for being God to any one implies the highest manifestation of Jehovah in love, of which the creature is capable; and that must be realized by the creature being in the presence of God where there is "fulness of joy."

Now it is the Father, and not the Son, who reveals himself in the relation of God to his people, for it is by their being one with Christ that the Church is elevated to that relationship. Jesus saith, "I ascend to my Father and your Father, and to my God and your God." John xx. 17.—Therefore the apostle says, "To us there is one God the Father," in contradistinction to our blessed Saviour, who is in the peculiar relation of "Lord." And we must not change the promise of God's being with his people, into one of their being with God; for it is upon the *descent* of the Bride from heaven that there is the note of wonder; not "Behold the tabernacle of men is with God," but "Behold! the tabernacle of God is with men." Rev. xxi. 2, 3.

Moreover, as God will not be *actually* in the relation of God to Abraham, and to those who will be blessed with faithful Abraham, until after the resurrection: so neither can the dwelling of God among his people, inseparable from that promise, take place until the same period.

This leads me to mention a view which I believe to be probable. We know that the tabernacle was a pattern and sub-indication of heavenly things, and one part of the tabernacle appears to have typified the state of things in heaven itself, where Christ has entered, "to appear in the presence of God for us." But this heavenly scene is to descend to this planet, when the earth shall have undergone the necessary purification by fire; for it is declared that the tabernacle of God shall be with men. However, that which shall descend does not appear to be the antitype to the whole of the typical tabernacle, but only to one part, namely, the most Holy, where Christ has entered within the veil, and into which all who are called during this dispensation have liberty of access. Thus the New Jerusalem, which shall descend, is a cube; so was the most holy—it is described as composed of gold and precious stones; so was the most holy lined with gold and garnished with precious stones—but above all, there will be the Shekinah, the presence of the glory of God, and therefore it is that the city is called "The Holy (Place) of the tabernacles of the Most High." Ps. xlvi. 4.

But if the most Holy corresponds with the heavenly Jerusalem where God dwells, what did the Holy place signify? This, I conceive, answers to the "Camp of the saints," or the national conversion of Israel; for God has promised, "I will set my sanctuary in the midst of them for evermore; my tabernacle *also* shall be with them." Ezek. xxxvii. 26. Now from this it appears that God's sanctuary and his tabernacle are not precisely the same, the one term being, apparently, more comprehensive than the other, the sanctuary answering to the Most Holy Place. If, then, God's glory is in the New Jerusalem, as the Most Holy, and yet his sanctuary is in the midst of Israel, the Church of Israel will apparently have the relation to the mystical bride, that the Holy Place had to the Most Holy.

But perhaps the expression, "The *camp* of the saints," leads us to look for the type in the tabernacle of the wilderness, rather than in the Holy Place of the temple. Possibly the national conversion of Israel will not, in the first instance, be altogether in the same permanent state as the Beloved City; for which reason Jerusalem may be called a *tabernacle*, though, considered as a whole, it is "a tabernacle which shall not be taken down." Isaiah xxxiii. 20. Then, when things are in this state, will be fulfilled the lxxvith Psalm, which speaks of God's tabernacle being in Salem, (the nether city,) and his dwelling-place being in Zion, (the upper city,) or the Jerusalem which is [now] above, the mother of us all. This accounts also for the peculiar phraseology in Isaiah xxx. 18, 19, "All they that wait for Him . . . shall dwell *in* Zion *at* Jerusalem," Zion being the heavenly city which shall descend to the locality of Jerusalem.

But in addition to the Holy and Most Holy places, there was the court of the Gentiles, which may correspond with "The nations of the saved," who walk in the light of the New Jerusalem, and who will go up yearly to Jerusalem "to worship the king, the Lord of Hosts." Rev. xxi. 24, Zec. xiv. 16.

Thus the whole condition of "the world to come" was typified by the tabernacle of Moses; and perhaps this is intimated in the Mosaic worship being styled the rudiments or elements of the world; surely it was not the rudiments of the old world, though it may be so of the new; and to this perhaps the expression of the "worldly sanctuary" refers. The Church having now entered, by anticipation, into the new creation, the Mosaical ordinances are but weak and beggarly.

This also may be the reason why, in the prophets, the laying of the foundation of the new heavens and earth, and the establishing of Zion, are connected, if not identified: "To plant* the heavens, and to found the earth; and to say to Zion, thou art my people."

Now I do not advance all this as certain, but merely as probable; yet not from idle curiosity, but to meet objections which I have heard urged against different parts of the general view advanced in this book. For example: How can it be affirmed that there will be no more death, until after Gog and Magog shall be destroyed; and though we do expect a period of great blessedness as compared with the present, yet during that time "sinners being a hundred years old shall be accursed."

I answer, that we must discriminate between the different states and conditions of men, that there will be on earth, during the first thousand years of Messiah's reign. I do not say that there will be no liability to death among any of the conditions of men upon earth during the period commonly called the millennium, but that death, as an enemy of Christ, will be put under his feet. Those who attain the world to come, *by the resurrection*, among them there will be no death; death shall have no more dominion over them; when Christ's saints shall be raised, then death shall be swallowed up in victory. To this class Rev. xxi. 4 refers: There will be no more curse in the New Jerusalem, "but the throne of God and of the Lamb shall be *in it*;" and as there will be no curse, so there can be no death among Christ's people.

Yet death may still exist in subjection to Christ, by sinners being cut off from the national conversion of Israel; to such a possible occurrence Isaiah lxv. 20 seems to refer: "There shall be no more thence," or "from thence," i. e. Jerusalem, (ver. 19.) "an infant of days, nor an old man who hath not filled his days;" this clearly appears to denote a blessed condition and a state of great longevity: the following words, I apprehend, are not intended to give a contrary idea, but to amplify what had been said, "For the child shall die a hundred years old, but the sinner (being) a hundred years old, shall be accursed." I understand them to imply that, suppose such a rare occurrence as one of Israel dying at a hundred years of age, as to his years he would be regarded as a child, but as to his condition he would be accursed. This would be in accordance with the nature of a theocracy, so at least it was under the Mosaic economy. To this state of things I alluded when I said the national conversion of Israel appeared not in the first instance to be in the same permanent condition as the Bride. It refers to the same time as Jeremiah xxxi. 29, 30, "In those days" when Israel shall be under the new covenant, "they shall say no more the fathers have eaten a sour grape and the children's teeth are set on edge; but every one shall die for his own iniquity."

* "The heavens, conceived of as *a tent*—a metaphor not unusual with the sacred writers. It signifies to *plant*, in the sense of fixing or driving into the ground the pins or pegs to which the cords of a tent are fastened."—*Henderson.*

According to this view, the verse in Isaiah is consistent with the following context: "For as the days of the tree [are] the days of *my* people." So that those who are God's people—God's elect ones of the national conversion of Israel, or their descendants—will not die, only the sinners will be accursed, "every one shall die for his own iniquity;" longevity is the promised boon, if not forfeited by personal transgression.

That there will be these two different states of man upon earth, besides the condition of the nations, appears highly probable, from our comparing the Lord's answer to the Sadducees with Isaiah lix. 21, and lxv. 23, those who attain the age to come, *and the resurrection* from the dead, do not marry, but are similar to the angels; but the nation of Israel will have seed, and seed's seed.

I have now only to throw out a few conjectures with regard to the nations or Gentiles who will not previously have heard of the fame of Jehovah, or seen his glory, but who will be joined to the Lord after the glorious appearing of Jesus Christ.

An election of individuals out of all nations characterizes the present dispensation, as contradistinguished both from the former, which consisted in an elect nation—whilst God winked at the ignorance of the Gentiles—and from the future dispensation, when apparently God will not only deal with Israel as a nation, but with the Gentiles also as nations. "Many *nations* shall be joined to the Lord in that day;" "The *nations* of them which are saved shall walk in the light of" the New Jerusalem, and at the end of the thousand years "nations" will be deceived.

But what is the nature of a national standing? When nations as nations shall be joined to the Lord, will those nations ever be permitted to apostatize from the Lord? With regard to the people of the Jews—the only example we as yet have had of national election—God has shown himself as unchangeable, as He is to elect individuals gathered during this dispensation. The decision of this question would assist us in our inquiry respecting the nations which shall be deceived at the close of the thousand years.

It is clear that they belong neither to the camp of the saints, nor to the beloved city; they will not be of the national conversion of Israel, nor of the Church gathered out of the nations during the suffering dispensation. But as to who they shall be, whether the descendants of the sixth part of the people who will come up against Israel in the latter days, which their name may seem to indicate—or whether they will be the degenerate descendants of some of those nations which shall have been joined to the Lord—or what their actual condition shall be, whether while restrained from overt acts of sin, they will only yield feigned obedience—or whether sin will be latent but yet unknown, even to themselves, until elicited by Satanic solicitations, I feel it will be wiser to conjecture cautiously than to pronounce confidently. The former supposition seems to have some countenance from Scripture; but it is revealed that the devil shall deceive them at the end of the thousand years, the legitimate inference is that before that time they will not be under the deceptive power of

Satan, which seems more suitable to the latter conjecture.

The depth of thought and grandeur of expression which characterize Mr. Vaughan are discernible in what he says on this subject: "In this day, evil is to be restrained by all outward means, though not counteracted by the alone effective resister, an internal God; that inward energizing being restricted to the twofold Israel already defined. The Adam of "the nations," therefore, is a moral creature left to the exercise of his own inherent powers in an element every way favorable to their wise and lawful use. Man, uninspired man, bearing the yoke of the holy rulers, his benedictors and beatifiers . . . shall not tempt man; neither shall any other substance which is outside of his own, tempt him. . . . Vestiges of antecedent judgment remaining on all sides of him, peculiar monuments making proclamation in appointed places; . . . the kingdoms of the world shall have become as one garden of Eden, with more than Eden's knowledge, and with a guarantee for its continuance which Eden never had, . . . the devil, the bringer out of all evil, though not its root and first cause, in the Adam, . . . prohibited from further acts of aggression. . . . The essence of this ameliorated state, then, as respects the earth and the Adam upon it, is, 'Man taught of God BY ALL OUTWARD MEANS without the intrusion of temptation.'"

It may be objected, that to suppose millennial blessedness disturbed by the re-entrance of sin; and man so blinded and hardened as to rush against the thick bosses of the Almighty's buckler, is astounding! True, it may be astounding, it certainly is wonderful. It is wonderful that sin should have originated in heaven, and that the angels in the presence of God should not have kept their first estate. It is wonderful that all the sinning angels were not cast into hell, but that one should be permitted to mar God's good creation and to deface his image in the soul of man. It is wonderful that one man's sin should have plunged millions into misery for thousands of years. These are all wonderful, and all more or less analogous to the fact here revealed.

We may not now see the reason why God will be pleased to permit this fresh display of sin. It may be necessary towards the manifestation of the unchangeable one, to shew forth the inseparable mutability of the creature when exposed to temptation, though, in other respects, under the most favorable circumstance; it may be conducive to the display of God's wisdom and mercy in dealing with man in his federal head, by shewing how, after all the fearful consequences of sin have been made known; after the stupendous measures necessary for the recovery of man have been brought out into action; that man, placed in all the favorable circumstances of our first parent, with the knowledge of good and evil in addition, will yet, when standing on his own responsibility, act as Adam did, and fall as Adam fell. But, as to what shall be in the future eternal world, we may well say with the apostle, "How unsearchable are his judgments, how untraceable his paths! For who hath known the mind of the Lord? or, who hath been his counsellor?"

Again, it has been objected that "the wicked one" will not be destroyed until the appearing of Jesus, for he is to be put down or destroyed by the brightness of Christ's coming; but it is also said that the last enemy that shall be put down or destroyed is death; which will be done by the mortal saints putting on immortality, which, therefore, must be after the destruction of "the wicked one," and after Christ has left heaven. How, then, can it be said, as I have insisted, that Christ is not to leave the right hand of the Father until all his enemies shall be made subject?

I answer, that leaving heaven, and leaving the right hand of the Father, are not the same. Christ might leave the right hand of God before leaving heaven, or he might leave heaven before leaving the right hand of God; which I believe will be the case, for it is said that the Son of man shall be seen sitting on the right hand of power, and coming in the clouds of heaven; He, therefore, when revealed in flaming fire, taking vengeance upon them that know not God, will still be at God's right hand, supreme in power. This agrees with the declaration of Daniel, that it will be the *stone* and not the *mountain* which will destroy the image; which I understand to denote that this act of judgment will be by Christ during this dispensation, when the number of the elect shall be complete, but before He has resigned the co-ordinate reign.

The same seems intimated in the viith of Daniel. The coming of the kingdom is in the glory of the Father; and the kingdom of the Son of man is subsequently established. Again, respecting "those who sleep in Jesus," it does not simply say "will He bring with Him," which, according to the tenor of the passage, we might expect, but "will *God* bring with him." God himself will come, and Christ at the right hand of God; thus all the world will see the glory and feel the effects of Christ's co-ordinate reign; the wicked by his being revealed in flaming fire, at the right hand of power, for their destruction; the righteous by their being caught up to meet him in the air.—Then will He "resign the kingdom to the Father, that God may be all in all," "to the glory of God the Father."

Another difficulty, from a different class of objectors has been as follows:—The Son will not surrender the kingdom until all his enemies shall be subjected; but, this cannot be whilst Satan is still loosed and deceiving the nations: the kingdom, therefore, cannot be surrendered until the close of the thousand years.

The question, properly, is not, whether Satan will then be in subjection, but whether he shall have been in subjection. When Satan shall be bound and shut up in prison, he will be in subjection; his being subsequently loosed, to perform a work in the mysterious economy of God, cannot set aside the fact that he will be in subjection for the thousand years.

The Lord sold the Israelites into the hand of Jabin, and they were mightily oppressed: it cannot be said that they were not then in subjection,

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because Barak subsequently delivered them.—Zedekiah's rebellion against the king of Babylon does not prove that he was not previously in subjection, but exactly the reverse: and, to take an example, which perhaps approaches more nearly to a type, Solomon's reign commenced with all his enemies being "under the soles of his feet;" but at the close there were wars and rebellions. So Satan, not even breaking out by his own power, but being loosed at the end of the thousand years to perform a work, as God's instrument, this only proves that he shall have been Christ's footstool for the previous thousand years.

H. GREW TO R. WENDELL.

Dear Bro. Wendell.—Your last courteous article shows that you misapprehend my sentiments, and consequently still think that Bro. Grew of 1852 does not harmonize with Bro. Grew of 1856.

"Sin when it is finished, bringeth forth death." On this you remark, "To agree with your sentiments, my brother, this text should read—"Sin when it is finished, bringeth forth (a revival into life for the purpose of 'actual suffering of protracted unutterable torment of body and mind' and) death." No, brother, for my sentiment is, that sin is *not finished at the first death*, but at the second. So long as the wicked have conscious existence, so long sin exists.

It is a work of supererogation, dear brother, for you to quote texts to prove that "*sin in progress* is often attended with sufferings which are mercifully designed to exert a reformatory influence upon the transgressor," &c., for on this matter we are perfectly agreed. The question is not whether this is "*often*" the case, but whether or not it is always so, and always will be so until "the second death?"

You remark, "The disclaimer of Bro. Storrs in regard to my 'believing in a judicial punishment antecedent to death' was proper," &c. I understand your sentiment, therefore, to be that "judicial punishment" for transgression consists *simply* in the cessation of conscious existence. On this point we are indeed at issue. That transgressors of such *different degrees of moral turpitude*, should meet precisely the same "judicial punishment," appears to me to be a violation of justice and of numerous plain declarations of the word of God.

This holy word, in harmony with natural justice, teaches that the Judge of all the earth will judge men "*according to the deeds done in the body*," and according to their different degrees of light and knowledge; and that some will be punished with "*few* stripes" and some with "*many*." The Scripture doctrine, that some are worthy not only of death, but of a "sorer punishment" than others, *who were punished with death*, (see Heb. 10: 28, 29,) commends itself to every enlightened conscience. I submit to my intelligent brother, and our readers, that this passage is itself conclusive proof that "judicial punishment" includes more than death or simple cessation of life. "He who despised Moses' law DIED without mercy, under two or three witnesses; of how *much sorer punishment* (*i. e.*, than mere death) suppose ye shall be thought worthy who hath trodden under foot the Son of God," &c. That such "sorer punishment" will be actually inflicted, is evident from the declaration in the immediate connection, "Vengeance belongeth unto me, I will recompense, saith the Lord." The 27th verse also proves that the "sorer punishment" is not designed for reformation, but is connected with final destruction. Our blessed Lord's declaration concerning the judgment of those cities which had seen his mighty works, as being more intolerable than that of Sodom, confirms the same principle, whether "the day of judgment" refers to a period connected with the first death or the second. The people of Sodom were punished judicially with *death*, but the despisers of the gospel in Capernaum, &c., were to be judicially punished with something *more intolerable*. "Shall not he render to every man according to his works?" Prov. 24: 12. Certainly he does not, if he inflicts the same judicial punishment on the impenitent heathen man as on the wilful despiser of the gospel, or on the man who misimproves one talent as on him who misimproves ten. Where much is given much will be required. On the same righteous principle the rewards of grace will be given, some of its blessed subjects having rule over *five* cities and some over *ten*. He that soweth bountifully and he that soweth sparingly will reap according to their works.

Moreover, in Rom., 2d chap., *the "judicial punishment" of the finally impenitent is plainly and positively declared to be something more than death.*

The period of this judgment is "the day when God shall judge the secrets of men by Jesus Christ." Compare Acts 17: 31. The inspired apostle, "knowing the terrors of the Lord," warned sinful men to repent and believe the gospel, not only by the awful consideration of eternal death, (which is indeed the great penal sanction of God's holy and righteous law) but by a preceding terrible "*tribulation and anguish*," "indignation and wrath," &c. Verse 5 clearly teaches that this is included in their "judicial punishment," or "righteous judgment of God."

I freely confess, therefore, that when writing in opposition to eternal torments as the penalty of the law, I affirmed "that the cessation of the sinner's life or conscious existence is a punishment perfectly satisfactory to divine justice, and adequately honors the violated law of God," I should have added, to be strictly accurate, the antecedent anguish, &c., threatened in the word of truth. You are aware that the affirmation you have quoted to prove me inconsistent, was made when I was considering the injustice of eternal torments. The sentiment that a temporary punishment of various degrees, between the resurrection of the unjust and their second death, was considered by me as essential to the manifestation of divine justice, was evident by the advocacy of the doctrine of a revivification of the wicked dead for this purpose.

You inquire, "Now if you believe the 'second death' is a state in which, because it is an unconscious one, *no misery can exist*, how can you predicate of that death 'horrors' which you cannot see in the theory of the non-revival of the wicked dead?" I reply, when we speak of the agonies or "horrors" of death, either of the first or second

we refer, of course, to the sufferings which *precede* the actual cessation of life. Your "theory of the non-revival of the wicked dead," some of whom have "no bands in their (first) death," Ps. 73 : 4, excludes, in my opinion, that judgment and suffering "according to their works," which both justice and divine revelation require. The various degrees of "tribulation and anguish (inflicted) upon EVERY soul of man that doeth evil—in the day when God shall judge the secrets of men by Jesus Christ," Rom. 2 : 9–16—the "few" and "many" stripes, then received, will vindicate the justice of God in the view of the intelligent universe, which, dear brother, your theory utterly fails to do.

The above answers your questions, "how the wicked can be *literally* 'hurt of the second death?'" The reference is to their sufferings in the lake of fire, which will produce their second death, Rev. 20, which certainly, *abstractly considered*, *is* "a state in which there will be a total negation of life and consciousness."

I suppose *all* death and *all* suffering to be the consequence of sin, although the final and eternal extinction of being, which includes the loss of the enjoyment of the infinite God to eternity, is the great penalty of his holy law. By the grace of God we will "pray for" each other, and all saints, that we may be united in the holy truth, and, until then, forbear one another in love.

Affectionately yours,
HENRY GREW.

Philadelphia, February 27th, 1857.

N. B.—I wait your kind effort to reconcile Heb. 9 : 27. John 5 : 28, 29. Rom. 2 : 6–16. 2 Cor. 5 : 10. Rev. 20 : 11–15. Ps. 73 : 4, 7–19, with your views.

THE HOLY SPIRIT.

The following article we copy from the *Editorial* columns of the *American Presbyterian*, one of our best exchanges. The sentiments contained in it, relative to the work of the Spirit of God, are in harmony with our own; and the manner in which that work is now going on, as described in the article, gives us sincere joy. May it continue to increase, in the same blessed manner and effects, a thousand fold. We never can sympathise with a dead formal religion, or with a religion which rejects the regenerating work of the Holy Spirit of God; but we are equally opposed to a fanatical excitement which is claimed to be the work of the Spirit; but such a work as our brother of the *American Presbyterian* speaks, we do most heartily approve of and rejoice in.

THE STATE OF RELIGION.

The Holy Spirit is in the present dispensation the most precious gift of God, and His presence or absence in the Church is the question of questions. As we grow older and have more experience it becomes more difficult to believe in the influences of the Spirit. Perhaps this is owing to the many counterfeits of His presence, the large amount that we see of mere animal feeling, and, strange to say, to the fact that the most susceptible persons are most readily touched by His influences. But there is another reason which operates strongly on the thoughtful. The special presence of God's Spirit in His regenerating power seems too much to expect—the direct coming of the mighty God in answer to our poor, feeble, half-hypocritical prayers, and as co-operating with such miserable presentations of the truth accompanied with such imperfect motives, as we feel our preaching to be. Nevertheless, though philosophers and hard, "practical" men doubt it, it is the clearest promise of Scripture, and blessed be God! it is a glorious fact.

That the Spirit of God is present in our churches now, we may not doubt. There are signs of it which can hardly deceive experienced ministers and Christians. The type of this blessed visitation is very uniform. It is gentle and sweet. Soft tears are in very many eyes and steal silently down the cheek of many Christians and inquirers. Christians are greatly but quietly interested. Inquirers tremble, not with horror, but with an agitation which in many instances speedily issues in hope. The meetings are some of them exceedingly sweet and precious. They remind us of summer showers alternating with serene skies. There is a genial spirit. Love steals gently from one Christian heart to another. God leads His Church quietly onward. Meetings are appointed for a week, with no purpose beyond, and are continued another and another. First the Sabbath School children are moved, and we doubt whether there is any depth in the movement; we can hardly think the awful change which is to last forever is taking place in such sunny hearts, and amidst such gentle tears and affectionate feeling. But next the unconverted young ladies in the Sabbath School are affected, first the youngest of them, then, presently, the older; some, now, that we know to be independent, self-possessed, and not liable to mere sympathetic feeling. Backsliders are strongly affected, hover round the meetings, and find hope, and re-consecrate themselves; young men begin to be reached; and then the heads of families.

The Church rejoices with trembling and almost *fears to hope*; it does not speak of a great work, but cannot doubt that the Spirit is coming nearer; Christians are drawn out in prayer; the voice melts as steeped in unbidden tears; an unexpected sob catches the breath. One looks around and there is weeping every where, and the intercourse of Christians has a soft tenderness in it.

We hardly venture to call it a revival of religion, only there is something very pleasant in the state of things, and a feeling that begins to be yearning, that God's Spirit will stay with us and not depart; a feeling that there is something ineffably blessed about a Church and a house of God, a place where we may go and meet Him and meet all who wish to meet Him, and we say to ourselves, "Lord, thou hast been our dwelling-place—our home—in all generations;" "All my springs are in thee." We do not pant after him as the hart after water-brooks, we feel rather that he is near and are afraid

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he will go away. We hear His voice as He draws nigh; He shows himself at the lattice; we are hoping—yet fearing—that he will "come in and sup with us, and we with him."

We have no will of our own or desire to force any measure; we have hardly seemed to be following our own will in anything, but we have had an affectionate wish that our Father would lead us and are only afraid He will not remain.

Ministers do not feel as if their preaching were anything remarkable, or that any particular instrument were very important; we are all "earthen vessels," we know and feel; but the gracious Spirit takes any simple truth from any one, and like the dew and the quiet rain and the sunshine of Spring, brings out the flowers and the blades of grass, and presently the bearded grain. We stand still to see the salvation of God, and are all willing to perform any office that God sees fit to honor us with—all alike, all equally.

The oldest and strongest Christians are moved, moved to tears and to yearning over souls and thoughts of heaven, and the whole is such that we hardly give it a name. We are almost afraid that this description will convey too much—more than the reality. Yet we are in any mood but that of exaggeration. We only wish to say that we cannot doubt that the Infinite Strength of the universe is present in the Church, yet tempering that strength, as though a giant should gently carry an infant in his arms. "He maketh me to lie down in green pastures; He leadeth me beside the still waters; He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake."

If any pastor who reads this should find this tenderness of feeling among any of his flock; one and another feeling in the same way, though they be young or ignorant, we would advise him to make special efforts now. God is "on the giving hand." These times are precious beyond words. Do not neglect them.

The Faithful Wife.

God had revived his work in many churches in the city of B——; multitudes of weary sinners had sought and found rest in him who is exalted to give repentance and forgiveness of sins. J—— H—— was a sceptic and scoffer, but one evening was led by his affectionate, pious wife to hear the gospel. On their return home, he solemnly asserted his intention to go no more. "Why not, my dear husband?" said the alarmed lady. "I was both provoked and insulted," said he; "that entire sermon on infidelity was preached at me; and scarcely one in the house but knew it. I have forever done with church-going and preaching."

Weeks elapsed; the wife prayed, and friends prayed for this deluded man—and God heard their cry. Said the deeply concerned Mrs. H—— one evening, "Dear, will you grant me one little request?" Being unwilling to promise till he knew its purport, she continued, "Go with me to-night to meeting." "I will go to the door, but no farther," said he. "That will do," said this amiable Christian. They went together, parted at the entrance, her heart absorbed as she took her seat in fervent prayer for her beloved partner. Some minutes elapsed and service commenced, when suddenly the door opened, and a heavy step advanced, and to her unspeakable joy her husband calmly seated himself near her.

That night Mr. H—— was interested and affected. Hope beat high among his friends. The next evening after tea, as Mr. and Mrs. H—— sat conversing at their pleasant fireside, he rose, and while a tear dropped from his cheeks, "Wife," said he, "*is it not time to go to church?*" She sprung from her chair, and though it was early by an hour and a half, she feared delay; and taking hat and cloak, they went. That was the happiest night of her life, for Mr. H—— presented himself a humble inquirer for the way of salvation, and numbered many years in his Redeemer's service. All who knew him believe that, under God, he owed what he is to the sweet influences of a loving, patient, meek, Christian wife: "For what knowest thou, O wife, whether thou shalt save thy husband?"—*Sketches from Life.*

ADVICE WORTH HEEDING.

Dr. Scott, writing to a niece, says:—"I should particularly recommend *method* to you, in your employments. If you would at all prosper in your soul, you must secure time for retirement, reading the Scriptures, and helps in understanding them, and prayer, secret, particular, earnest prayer.—Without this, nothing will be done. This time, in your situation, will, I apprehend, be best secured by retrenching an hour from sleep, and such things as merely relate to external decoration in the morning, before your more hurried engagements begin; and in the evening before it be too late.—But securing time in the morning is the grand thing; not that the other should be neglected; but it will necessarily be exposed to more interruptions. A plan, however, should be laid down, and adhered to with as much regularity, at least, as that about our meals. That must sometimes be broken in upon, yet not often. Above all, as much as possible, secure the whole of the Lord's day, and firmly stand out against Sunday visiting.

In addition to this, if you would improve your mind and heart, learn to redeem the fragments of time. Have a book at hand, that when you are waiting for your father or friends to dinner, or on similar occasions, you may not let the little odd moments of time elapse, or rather heavily drawl on as a burden; but take the book, and read a little; and if you lift up a short prayer over what you read, so much the better.

It is surprising how much I have read and learned in these fragments of time, which most people lose. 'Gather up the fragments that remain, that nothing be lost.'

I am afraid your influence, at first at least, will be insufficient for what I am about to add, but persevering, firm, and mild efforts may do much; I mean in avoiding *late visits* and the *late* entertainment of visitors. Even among pious persons, I scarcely know anything more hostile to the religion of the closet, that is the religion of the heart and soul."—*Scott's Memoirs.*

BIBLE EXAMINER.

New York, April 15, 1857.

MAN IN DEATH.--No. 6.

We trust it has been made plain, that the teaching of Christ and his apostles does not harmonize with the modern theology relating to man's state in death. They taught the resurrection, or a translation, as the hope for a future life. They never speak of an "immortal" or "undying soul;" nor of "going to heaven at death." Not one such utterance did they ever make, in the unmistakable language employed by the advocates of that theory. "*This* world," and "*that* world, even the resurrection from the dead," is the testimony of Jesus. Two worlds, or *living* states for man, is all our Lord speaks of for the encouragement of his followers; and it is all that his apostles ever proclaimed to encourage hope, and comfort the living "concerning" the dead, or those "which are *asleep*." This total absence, by Christ and his apostles, of such language as is in constant use in modern theology, is, to our mind, demonstration that such theology, on the state of the dead, is a corruption of primitive Christianity; an unwarrantable *adding* to the inspired testimony.—These additions, however, never would have occurred had not theologians grafted the fable of an immortal soul on Christianity, without the least authority from inspiration. It is this foundation corruption of the truth of God that has led to all the others. Had it not been for this assumption of an immortal soul, no one would ever have thought of death as anything but death—cessation of life; and, of course, of all consciousness. But with the assumed immortality of an inward entity, that cannot die, anything, however indefinite, that seems to intimate a state of consciousness in death, is laid hold of to support that theory; and the *plain and positive* testimony of the contrary fact is made to give way to mere inferences.

We shall not stop here to disprove man's inherent immortality; we have done that work in our "*Six Sermons*," and our "Review of Prof. Post" on that question; to which the reader is requested to refer; we only say now—There is not one text in all the Bible that saith, man is immortal, or that he hath an immortal soul. That fact is settled, and as undeniable as any truth in the universe. Hence, we come to the examination of the texts relied on for proof of a conscious survival in death, with the assurance that whatever those texts mean, they do not mean that dead men are alive, or are in living consciousness. A future life only results from resurrection, or translation "that he should not see death." Thus, "by faith Enoch was translated that he should not see death:" Heb. 11: 5. But how or what did Enoch gain if he would have been just as surely carried directly "to heaven *at death*?" Wherein is it so great and peculiar a favor to be translated, and "not see death," if, after all, he would have been alive, and in the presence of God, just as really though he had died?

Why did Paul "desire to depart, and to be with Christ" by a *translation*, if he could just as well have been with him by dying? Phil. 1: 23. We are aware, we have touched a tender spot in the theology of our opponents by this reference to Paul's *desire*. They construe Paul's language into a desire to die, that his *soul* might be with Christ. But such a construction is without a shadow of proof; for first, Paul saith not a word about "his soul," nor any other man's soul or spirit in the entire epistle. Second, he speaks of death in the next chapter as a calamity, and says, "Epaphroditus was sick nigh unto death; but God had *mercy* on him," and restored him to health. Had Paul believed Epaphroditus had he died, would have been "with Christ, which is far better" than being here, how could he say, "God had *mercy on him*" in keeping him from dying when he was "nigh unto death?" Did Paul think it would be "far better" for himself to die than to live, and just the reverse for Epaphroditus? Strange logic that! Paul's "desire to depart" was manifestly a desire for a translation, after the example of Enoch, so as "not to see death." It was a "desire" perfectly innocent in itself, but which he knew would not be likely to be granted him, as the whole connection shows; for in the third chapter he points the Philippians to his death and resurrection; saying, "Being made conformable unto his (Christ's,) death; if by any means I might attain unto the resurrection of the dead:" verses 10, 11. Thus it is manifest that he did expect to die; and hence though he *desired* a translation he did not *expect* one; nor did he expect to be with Christ till "the resurrection of the dead;" for he saith in the same chapter—"Our conversation is in heaven; FROM *whence* also we look for the Saviour, the Lord Jesus Christ: who shall *change* our vile body, that it may be fashioned like unto his glorious body." No hint of expecting Christ to "come at death," when the "vile body" goes to corruption.

Thus we see, that though Paul *desired* a trans-

lation—which would be "far better" than either "to live in the flesh" *or* "to die"—yet he did understand that he would die; and he labored and suffered, "if by any means" he "might attain unto the resurrection of the dead," which he taught would be when Christ shall come *from* heaven; for, saith he to the Thessalonians, "The Lord himself shall descend *from heaven* with a shout, with the voice of the archangel, and with the trump of God: and *the dead in Christ* SHALL RISE," &c.

Such language is not to be misunderstood, mistaken, nor perverted to accommodate the theology of an immortal soul, that is never named in all the Bible; and concerning which, the apostle never utters a word. The common construction put upon the apostle's language, of "desire to depart and be with Christ," is a simple perversion of it, and is contradicted by the entire epistle, as well as by all his teaching concerning the resurrection, which we have previously considered.

Thus we have disposed of the first text of our opponents, from which they *infer* the consciousness of the dead, and find it avails them nothing, but when taken with the context, and entire argument of Paul is strongly confirmatory that the only hope of a future life is by resurrection or translation.

If it still be urged that Paul said, "to die is gain:" we reply, to die might be gain to one who had "five times received forty stripes save one," who had been "beaten with rods, stoned, thrice suffered shipwreck, in journeyings often, in perils of water, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," besides numberless other trials; "to die" might be "gain" to such an one, even though an undisturbed "sleep," in unconsciousness till the resurrection. A minister in these days, with "$5,000 salary," a comfortable home, and called of men *Rabbi*, or "Doctor of Divinity," might not see how it would be gain to die, unless he was going at once to heaven; and it may be doubted if he would think even that *gain enough* to make him in a "strait" to die—as any physician might testify who attends him when ill—but Paul's "salary" was a very different matter; and he might think it gain to die, and rest till the resurrection; though he might "desire," by a translation, "to depart and be with Christ, which" would "be far better" than either "to live" *or* "die." Such might have been *his* view of the matter.

To take the common view of Paul's discourse, here, is to make him say, in one breath, that he *knew not* what to "choose"—to live or to die—and in the next, to declare he was in a great strait to die: *i. e.* he did very much choose rather to die than live! Can any rational man suppose, Paul would talk in such a contradictory strain? Between life and death, as a means of "gain" to Christ and his cause, Paul said, "What I shall choose I know not:" but there was another thing he did greatly desire, and choose, if it were consistent for his Master to grant it, viz: by a translation "to depart and be with Christ," so that he would neither live here, in this mortal "flesh," nor "die." *This* Paul did choose; at the same time, he declares that he was aware that he should "abide and continue" as he was, in this present state, for the benefit of the church.

The view we have taken is further confirmed by Paul's language to the Corinthians, where he says—"We which live are always delivered unto death for Jesus' sake, that THE LIFE of Jesus might be made manifest in our MORTAL FLESH—knowing that He which RAISED UP the Lord Jesus shall RAISE UP US ALSO by Jesus," &c. 2 Corth. 4: 11, 14. It is the change of mortality to immortality that Paul everywhere speaks of and looks for; to take place either by resurrection or translation, and not a *soul*, disembodied, in bliss anywhere.

The next text, which is resorted to, to sustain a disembodied consciousness, is Paul's language 2 Corth. 5: 1–8. For our views on that text, let the reader turn to page 14 of the present volume of the EXAMINER, for January 1st; where he will find what we regard as the true exposition of that discourse.

"LIFE FROM THE DEAD."—The following article is from our excellent Br. HUDSON. Though somewhat long, we hope it may all be read carefully: it will well pay for such a perusal. The main portion of it is a kind of *historical* introduction, which is very interesting. The *conclusion*, at which Br. H. arrives, differs from both Br. Grew and ourself. Of the value of his view of the question we leave each reader to judge for himself. We shall not reply to it, at present, and we shall decline publishing any reply from others, till all have had ample time to consider the subject calmly. We do not wish to keep open the EXAMINER to further controversy on the question, unless something actually *new* can be brought out. Br. Hud-

son's view *is new;* but whether *true* and Scriptural or not, we think all can determine with the helps already in their possession. We wish, therefore, that the question may rest, for a while, from our columns.

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RESURRECTION OF THE UNJUST.

THEOLOGY OF THE DOCTRINE.

Dear Bro. Storrs.—The extended space which the question of the resurrection of the unjust has occupied in your paper for some time, makes me little anxious to say any thing upon it. I should now write nothing, but for the sake of stating a view of the doctrine which has not been taken by either party in the discussion; I do not wish to debate the question itself; the Scriptural argument has been, perhaps, nearly exhausted on both sides.

I accomplished little in a discussion some time since on the nature of the soul, perhaps because my opponent thought me disqualified by a false philosophy. It may have been so; though my subsequent examination of that question, including six different views of the identity of the present with the future man, has failed to discover to me my error. But in respect to this new question, I must, in my turn, suggest that a false theology has hindered the truth respecting it—a theology common to one of the parties with the church at large, and supposed by the other party to be the true view of the resurrection of the unjust.

The great error, as I regard it, is this: that the wicked dead are raised up, simply for the purpose of punishment, and to meet a demand of divine justice. And this view is connected with a prevalent notion, that God is bound to inflict punishment, according to the measure of guilt, upon the finally impenitent,—and that He has no right to let them go into nothingness without a settlement of this balance due for their sins. This doctrine has its history, with strong protests against it; some account of which may be interesting.

If there is to be an eternity of Evil, in the ceaseless sin and suffering of the lost, it was very natural that in the early theology of the subject, some necessity should be sought for, to justify this dreadful future. The theories of this necessity are legion. Some have held that in the nature of things good cannot subsist without evil, as there cannot be an up without a down, or an east without a west. Others have supposed the divine glory could not be fully displayed, or the blessedness of the saints complete, without illustration in the contrast of eternal evil. And others, that infinite motives are needed, of fear as well as hope, to subdue the hard hearts of men to repentance. A few have ventured to say that for sin against His infinite majesty, God not only has a right to inflict eternal suffering, but that He has no right to forbear this infliction, unless He can be relieved of this necessity by the mediation of some kind of payment of the sinner's debt, which is supposed to be found in the Atonement. This is the Satisfaction Theory of Atonement, which was most fully matured in the eleventh century, by Anselm.

Here three things are worthy of note: 1st, that so soon as human guilt is conceived as *infinite*, it is regarded as essentially *unpardonable*. 2d, that the Redemption is as much a necessity for God as for man. It is needful on the part of God, to meet the exigency of an eternal evil impending in His universe. There is an infinite emergency, which must be relieved, if possible, by the Atonement, or some similar measure; by which, after all, it is not relieved, but only alleviated, in the reduced number of the lost. Thus the ransom of mankind appears no longer as an act of pure grace, but rather of a divine necessity, one might say a divine distress. And it is conceivable that in the gift of Christ to avert the impending evil, there should have been no higher feeling than of alarm at the storm-cloud looming up for eternity, and no proper love or regard for man. And 3d, Not only was the Redemption un-free on the part of God, but the forgiveness which followed was not gratuitous. If Christ had literally paid the penalty of the law, pardon was thenceforth not of grace, but of debt.* At this point the Universalist attached his argument, combining an Old School view of the nature of the Atonement, with a New School view of the extent of it, and inferred that God is bound to save all, since Christ has suffered what was due to all. This, however, is not the modern Universalist view.

The infinite includes the finite, as the whole includes a part. It followed, if God must, without an atonement, inflict the whole infinite penalty, he is also bound to punish each sinner in the exact measure of his deserts. Not to execute justice to

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* This result is accepted by one writer thus: "In a strict and proper sense, the infinite God *doth not forgive* sin, for it is readily granted by all, who are sound in the faith, that Jesus Christ hath given full satisfaction to divine justice for all sin, and hath fully paid the debt of the church. And if Christ has satisfied the justice of God for all the sins of his people, how then can it justly, or with propriety of speech, be said that God pardoneth our sins and transgressions? Sure I am, that debt can never be *forgiven*, which is *paid*."—STOCKELL, *Redeemer's Glory Unveiled*, p. 157.

its minu est details, would be unjust; and if God were unjust in little, he might also be unjust in much; and then what security against a jail delivery of all Pandemonium, and the crowding and polluting of heaven with the vile and unworthy!

The first earnest protest against this necessitous theology was made by the Socinians, two hundred and seventy-five years ago. They held, as we do, that sin was not infinite, but mortal; that God is not bound to infinite inflictions; He is only bound to put one infinity of difference between the righteous and the wicked, perhaps not this, since the eternal life of the righteous is of grace; God is not bound to bestow it. But this was clear, He might permit the unrepenting sinner to die—to lose an infinite good; and He would not be the loser, if the sinner should escape a few pangs of death which were fairly deserved. He is only bound not to reverse the principle of benign justice, not to say to the righteous, it shall be ill with him; and to the sinner, it shall be well with him. And with respect to the Atonement, however necessary it might be to exhibit God's character, to display His love, or to bridge the chasm between infinite fulness and infinite weakness, and bring the Great Physician, with the Elixir of Eternal Life, close to the bedside of languishing and death, it was NOT demanded, as a means of buying off the divine vengeance. He who bade men to pray, "Forgive our debts, AS we forgive our debtors," has not taught us that the heavenly Father must be indemnified, before He can absolve us from the load of our guilt. He only asks us to repent—to turn from our sins; He needs no security against loss, by their dropping unreckoned and unpunished into oblivion. Restoring to us health of soul in His own good way, He only asks us to sin no more, lest worse than sickness come upon us. He is as free to forgive as man is; His infinite nature does not impose upon Him any infinite disabilities. The only conflict in the divine mind is not a warfare of justice and grace, in which justice must conquer—God is straightened not in Himself, but in us, and how to persuade us to forsake sin and come out from the bondage of death into the liberty of obedience and love to Him.

Thus taught the protesting Socinian; and thus far he said most true. He erred greatly, we think, in denying, along with the infinite and pardonless nature of sin, the infinite or divine nature of Christ also; but to this he was sorely tempted by the wretched argument for the infinity of Christ, from the infinity of sin, which had been in vogue since Anselm's time, and which we sometimes meet now-a-days. At this point we can only stop to suggest that a life-giving power must, perhaps, be a divine power; and to remark that in their views of the WORK of Christ, Athanasius, the Father of Orthodoxy, and Socinus, the Father of Modern Heterodoxy, did talk like sworn brothers. The former, we think, was the better reasoner; the latter was no less a Christian; though inferences might be, and have been, drawn from his premises, which he would repudiate.

The protest of the Socinian, asserting God's proper and unimpaired right to forgive, had some effect. His opponent, if he did not shift his ground, did at least define his position more clearly, admitting God's right to forego his *own* claim of justice, if that were all, but alleging a side claim of the universe by which God was still held. Thus TURRETIN, whose works are still a text-book in some of our schools of theology, says: "God may be regarded either as a Creditor, or as a Lord and a party offended, or as a Judge and Ruler. . . . Here we should take position against our opponents, whose primal error (*proton pseudos*) is this, that they consider sin simply as a debt, and God as the person to whom it is due, who may freely exact the penalty or remit it, without a satisfaction, as He chooses. Whereas it is certain that in this matter God assumes the character of Judge, and Ruler of the world, whose right is that of magistracy, and who is the Guardian and Vindicator of Law. His right then is not that of Creditor alone, or of Lord, which he may exercise or not, at His pleasure, but of Rulership and Judgment (*poenae*), with which in the nature of things He cannot dispense (*quod est naturale et indispensabile*)."* Such is Turretin's argument, and, naturally enough, the infinity of sin appears in the context, § 12.

We might here ask why God is bound as a Ruler, or by a principle of Rectoral Justice, to inflict suffering upon the impenitent according to the measure of their guilt? The answer can only be that this is needful in order to maintain the allegiance of the upright, and prevent their defection. They ought to be willing that the lost should die without this special punishment, if God is willing. But, somehow, this special punishment is supposed to be necessary to their virtue and welfare. But then it should be remarked, this necessity is created by their own moral weakness and poverty; they ought to be willing to love and serve God, even if He should forgive the lost the interest of

* Institutes of Theology, Loc. xiv., Su. x., The Necessity of Satisfaction, § 9.

their debt, when the principal is paid in their utter destruction. And if the saints should not consent to this, or should rebel on account of it, then moral bankruptcy could create no claim upon God. He would have right to say, Rebel if you will—I and my universe do not need you.

Respecting the resurrection of the unjust, then, I can heartily say that *if they are raised up for the sake of being punished*, then I know not how to vindicate the goodness of God. He might be just, but He would not appear great or magnanimous. And I can appreciate what has been said in the discussion of the subject, in this view of the matter, that it is a "horrible dogma." In this view of the matter, I say; but the view I regard as totally false, and unwarranted by any principle of reason or by any word of Revelation. This view has spring entirely from the old theology which assumes that God or the universe are, or are likely to be, infinitely injured by the puny shaking of the sinner's fist, or the rude swagger of his tongue—and that God, in behalf either of Himself or the universe, is bound to resent the injury to the last extreme of retributive justice. It was forgotten all along that God and His plans are not so easily disconcerted. "If thou sinnest, what doest thou against Him? or if thy transgression be multiplied, what doest thou unto Him?" "Will he reprove thee for fear of thee? will he enter with thee into judgment?"* God is not prone to sue His claims, as we are; and men, thinking the Lord of all worlds to be altogether such an one as themselves, construct doctrines respecting the administration of His justice that dishonor Him.

One extreme ever follows another. When Christians discover that their notions of God's justice are "horrible," and that their reasons for His judgments are fallacious, the judgments themselves may come to be denied. And believing that such has been the case in the present instance, I will offer what I regard as the true view of the resurrection of the unjust, and, taking the doctrine out of its old theological connection, will try to give it a new setting, in which it may even reflect the divine goodness and love. And if I accomplish this, it may obviate the common objection to our view of the destiny of the lost, that it makes the strict punishment of the lost a special work for God, and a difficult doctrine for man; an objection which obviously grows out of the old theology, and which is, I think, urged in ignorance of the new.

The wicked dead are raised, then, *not for the sake of* their punishment. Rather, the "second death" is the *result* of their resurrection; and the *reason* or *design* of that resurrection is to be sought elsewhere. The Bible never speaks of the wicked as being raised up *in order that* they may be punished, or that God may collect His dues in their sufferings, or for any other need of justice. The justice of the infinite, or of the universe, is not so poor as this. The resurrection of the wicked is rather, in common with that of the righteous, the effect and the token of man's deliverance from the power of death. It comes as the natural sequel of man's rescue from that doom—of his release from that bondage—of his redemption from that condemnation—of a proclaimed remission of the sins that are past, and a respite granted, so that personal faith and union to Christ alone are now wanting, that the new life-power may be a life possession, an inheritance of immortality. The prison-doors are opened, and the convict is let out to see the light of day. He is told that the sentence of the law is annulled, so far as God is concerned—he has only to accept the Deliverer as his Lord, and death hath no more power over him. And though in this figure we date the *time* for the sinner's choice after the limit which God has fixed, yet it may illustrate the actual relations of the Redemption and the Resurrection. The latter appears to us the natural outgrowth of the higher life-power which accompanies the former. Of this higher life-power we see, perhaps, some tokens in the effect of the Gospel, imparting new thoughts to humanity, and new thoughts of humanity, wherever it is proclaimed. For if we may believe what missionaries have told, Christian nations, including the outrageously wicked individuals of Christendom, are familiar with sentiments of humanity, to which the heathen are entire strangers. My argument, however, I would not rest in this fact; though it will illustrate my meaning; and the fact may be part of a higher fact, of which there is some indication in the Bible, viz., that the resurrection is not absolutely universal, but is limited to those who have known the revealed will and good pleasure of God. "They that have sinned without the Law shall also perish without the Law; and they that have sinned in the Law shall be judged by the Law." The distinction here made, while it seems to preclude the judgment of the heathen, after a resurrection, "by the Law"—may expressly denote such a judgment of the ungodly in Christendom. But I have not

* The next words of Eliphaz seem to mean, "Thy wickedness must be exceedingly great, and thy iniquities numberless," that thou hast thus provoked the notice and the vengeance of heaven.

time or space to fortify the argument, and, besides, I did not wish to renew a long discussion, and am therefore willing the text should prove nothing just now.

Another illustration might be found in the fact that seed grain is sometimes injured just so that when sown it will spring up, and perish in germination. Man, as a candidate for immortal life, has been worse injured by the Fall. But the work of Christ and His Gospel may repair the injury thus far, awaiting the free acceptance of the redeemed sinner, that he may die no more. There is another fact in natural history, first observed by Swammerdam, which beautifully illustrates the same thing. Of those insects which pass through the chrysalis form to that of the butterfly, there are many that arrive at the transitition form, and there, by injuries suffered in their original state, utterly perish. As if the sinner, having heard the Resurrection trumpet, should be putting on a glorious incorruption, and should perish in the act. And in that last bitter disappointment there may be, not by any special act of God, but by a law of man's nature, a law which he himself would not wish to be suspended—there may be punishment strictly "according to the things done in the body."

I confess this view agrees most naturally with my notion of the soul as not perishing in the first death, that of the body; but I will not now press this point. The view can be adapted to that of those who think the whole man perishes at death, and re-appears in the Resurrection. The illustration is the more apt, if we regard the Resurrection as a spring time, in which, after a long night of winter, the Sun of Righteousness dawns upon the world. And we should not stumble at any disproportion in respect of time; for we know not what may be the hidden working and economy of Him with whom a thousand years are but as yesterday when it is past.

I conclude, then, the resurrection of the unjust has precisely the same relation to the "second death," that their present life has to the first death. Life is not for *the sake of* death, just the opposite—yet death is here in this world the common result of life. So the resurrection of the unjust is not for the sake of their aggravated death. It is given to them, freely as this life is—it is the index of many blessings which the Gospel has brought them—and condemnation is the result. Thus the Gospel may be a savor of life unto life, or of death unto death, and God still be supremely good and gracious, because the death is man's work, and not God's. And manifestly, in this view, the same argument which would prove that the doctrine of the resurrection of the unjust is harsh, would prove that their birth is a cruelty.

Does God, then, it may be asked, never inflict punishment for the sake of justice? I answer—no. Punishment is God's "strange work," never inflicted because it is God's due. It is never a necessity of His justice. For in all His dealings with and relations to His creatures, the necessities are theirs, and not His. This thought I would like to expand and illustrate, but I have already talked too long, and must close.

Yours truly, C. F. H.

MATERIALISM.

Those theologians who take fright at *materialism*, and affect to be wiser than their Maker, may be profited by the following extract from Dr. CHALMERS, on the "new heaven and new earth"—"according to God's promise."

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There is a limit to the revelations of the Bible about futurity, and it were a mental or spiritual trespass to go beyond it. The reserve which it maintains in its informations, we also ought to maintain in our inquiries—satisfied to know little on every subject, where it has communicated little, and feeling our way into regions which are at present unseen, no further than the light of Scripture will carry us.

But while we attempt not to be 'wise above that which is written,' we *should attempt* and that *most studiously*, to be wise *up to that which is written*. The disclosures are very few and very partial, which are given to us of that bright and beautiful economy, which is to survive the ruins of our present one. But still there are such disclosures—and on the principle of the things that are revealed belonging to us, we have a right to walk up and down, for the purpose of observation, over the whole actual extent of them. What is made known of the details of immortality, is but small in the amount, nor are we furnished with the materials of any thing like a graphical or picturesque exhibition of its abodes of blessedness. But still somewhat is made known, and which, too, may be addressed to a higher principle than curiosity, being like every other Scripture, 'profitable both for doctrine and for instruction in righteousness.'

In the text before us, there are two leading points of information, which we should like successively to remark upon. The first is, that in the new economy, which is to be reared for the accommodation of the blessed, there will be MATERIALISM, not merely new heavens, but also a NEW EARTH. The second is, that as distinguished from the present which is an abode of rebellion, it will be an abode of righteousness.

1. We know historically that earth, that a solid material earth, may form the dwelling of sinless creatures, in full converse and friendship with the

Being who made them—instead of a place of exile for outcasts, it may have a broad avenue of communication with the spiritual world, for the descent of ethereal beings from on high—that, like the member of an extended family, it may share in the regard and attention of the other members, and along with them be gladdened by the presence of Him who is the Father of them all. To inquire how this can be, were to attempt a wisdom beyond Scripture; but to assert that this *has been*, and therefore *may be*, is to keep most strictly and modestly within the limits of the record. For, we there read, that God framed an apparatus of materialism, which, on His own surveying, He pronounced to be all very good, and the leading features of which may still be recognized among the things and the substances that are around us—and that He created man with the bodily organs and senses which we now wear—and placed him under the very canopy that is over our heads—and spread around him a scenery, perhaps lovelier in its tints, and more smiling and serene in the whole aspect of it, but certainly made up, in the main, of the same objects that still compose the prospect of our visible contemplation—and there, working with his hands in a garden, and with trees on every side of him, and even with animals sporting at his feet, was this inhabitant of earth, in the midst of all those earthly and familiar accompaniments, in full possession of the best immunities of a citizen of heaven—sharing in the delight of angels, and while he gazed on the very beauties which we ourselves gaze upon, rejoicing in them most as the tokens of a present and presiding Deity. It were venturing on the region of conjecture to affirm, whether, if Adam had not fallen, the earth that we now tread would have been the everlasting abode of him and his posterity. But certain it is, that man, at the first, had for his place this world, and at the same time, for his privilege, an unclouded fellowship with God, and, for his prospect an immortality, which death was neither to intercept nor put an end to. He was terrestrial in respect of condition, and yet celestial in respect both of character and enjoyment. His eye looked outwardly on a landscape of earth, while his heart breathed upwardly in the love of heaven. And though he trode the solid platform of our world, and was compassed about with its horizon—still was he within the circle of God's favored creation, and took his place among the freemen and the denizens of the great spiritual commonwealth.

This may serve to rectify an imagination, of which we think that all must be conscious—as if the grossness of materialism was only for those who had degenerated into the grossness of sin; and that, when a spiritualizing process had purged away all our corruption, then, by the stepping-stones of a death and a resurrection, we shall be borne away to some ethereal region, where sense, and body, and all in the shape either of audible sound, or of tangible substance, were unknown. And hence that strangeness of impression which is felt by you, should the supposition be offered, that, in the place of eternal blessedness, there will be ground to walk upon; or scenes of luxuriance to delight the corporeal senses; or the kindly intercourse of friends talking familiarly, and by articulate converse together; or, in short, anything that has the least resemblance to a local territory, filled with various accommodations, and peopled over its whole extent by creatures formed like ourselves—having bodies such as we now wear, and faculties of perception, and thought, and mutual communication, such as we now exercise. The common imagination that we have of paradise on the other side of death, is, that of a lofty ærial region, where the inmates float in ether, or are mysteriously suspended upon nothing—where all the warm and sensible accompaniments which give such an expression of strength, and life, and coloring, to our present habitation, are attenuated into a sort of spiritual element, that is meagre, and imperceptible, and utterly uninviting to the eye of mortals here below—where every vestige of materialism is done away, and nothing left but certain unearthly scenes that have no powers of allurement, and certain unearthly ecstasies, with which it is felt impossible to sympathize. The holders of this imagination forget all the while, that there is really no essential connection between materialism and sin—that the world which we inhabit had all the amplitude and solidity of its present materialism before sin entered into it—that God so far, on that account, from looking slightly upon it, after it had received the last touch of His creating hand, reviewed the earth, and the waters, and the firmament, and all the green herbage, with the living creatures, and the man whom He had raised in dominion over them, and He saw every thing He had made, and behold it was all VERY GOOD. They forget that on the birth of materialism, when it stood out in the freshness of those glories which the great Architect of Nature had impressed upon it, that then "the morning stars sang together, and all the sons of God shouted for joy." They forget the appeals that are made every where in the Bible to this material workmanship—and how, from the face of these visible heavens, and the garniture of this earth that we tread upon, the greatness and the goodness of God are reflected on the view of His worshipers.

No, my brethren, the object of the administration we sit under, is to expiate sin, but it is not to sweep away materialism. By the convulsions of the last day, it may be shaken, and broken down from its present arrangements; and thrown into such fitful agitations, as that the whole of its existing framework shall fall to pieces; and with a heat so fervent as to melt its most solid elements, it may be utterly dissolved. And thus may the earth again become without form and void, but without one particle of its substance going into annihilation. Out of the ruins of this second chaos, may another heaven and another earth be made to arise; and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation; and the world be peopled as before, with the varieties of material loveliness, and space be lighted up into a firmament of material splendor.

RUFUS WENDELL has removed to Albany, N. Y.; which is now his Post Office address.

From Eld

Bro. Storrs.—Having
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From Eld. J. Blain.

Bro. Storrs.—Having returned home after a three months' tour East, I wish to give a brief account of my journey, and the state of things where I have been. I visited New York the 1st of December last to obtain books, and see and hear from brethren, expecting to return in ten days, and get ready to start west again; but finding friends disposed to aid me so that I could continue travelling in new fields of labor, I resolved to go farther East.

I found the number of brethren had increased in New York since last there, three years ago, and that a good degree of feeling and zeal existed—preached twice for them, and they cheered me, not only by a hearty welcome, but also by material aid, which I needed.

In Newark, N. J., I also found some veteran soldiers, keeping up a beacon light—and willing to encourage me—preached for them one Lord's day—found Bro. Decker there, and still (I think) too zealous on the set time question.

On my way East I stopped over night at Springfield, and was bid welcome by our faithful brethren Cooley and Ladd—who "helped me on my way," as in Bible times.

In Hartford, Ct., I spent a Sabbath and preached twice for Bro. Crowell—who is settled there—was sorry to find him viewing the life and death question as rather a minor point of reform, while he believes it. Bro. Wm. Rogers entertained me kindly, and a few brethren aided me.

I spent but part of a day in Providence, a few good brethren had hearts and means to aid me. I spent a Sabbath in Fairhaven, Mass., and found a united, warm-hearted and liberal band of brethren—though few in number. I trust their light will yet affect their village. Brethren in New Bedford I found had no pastor, but are generally supplied—seemed united, which is a blessing indeed in these last days; are a goodly number, and willing to make sacrifices for the great truth I mostly advocate.

I spent a month in Boston, Roxbury, Charlestown, and adjacent places, and was more encouraged than in any place I ever visited before. One cause of joy was in finding deacons and other members in Baptist and congregational (or orthodox) churches, openly advocating *destruction*, and left peaceably to enjoy their belief by their churches. In one Baptist church they had lately debated the subject for *six* weeks in the Bible class, and a number embraced the truth. I visited about a dozen, and some bought books to lend and give, and some aided me to forward the cause. The leaven is working in right places in Boston and other parts East, and brethren will soon see more fruits of their labor, and that they have "not labored in vain" in past years.

In Roxbury, is a united, active band of brethren, who, after I had preached for them one Sabbath, hired the City Hall for three evenings, and I lectured to about 100 new hearers each night. Bro. Bliss, editor of the *Advent Herald*, helped on the truth by publicly stating that there was an error in an important quotation in my book. I procured Donegan's *Lexicon* next day, and as it happened to contradict his attack on my book, and the people saw it plainly, they bought the more books the second and third night, though none were sold the first. I can never forget the kindness and liberality of brethren in Roxbury; the Lord reward them richly in his soon-coming kingdom.

Two brethren in Charlestown, paid out $25 for halls, advertizing, and to aid me: would to God I could see a like sacrificing spirit in all who see the truth; the torment system would soon be "among the things that *were*." I lectured three evenings to good assemblies of new hearers. Once the hall was crowded, and many books were called for. The bad weather in our cold January, prevented many from attending the lectures.

In Worcester, I hired a hall, (paid $5, *four* of which was collected,) and between 200 and 300 were out. Sold and gave more books than ever before at one lecture. I also lectured one evening in each of the halls where the two bands of brethren meet: had a very pleasant visit with Bro. Taylor, author of the *Voice of the Church*. He attended all my lectures, and seemed decided to wage a more vigorous war against the God-dishonoring doctrine of endless misery; though I was happy to learn he had preached life only through Christ plainly to his people, who bought nearly ten dollars worth of books of me. Brethren here seemed well disposed to help on the cause, but an uncommon scarcity of money in the city prevented their doing much at present.

I will only add, that in my tour I sold and gave away 140 of Death not Life; about 300 Glad Tidings and Review of Beecher; 50 of Storrs' Review of Prof. Post's Prize Essay; a number of Bible vs. Tradition; the Six Sermons, and Pauline Theology; besides some other works, and many tracts, about $70 worth in all. If ministering brethren, who travel would scatter as many works every three months, we should soon shake the churches, or blot hell torments out of their creeds. I claim no special art in selling books; it lies in always having them with us, and paying the attention to it which its importance demands. True, it is not as pleasant as to talk on other matters, or to rest, &c., but "even Christ pleased not himself." Rom. xv. 2, 3. I no more think of visiting or going anywhere without books and tracts in my pockets, than a soldier thinks of going out without his gun, in an enemies' land, so I am ready for battle, not only with my tongue, but with a more successful weapon, as it goes home with the enemy. I know we generally have to give so as to eat up all profits, and must depend on other means for support.

The prospect of our reform in the East far exceeds what I anticipated, or what it appeared to be three years ago when there, and duty may call me that way again, if *my life be prolonged*. I must be home till May to publish and send out books: want to print 2,000 Death not Life, and 7,000 of my two tracts; and though the brethren East were liberal, considering the hard times, yet I lack means and must again ask help of those who have sold my works, and of any who wish,

and are able to help on the soul-cheering, soul-saving and God-honoring *truth*.

The Lord willing, I shall visit some places West next May.

P. S. I am happy to find that the "veil" is being removed from the minds of so many ministers of late. Br. J. W. Colton of Coolbaughs, Pa., writes me thus:—"The Methodist minister who came on this circuit last spring, was informed of my views, commenced preaching against those who held that death was an eternal sleep—told of the effects the doctrine had produced in France, &c. A while after, I saw him and he had seen your Review of Beecher's Conflict of Ages—said, he had been misinformed concerning my views; and we had an argument on the subject. I lent him *Death not Life*, and he is now convinced on the main question, but in doubt as to the state of the dead from death to the judgment. He now has Br. Grew on the Intermediate state, and will come out right, as he seems a sincere seeker after truth."

Such facts should encourage brethren to keep books to lend and give.

BUFFALO, March 30, 1857.

OURSELVES AND OUR SAVIOUR.—Oh! did we but know ourselves and our Saviour! We are poor, but he is rich—we are dead, but he is life—we are sin, but he is righteousness—we are guiltiness, but he is grace—we are misery, but he is mercy—we are lost, but he is salvation. If we are willing, he never was otherwise. He ever lives, ever loves, ever pities, ever pleads. He loves and saves to the uttermost all who come unto him.

THE BIBLE.—The Scriptures have been translated into one hundred and forty-eight languages and dialects, of which one hundred and twenty-one had, prior to the formation of the "British and Foreign Bible Society," never appeared; and twenty-five of the languages existed without an alphabet, in an oral form. Upward of forty-three millions of these copies of God's Word are circulated among not less than six hundred millions of people. "What hath God wrought."

"A NEW PHASE OF SPIRITUALISM."—Under this head, an article is going the rounds, in some papers, professing to be an account given by a certain Doctor in Michigan, of horrible transactions of spirits, even to the bringing the dead body of a woman out of her grave, after she had been buried for months, appearing in all her putrefaction, with "grave-worms and rottenness" marking her path to her former residence, and speaking to her husband, who had just died, but revived to hear her message, &c.

We should not notice this feat of *spirit*-manifestation madness, if some religious papers had not copied it, with the appearance of giving it full credit.

We confess to mortification that any sober Christian should publish this miserable *hoax*, and place it among the "*signs*" of the coming of Jesus. In our opinion it is a sign of nothing but lying and insanity; and a more scandalous piece of lying we do not see how any one could be guilty of.—The originator of it, unless he was stark mad, did not expect any one would be duped into the belief of it. He says, himself—"I wonder I believed it then, or do now: that I did not go mad," &c. He adds—"I remember I did not faint." "How long I stood transfixed, fascinated, I know not," &c.

We think the whole story carries evidence on its face that the man who invented it was "*mad*:" and as the effusion of a mad-man's brain we leave it to its merited contempt, to be credited by persons who are "mad" or wish to become so, with our protest against *religious* papers publishing such palpable and bare-faced lies, even if *sworn* to.

If a *doctor* wishes to get himself into notice, and get "practice," let him take a little more honorable and truthful course. A doctor who cannot keep his "patients" dead after they are dead, or who cannot finish his work of death so as to make them lie still in the grave, after being dead for months, ought not to be able to say—"*My practice increased*." But whatever else increases, let not the credulity of religious people be increased so as to give credit to such a shameful string of lies as is contained in the article spoken of.

BR. HUTCHINSON writes us, from *Oshkosh*, Wis., March 3d—"We are having a glorious out-pouring of God's Spirit here. A great many are bowing to the claims of God. Several Universalists have given up their creed, and bowed to those claims. I wish to do all I can to spread the truth of God, so that the world may be the better for my having lived in it."

REMOVAL.—Our office in *New York City* will be removed, from 109 Nassau St., prior to our next issue. GEO. YOUNG will still attend to any business of the BIBLE EXAMINER, or relating to our books, soon as he opens his office in his new location, which is not yet definitely fixed on, but will probably be 135 *William Street*, near Fulton. We give this notice for the special benefit of subscribers who *call* for their papers.

Letters to us invariably to be addressed, GEO. STORRS, *Box* 4658, *New York*.

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BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

VOL. XII. NEW YORK, MAY 1, 1857. NO. 9.

PUBLISHED SEMI-MONTHLY.

TERMS—Two Dollars for the year:

Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

AN OBJECTION TO THE VIEWS OF THE PRIMITIVE CHURCH EXAMINED.

BY GEORGE DUKE OF MANCHESTER.

Our Lord, by his warnings, both to the believing and the unfaithful members of the church, evidently intended that we should be in daily, and even, it would seem, in hourly expectation of his advent. "Of that day and that hour knoweth no one. . . . Watch, therefore, for ye know not what hour your Lord doth come." The Lord of that [evil] servant shall come in a day when he looked not for him, and in an hour that he is not aware of. "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." And when we meet in the apostolic writings such expressions as these: "*We shall not all sleep*, but *we shall* all *be changed*," . . . "*we shall* be changed;" "*we which are alive and remain unto the coming of the Lord* shall not prevent them which are asleep;" . . . "*we which are alive and remain* shall be caught up together (i. e. with the sleeping saints), in the clouds, to meet the Lord in the air;" must we not infer that they believed in, at least, the possibility of Messiah's immediate advent.* Even when St. Paul reproves the Thessalonians for neglecting their daily callings, upon the supposition that "the day of Christ was at hand," yet there his language implies the expectation that the greater part of those addressed would be alive at the period of Christ's advent—"We beseech you, brethren, concerning the coming of our Lord Jesus Christ and *our gathering together unto him*." Are we not, then, led irresistibly to the conclusion, that the apostles and primitive church were brought to this practical state of expectancy "waiting for the revelation of Jesus Christ?"

The sneer of the infidel historian (Gibbon), gives unexceptionable testimony to this fact, and at the same time insinuates the objection, which I propose to consider. He says, "In the primitive church the influence of truth was very powerfully strengthened by an opinion, which, however it may deserve respect for its usefulness and antiquity, has not been found agreeable to experience. It was universally believed, that the end of the world and the kingdom of heaven were at hand;" which stated in plain language amounts to this: "Christ was either himself deceived, or else he, for politic ends, deluded his followers." This blasphemous suggestion springs like other errors, from ignorance of the Scriptures and the power of God.

The expectation of the Christians was not unfounded, even though it be still unfulfilled; there was a possibility of Christ's advent, nay, I should say, that the coming was, in one sense, nearer then than it was five hundred years afterwards; for the return of our Lord does not depend upon a certain number of years being run out, but is revealed as an event which shall come to pass contingently. If it depended solely upon time, the apostle would assert a palpable truism; "for now [is] our salvation nearer than when we believed." Rom. xiii. 11.

Before, however, entering upon the proof, I would simply state that I am not speaking of contingency "as the middle point between *necessity* and *impossibility* of being," according to which there would be an equal possibility of the advent taking place or not taking place; I am only speaking of the mode in which it is decreed that the second advent shall take place.

An event coming to pass contingently, is not synonymous with its coming to pass casually; nor does this view interfere with the doctrine of God's foreknowledge. The moderate divines admit that "God doth necessarily and certainly foreknow all that will be done," even though the events fall out contingently; they, however, resolve it, not into the immutability of God's decree, but into the prerogative of his Deity, whereas others, who I rather incline to follow, say with the schoolmen, "That God's will is so efficacious as to cause all things to come to pass after such a manner as they do come to pass; to wit, necessary things necessarily, and contingent things contingently." They are necessary with respect to the first cause, and contingent in relation to second causes. To illustrate the matter in hand, the service of the king of Babylon was to expire at a given period, and was not contingent upon the state of the Jews; but not so the second advent of Messiah—that is spoken of as contingent upon the state of the church; which I think illustrates our Lord's

* It is known to every reader of Scripture, that the first Epistle to the Thessalonians speaks of the coming of Christ in terms which indicate an expectation of his speedy appearance . . . . (iv. 15–17, v. 4.) Whatever other construction these texts may *bear*, the idea they leave upon the mind of an ordinary reader is that of the author of the Epistle looking for the day of judgment to take place in his own time, or near to it.—*Paley, Horæ Paulinæ*, Ch. ix. No. 1.

answer to the apostles, "Times and seasons which the Father hath put in his own power;" surely "all times are in his hand;" but when there is a "set time" of mercy, God may be said to have put it out of his own power, for "God is not a man that he should lie, neither the son of man that he should repent: hath He said and shall He not do? or hath He spoken and shall He not make good?" But, with regard to the period of Christ's second coming, it is, so to speak, still in God's power, for it has been predicted, not as to transpire at a particular season, but as dependent upon a certain state and condition of things: hence we must watch the signs of the times.

The parable of the marriage-feast, Matt. xxii. 2–14, exemplifies this point: the call in verse 4 appears evidently to be the call to the Jews, which was made subsequent to the crucifixion of Messiah: "Tell them which were bidden, Behold I have prepared my dinner, my oxen and fatlings [are] sacrificed, and all things are ready; come unto the marriage." Here the marriage-feast is contingent upon the Jews obeying the Gospel call; which appears precisely parallel with St. Peter's appeal to them. Speaking of the crucifixion, he says, "Those things which God before had showed by the mouth of all his prophets, that the Christ should suffer, he hath so fulfilled." "The fatlings are sacrificed, and all things are ready." St. Peter continues, "Repent ye, therefore, and be converted, that your sins may be blotted out, when (or 'in order that') [the] times of refreshing may come from [the] presence of the Lord, and He shall send Jesus Christ." We here, then, learn that the times of refreshing and the second advent of Christ were contingent upon the repentance and conversion of the Jews; but we know that "they made light of it," "they which were bidden were not *worthy*." So the apostle takes up the very word of the parable, "seeing that ye . . . . judge yourselves *unworthy* of everlasting life, lo, we turn to the Gentiles." This answers to the command in the parable to go into "the bye-ways," and bid to the marriage as many as they should find.

The fall of the Jews was the occasion of salvation being preached unto the Gentiles: the feast is now, therefore, contingent upon there being guests from among the Gentiles. Hence, St. Peter implies that the coming of the day of God may be hastened by the holy conversation and godliness of the brethren: "What manner of persons ought you to be, in all holy conversation and godliness, looking for, and *accelerating* the coming of the day of God." 2 Pet. iii. And there is a remarkable minuteness in the language of Scripture, which seems to mark this delay, if I may so speak, in the economy of God; the Jews were invited to the *dinner*, but now the invitation is to the marriage-*supper* of the Lamb. Rev. xix. 9. We see then the scriptural propriety of that prayer in our burial service, which makes the coming of Christ's kingdom contingent upon the number of God's elect being made up.

The parable of the unjust judge is so important with respect to the matter in hand, that I must refer to it. Luke xviii. 1–8. Our Lord had told the disciples that days would come, in the which they would desire to see one of the days of the Son of man, but which they should not behold, for he would first have to suffer and be rejected; then, having described the manner of his coming and the state of the world at the time of his advent, our Lord "spake a parable unto them, [to the end] that men ought always to pray, and not to despond." Now, for what should they pray, if not for that which he had just said they would desire—that to which the substance of the parable relates? for the widow implores the Lord to come forth as the *God*, or "avenger of blood;" and, lastly, that to which at the close of the parable he again reverts, saying, "Nevertheless, when the Son of man cometh, shall He find faith on the earth?" This interogation seems to imply that this wrestling with God will not be, though it ought to be, the state of the professing church at the time of his advent. But, neither with this inquiry, nor with the question of the persecution of the last days, will I at present meddle: that which I wish now to point out, is our Lord's intimation, that there will be an elect remnant, who will cry unto him day and night—perhaps the very elect for whose sake the days of trouble will be shortened—who alone in those days will not be deceived, and in answer to whose prayers the Lord the avenger will speedily come. Do Post-millennarians expect such a universal apostacy at the end of their millennium, as this parable implies will be the case when Messiah appears?

From our view of the parable we are brought to conclude that the advent of Messiah now depends upon an elect remnant being brought to that effective belief in the doctrine of the kingdom, and desire for the advent, which will stir them up to pray fervently and incessantly, "Thy kingdom come." And that which will elicit these agonizing cries will be the persecution of the last days.

SCRIPTURE DIFFICULTIES.

Nothing, perhaps, more clearly shows us how little we have the mind of the Spirit, than the difficulty which attends the applicability of the quotations from the Old Testament in the New.—If we knew the sense of the prophets, and understood the reasonings of the apostles, these passages, instead of being amongst the most difficult, ought to be the most luminous parts of Scripture; for we are in possession of an infallible comment upon an inspired text.

I purpose to examine how the view which I have given, respecting the contingency of Christ's advent, bears upon the quotations by the apostles, relative to the times of the Gentiles; for if Christ's coming to reign was contingent upon the nation of the Jews accepting or rejecting him, it stands to reason that there would be an inconsistency in there being any distinct and explicit revelations respecting the Gentile dispensation which has intervened; and the evidence adduced from the quotations out of the Old Testament would be inferential, and by implication, rather than in the nature of direct proof. More especially is this opinion strengthened by the manner in which the apostle of the Gentiles speaks of the revelation given to him, concerning the mystery of the dis-

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The passage first in order, and probably in importance, which I shall take as an example, is the reasoning of St. James in the apostolic council, Acts xv., relative to the admission of the Gentiles into the church; for there the peculiar character of this present dispensation is directly discussed.

The question proposed was, whether the Gentiles could be admitted without circumcision; for during the former dispensation no stranger could enjoy the full privileges of the covenant, unless he were circumcised; but if circumcised, he was bound to keep the whole law; these were called "proselytes of the covenant," that is, of the covenant of circumcision; others, called in Scripture "strangers within their gates," and styled by the Jews "proselytes of the gate," were bound, as the Hebrew doctors said, to observe the seven precepts of Noah, of which the four stated in Acts xv. were the principal, and of which we can discover some mention as early as the days of Noah. Abstinence from blood, which was God's covenant with all flesh upon the earth, (this also includes "things strangled," because the blood was not poured out); also from idolatry, from which we learn in the prophets, the strangers in Israel were bound to abstain; and "fornication," the law against which was "from the beginning."

It does not appear extraordinary that Jewish converts, all "zealous for the law," should have questioned respecting the footing upon which the Gentiles should be admitted; and the decision was not so simple as some Gentiles would now be led to suppose.

The apostle of the circumcision commences by stating the fact that the Holy Ghost had been given to the Gentiles *as Gentiles*, and that that purification of the heart, that inward work of God, which the external purifications of the ceremonial law only typified, had been conferred upon them. He, therefore, asked why they should put that yoke of the ceremonial law upon the Gentiles, when they believed that even the Jews themselves would be saved by grace through faith, even as the Gentiles. St. James subsequently declares that this statement of Simeon Peter, respecting the election from among the Gentiles "of a people for his name," is consonant with the words of the prophets; and therefore, his sentence was, that they should not trouble the converted Gentiles with the yoke of the ceremonial law—that is, that these Gentiles need not become proselytes of the covenant. But it was fair so far to meet the Jewish prejudices, as that the Gentiles should be admitted as proselytes of the gate; "for," says he, "Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day:" these ordinances had been so long warranted by Divine authority, that it was but reasonable to deal gently with those who were zealous for the law.

It is desirable to notice one other point before we come to consider the quotation. The things mentioned as necessary to be observed are not all of one kind, one being moral, and the rest ceremonial; if, therefore, we say that they were only bound for a time, in order to meet the prejudices of the Jewish converts, do we not release from a moral obligation, when the prejudices of the Jewish converts no longer make that binding necessary?—And, if we do not say that they were bound only for a time, we make things permanent which are elsewhere declared to be indifferent. I conceive that though the restraint of all was laid on together, without any distinction, the necessity for the continuance of the "burden" would either vanish or be confirmed, as the prejudices of the two different parties were cleared up: the supposition of the Gentiles, that fornication was only a thing indifferent, would be removed, as well as the scruples of the Jews, in the other extreme concerning things ceremonial. If this be the argument, the point to be proved from Amos is, that a time had been contemplated in the Divine mind during which Gentiles, as Gentiles, should be admitted into the church.

The prophet declares the Lord's intentions of destroying the sinful kingdom from off the face of the earth, or rather "the land;" not, however, by annihilation, but by dissipation, according to the mitigation promised; "and yet, for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them: for I [am] Jehovah their God." Amos ix. 8, 9, Lev. xxvi. 44. This, then, I understand to be the prophecy of the dispersion.

"The herdman" then predicts the excision of all the sinners among God's people, which say, "the evil shall not overtake us, nor prevent us." This probably refers to the time when the restoration of Israel draws nigh—that period of trouble, just prior to the last deliverance of all the Jews, whose names are written in the book, when all left in Zion will be holy—that refined and purified portion which alone will be left; who will call upon His name, and of whom God will say, "It is my people." See Dan. xii. 1, Isa. iv. 3, Z c. xiii. 9.

From the following verse in Amos, the quotation is taken: "In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." The tabernacle of David is mentioned by the evangelical prophet in a manner which fixes its meaning, . . . "The oppressors are consumed out of the land, and in mercy shall the throne be established, and he shall sit upon it in truth." Isa. xvi. 5. This "he" refers apparently to "the Lamb," the ruler of the land, who will go "to the mount of the daughter of Zion; and he shall sit upon it (the throne), in truth, *in the tabernacle of David*, judging and seeking judgment, and hasting rightousness." This reign of the Lamb, upon the throne of David will be after the tabernacle of David shall have been built up, which, according to Amos, will be "in that day;" an expression which seems, by way of eminence, to denote the day of the Lord, even sometimes when there has been no direct mention of it in the immediately preceding context, (as, for example, Isa. ii. 17, Matt. vii. 22,) it may be so used here, but I think the period is fixed by the time of the excision mentioned in the preceding

verse. The expression is altered by the inspired apostle into "after this." Amos, when predicting the event, fixed its accomplishment to the time previously described, but in the use St. James was going to make of it, much depended upon the order of the events, and upon its being after the time in which he spake; so he says "after this," after this state of things upon which we have now entered; for it was evident that the tabernacle of David was not yet built up.

"The following verse, as it is in the Acts, differs considerably from what we now have in the Hebrew text; but the words upon which, I think, the proof turns, are the same: "That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things." After this dispensation, will be the great dispensation of glory, when "the remnant shall return;" and I think that this very remnant of the Jews may here be meant, they being sometimes in Scripture called "men" in distinction from the Gentiles; our Lord, for example, says, "Beware of the *men* . . . . they will scourge you in *their* synagogues," . . . . which shall be "for a testimony against *them* and the Gentiles." The Jews justified this distinction from Ezekiel, "and ye, my flock of my pasture, are men." The Hebrew text might be more flattering to the national vanity of the Jews, for it seems to imply that they would have the dominion over the remnant of Edom, as well as all the Gentiles upon whom God's name was called. We need not, however, be detained with this inquiry, for the proof required by the apostle, depends upon the following clause—"the *Gentiles upon whom God's name is called*;" if then, at that time, some of the Gentiles upon whom God's name is called, shall seek after the Lord, it is evident that before that time God's name will be called upon some of the Gentiles, and therefore, that God will have visited "the Gentles to take out of them a people *for his name*." He then concludes by breaking out into admiration of how God's foreknowledge is in accordance with the contingency of events, and how he works all things after the counsel of his will, through men, who are still left to their own free will and responsibility: "Known unto God are all his works, from the beginning of the world." Acts xv. 18. Here, then, are all the points for which I have been contending: the calling of the Gentiles, although provided for from the beginning of the world, was only brought to light after the Jews, as a nation, had rejected Christ, and the proof drawn from the prophets is by inference and implication.

This passage also appears to me very important, in giving us the order and character of the dispensations. The feature of *this* dispensation is God's visiting the Gentiles, to take out of them a people for his name. The *next* will witness the re-establishment of the house of David.

This view of Christ's second coming also elucidates the manner in which the prophecies relating to the two advents of Messiah are grouped. The pious and profoundly learned Joseph Mede, as he was styled, says, that "The old prophets, for the most part, speak of the coming of Christ indefinitely, and in general, without that distinction of *first* and *second* coming which the gospel out of Daniel hath more clearly taught us. And so, consequently, they spake of the things to be at Christ's coming indefinitely and altogether; which we, who are now more fully informed, by the revelation of the Gospel, of a twofold coming, must apply each of them to its proper time—those things which befit the state of his *first* coming, unto it, and such as befit the state of his *second* coming unto the second; and what befits both alike may be applied unto both." Now, although this statement be in substance according to truth, yet I never felt that it could be satisfactorily urged, either to the conviction of a Jew who denied Jesus to be the Christ, or of a Christian who did not believe in his personal reign upon earth: but what I have already observed respecting the quotations relative to the times of the Gentiles, equally holds good with those concerning the two advents of Christ. If there was a possibility of an entrance into the inheritance immediately after the ascension of Christ, it clearly would have been unsuitable that those prophecies, given to support the hopes of the faithful in the glories of Messiah's reign, should mention that intervening time of darkness and trouble, whose future existence was only contingent upon the unbelief of the nation. I need only mention Isa. lxi. compared with Luke iv. 16–19, and Zech. ix. 9 to the end. with John xii. 14, 15, to illustrate how closely the two advents are connected and foreshortened by the prophetic eye, when gazing into the long perspective of futurity. But now that we stand between the two advents, in the very times of the Gentiles, occasioned by the unbelief of the Jews, we can distinctly discriminate and separate the events of each advent under their proper head.

The last observation of Mede requires a more express inquiry. He says, that "such predictions of things as befit the state of both advents alike may be applied unto both." Whether or not this be applicable to more than one case, I do not know; but I apprehend that it is true to a certain extent, with respect to those events which are to prepare the way of the Lord, or, in plain words, the ministry which is to urge men to that state of mind upon which Christ's coming is contingent. I will therefore examine that which is said respecting the coming of Elias; for the prophecy of Malachi is one of the passages which Mede expressly observes must refer to the second, as well as to the first, coming of Christ.

After the transfiguration, which I considered at some length in the former part of this work, it is said, "As they came down from the mountain, Jesus charged them, saying, 'Tell the vision to no man, until the Son of man be risen again from the dead,' . . . and they took notice of that expression, debating among themselves what the rising from the dead should mean." After all that our Lord had said, the disciples could not understand literally the saying concerning his sufferings. "And his disciples asked Him, saying, 'Why then say the scribes, that Elias must first come?'" Gill quotes some passages from the Jewish writings, to show that this was the belief of the scribes; for instance, "Before the coming of the Son of David,

Elias will come to bring the good news of it."—And they say that even Messiah "shall not know himself, nor have any power, till Elias comes and anoints Him, and makes Him known to all."

The appearance of Elias would remind the disciples of this saying of the scribes; and probably they could neither understand his departing without proclaiming Messiah, nor why the vision should be kept secret now that Elias had come; nor, perhaps, why they, and not Elias, were hereafter to proclaim it; and, after that which our Lord had said of John, and what the Baptist had testified concerning Jesus, why it should now be kept secret at all. With doubts and reasonings, probably, of this nature, they, in order to get more information, put the question, "Why, then, say the scribes that Elias must first come?"

Before considering our Lord's answer, it will be well to examine those prophecies upon which the scribes had probably formed their opinions; as also to inquire concerning the portion of those predictions which John the Baptist had already fulfilled.

The first is, "The voice of him that crieth in the wilderness, 'Prepare ye the way of Jehovah; make straight in the desert a highway for our God.'" This passage appears to refer directly to John; for St. Matthew, accounting for why the Baptist preached, "Repent, for the kingdom of the heavens is at hand," says, "For this is he that was spoken of by the prophet Esaias, saying, 'The voice,'" &c.; and John, when denying that he was Elias, affirmed that he was "the voice" predicted by Isaiah. In like manner, "Behold, I will send my messenger, and he shall prepare the way for my presence;" this is applied by our Lord to John *absolutely;* while at the same time He says, that whether John be Elias or not, is a contingency: a passage which I purpose examining presently.

There is, lastly, an explicit promise, that Elijah the prophet shall come; and the time of his advent is also as expressly mentioned to be "before the great and dreadful day of the Lord:" the same expression as that which is used by Joel, with reference to the time when "the sun shall be turned into darkness, and the moon into blood." The angel appears to allude to this prophecy of Malachi, when speaking of, the Baptist; but then it is with the express and distinct limitation: "He shall go before Him [the Lord] in the spirit and power of Elias."

Answerably to all these promises, John "baptized with a baptism of repentance, saying unto the people, that they should believe on Him who should come after him; that is, on Christ Jesus." The apostle of the Gentiles does not here refer to John's testimony concerning the individual:—"Behold the Lamb of God!" for those whom Paul addressed were prepared for Christ by the ministry of the Baptist, but had not been baptized in the name of the Lord, it relates generally to the character of John's initiatory dispensation. This our Lord unfolded to the people when "He began to say unto the multitudes concerning John, 'What went ye out into the wilderness to see? . . . a prophet?'" Yes, they did; "for all held John as a prophet," but he was "much more than a prophet." The dignity of John was exceedingly great: he was "the prophet of the Highest;" for he was to go before the face of the Lord to prepare his way. Comparing this with our Lord's application to him of the prophecy of Malachi, we learn that he was in a manner the angel of Adoni's presence: and so our Lord adds, "For I say unto you, among those that are born of women, there is not a greater prophet than John the Baptist."—What, then, is to be understood by the following clause? "But He that is the lesser in the kingdom of God is greater than he." The word is not "least" but "lesser," denoting one individual.—Chrysostom therefore thought it denoted Messiah himself, and Augustine inclined to the same opinion; yet I think it forced to say, that Christ is, in any sense, less than John, for his suffering himself to be baptized by his forerunner could scarcely be so interpreted.

2. The being "born among women" appears to be in opposition to being "in the kingdom of God," or "of the heavens."

3. John's greatness consisted in his official dignity. There is "not a greater prophet than John;" but he is "much more than a prophet," because he is Messiah's forerunner.

4. From its being said that John was more than a prophet, I think we may infer that "He that is less" is a prophet; and that He, in his prophetical capacity, is inferior to John, as the forerunner of Messiah.

5. The crowning point of dignity appears to depend upon the reception by the people. "And if ye will receive"—What were they to receive? "It," says our version, which must be, "If you will receive the following assertion." I, however, think it ought rather to be, "If ye will receive him," for the reception or rejection of the assertion cannot alter the truth of the fact; but the rejection or reception of John would make all the difference as to the effect; that is, whether or not he would in the spirit of Elias, prepare a people for the advent of the Lord in glory.

6. The Jews, we have already seen, expected the kingdom of the heavens to be in the resurrection.

From all these considerations, I am led to conclude, that he, who, as born among women was less than John, and yet who, in his official capacity in the kingdom of the heavens, is greater than the Baptist, must be Elias. John, as forerunner of Messiah, was greatest among men in the flesh, but he was only the forerunner of Christ in humiliation, but there will be an Elias the forerunner of Jesus when coming in glory.

I understand Matt. xi. 12 to intimate, that the kingdom of heaven was incipient and inchoate from the time of John to that of Messiah; but that it required a most energetic faith to enter the kingdom before the time of its full development by the pentecostal effusion.

"For all the prophets and the law prophecied until John." It is quite true, as one of the old writers expresses it, that the prophets foretold Christ, but that John said, "Behold" Him. But I think that there may be something more in this

declaration. The prophecies all pointed to the particular crisis of John's ministry; then there was a *hiatus*, and whether those prophecies respecting the events which should usher in the reign of glory would then be in sequence, depended upon the result of John's ministry.

Our Lord seems to mark the solemn importance of what follows, by saying, "He that hath ears to hear let him hear; if ye will receive [him], he himself is Elias who is about to come." Whether John was or was not the Elias predicted depended upon his reception or rejection by the people. And if we turn to Isa. xl. and Mal. iii., which we saw expressly related to John, the prediction in either case is embedded in promises relative to Messiah's advent in glory, and which, for my own part, I could not understand, but upon the supposition of Christ's advent in glory being contingent upon his being received by the Jewish nation; and, therefore, the rejection of Israel, and that kind of parenthetical dispensation, the intervening call of the Gentiles, could not properly be mentioned.*

Lastly, I must notice Christ's answer to the question of the disciples respecting Elias. Assuming, then, that John did come in the spirit and power of Elias, to prepare the people for the Lord; and that the nation, through the hardness of their rulers' hearts, did nevertheless reject Messiah; that still the Lord does intend, by the ministry of one called Elias, to bring them to himself before the great and dreadful day of Jehovah;—if such be the case, how would our Lord be expected to answer his disciples? Would He not state the fact that Elias shall still come and accomplish the work appointed for him to do; and that an Elias had come, mentioning also what kind of reception he had met with from the rulers? And such does appear to be the reply of our Lord: "Elias verily cometh first, and restoreth all things." The following clause in our translation of Mark does not appear very distinct; I am disposed to understand it thus: "But how is it written of the Son of man that He must suffer many things and be set at naught?" As if He had said, "It is true that Elias shall hereafter come before my appearance in glory; but before the hearts of the disobedient are turned to the wisdom of the just, the Son of man must suffer many things, and be set at naught; to that I referred when enjoining silence respecting the transfiguration until after my resurrection."

Our Lord then mentions about John, and the reception with which he met: "But I say unto you, that Elias is come already; and they acknowledged him not, but have done unto him whatever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that He spake unto them of John the Baptist." I am not aware that it was written concerning John, that he should suffer. So some make, "as it is written of him," to relate not to the *suffering* but to the *coming* of John. But might Mark be understood in this manner? "they have done unto him [*i. e.* the Baptist] whatever they listed," in like manner "as it is written of Him [*i. e.* the Son of man, referring to verse 12,] that he must suffer;" in which manner the argument agrees with Matthew. Our Lord wishing to impress upon them the fact of his literal death, shows that, as John had suffered literally, so "likewise should the Son of man suffer of them."

From these statements I am led to believe that the second assertion of our Lord is not meant to neutralize or qualify the first, but that they are two distinct propositions.

1. That Elias, the restorer of all things, *shall come.**

2. That Elias, the sufferer, *has come;* each corresponding, as Jesus seems to intimate, one with his advent in humiliation, the other with his coming in glory. Our Lord, after John had been beheaded, said to Peter, in the future tense, "Elias truly shall first come and restore all things;" so that apostle, when subsequently addressing the Jews, mentions the time of the restitution or restoring of all things, as being immediately connected with Messiah's second advent. Understanding Christ's declaration in the way for which I contend, it will exactly harmonize with St. Peter's; but if we refer it to the past, then will the apostle's enunciation appear in opposition; for evidently, if the time for restoring all things be not till the second coming of Christ, John the Baptist could not have restored all things at the time of the first advent.

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* It may be objected, "If the Jews had received Christ, would He have suffered?" What James says, when pursuing a similar line of argument, is, I conceive, a sufficient answer: "Known unto God are all his works from the beginning of the world." (Acts xv. 8.) God brings to pass contingencies, as certainly as necessary things.

* This was the belief of Chrysostom, Cyril, Theodoret, Euthymius, Tertullian, Hilary, Anselm, Hugo, Lyra, Thomas Aquinas (from Gill). Meyer says, "As Chrysostom and Hieronymus, so all the rest of the fathers, did constantly hold that Elias should come in the body, before the day of judgment, to convert the Jews and oppose Anti-Christ.

"A belief in the re-appearing of Elijah 'before the great and dreadful day of the Lord' (Mal. iv. 5,) has always been so strong among the Jews, that it is a custom unto the present day, when a devout Jew mentions a city or country, for him to add, 'May it stand until Elijah'—that is, until the coming of Elijah."—*Voice of Israel*, vol. i. p. 89.

Interesting from the Holy Land.

Our Washington correspondent sends us the following, which is an extract from a letter dated at Jaffa, from the pen of a lady residing for the present in that ancient city. This lady, Miss Williams, is an English woman of fortune, who, some five years since went from this country to Palestine as a teacher. Though already advanced in years, she has acquired the Arabic, and is exceedingly successful in her educational and religious efforts among the higher classes of the Turks and Arabs. Her many friends in this country, and especially in Boston, will be pleased to learn of her success. These extracts contain much information that has not reached us before through any other channel,

especially that portion showing the energetic action of the British government in improving the harbor of Jaffa, and in laying out railroads. The letter was addressed to a Philadelphia friend, who placed it at the disposal of our correspondent:

. . . "You will know long ere this that General Chesney and Sir John M'Neil have been up about six weeks from a government British steamer, and have surveyed the road by Nablous (or Sichem) and Samaria to Jerusalem. Also, that a line is to be carried to Damascus, besides a railway from the coast higher up, which is already in progress, under the care of a son of Sir John M'Neil—also to Damascus, intended for the Euphrates. That the harbor here [Jaffa] is to be made good for all larger vessels to ride in, and a pier to go beyond the shallow rocks, which are now so perilous to all during the winter. The road is to be commenced in March.

"Imagine Jaffa a railroad depot, with all the immense changes which such a beginning portends. You know also, perhaps, of the unwilling present made by the Sultan to Louis Napoleon, of a mosque and ground in Jerusalem, which is to be converted into a Roman Catholic Church. The Greeks, to whom it originally belonged, and the Moslems, are much chagrined. The property is a little within St. Stephen's gate and on a line with the Austrian Consulate and the archiepiscopal property.

"Ridley Herschell is here also, setting on foot his agricultural plan for the support of Jewish converts, and Mr. Isaac, an Episcopal clergyman, and a very pious man, is here in order to purchase land for their operations.

I have just finished reading the New Testament in Arabic with *the Sheik*. He is a man of talents, and professes to love Jesus as a prophet, and to believe he will come again to fight and destroy anti-Christ."—*Boston Journal.*

The Chronicle, (Baptist,) in its London correspondence, furnishes the two following items of intelligence:

There is a singular movement going on in the country, in which some of your readers may feel an interest, an attempt to colonize some parts of the Holy Land. A society, composed of leading members of the societies for the conversion of the Jews, has been formed for this end. Land has been purchased near Jaffa, and conveyed properly by the Turkish authorities to British subjects. The design is to establish here an agricultural colony of converted Jews, where they may have the opportunity of earning their living. Around this all the moral and social influence of Christianity they hope will centre, and thus become the means of the highest benefit to the population at large. The enterprise will be commenced in a very short time. It is one of singular interest, and I am disposed to think in the right direction.

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German Jewish Society for Colonizing Palestine.—The committee of an association at Ludwigsburg in Baden, for "Gathering the people of God together in Palestine," intend at once to send a deputation to the Holy Land, in order to make preliminary arrangements for the formation of an agricultural settlement in Palestine.

Good News from Greece.

A correspondent writes to the Evangelist:—I have just seen a letter from John Paionides, a Greek physician resident in Vodina, near Thessalonica, and a convert to the Protestant faith under Dr. King's faithful preaching, full of deep interest to the church of Christ. On the peninsula of Pallene, some forty miles south-east of Thessalonica, are a dozen towns whose population is exclusively Greek. This region is famous in the ancient history of Greece, Potidæa, its principal city, having been one of the bones of contention between Athens and Sparta which led the Peloponesian war. This portion of European Turkey has been always quite free from a Turkish population, Mount Athos, the centre of Greek monasticism, seeming to extend its influence over the entire Chalcidian district. Last fall, Paionides was sent for by some Greeks of this region, who desired light on religious subjects. On his arrival among them, he discovered that twelve of the most prominent families in four of the Pallene towns had, by searching the Bible and reading some of Dr. King's tracts, been convinced of the follies of the Greek church, and had openly and formally declared themselves Protestants. Paionides obtained the help of two Protestant missionaries from Thessalonica, Mr. Rosemberg, who was sent out from England, and Mr. Marcussohn, a converted Jew, and graduate of the Union Theological Seminary of this city. They hastened to this new and unexpected field of labor, and there, in the midst of an assembly of over sixty, one of the number was baptized by Marcussohn. The Greek pride receiving this rite from a despised Jew, was a token of the wonderful change which the gospel of Christ (to the Jews a stumbling-block, and to the Greeks foolishness) had wrought in the Hellenic heart.

This is one of the most hopeful events that has occurred in that classic land since Dr. King took up his residence at Athens. When native Greeks take hold of the work of Evangelization, great things under God, may be expected.

The Bible in Tonga.—When the New Testaments were brought to Tonga, one of the islands of the Pacific, where the people had cast away their idols, the missionaries did not give them away, but wisely offered to sell them. And there was no want of customers. Though the people had no money, they were soon seen hurrying towards the house of the missionary with yams, oils, cocoa-nuts, and pigs, under their arms. There was nothing that they wished for so much as "the book." They would pass by calico and axes, though they valued these things much, if they could only get the Word of Life, in their own language. A native whose house caught fire, and was burned down while he was at chapel one Sunday morning, after hearing of his loss, came running to the missionary, and, holding up his New Testament, said, "How glad I am that the fire happened when the book was out of the house! I can replace the house, but not the book." A poor cripple, in a short time, learned by heart the Epistles to the Galatians, Ephesians, Philippians, and other parts of Scrip-

ture, which he could easily repeat, a whole book at a time. The missionary's wife sometimes sent him a dinner; and one day, when the girl who took it inquired, "Have you had anything to eat to-day?" He said, "Yes." "What have you had?" "Had?" he answered, "I have eaten the whole of the Corinthians."

BIBLE EXAMINER.

New York, May 1, 1857.

"FUTURE STATES."

By Rev. Reginald Courtenay, M. A.
Rector of Thornton Watlass, Yorkshire, England.

In this work, published in England, 1843, the Evidences and Nature of the Future States are considered on principles Physical, Moral, and Scriptural, with the design of showing the value of the Gospel Revelation.

The first half of the work is devoted to show the utter insufficiency of the "arguments" built on the "*Invisibility* of mind—man's physical superiority—the sufferance of evil—the greatness of human desires—the perfectibility of the species—and from moral derangement" to prove man's immortality, or even a future state at all. By this course he prepares the way to estimate the value of the Gospel revelation, and then proceeds to show what that revelation is of the future.

In 1849 we published large extracts from the latter part of this work, in which the author demonstrates a state of death to be one of unconsciousness, and that future life depends on a resurrection. In 1851 we commenced extracts from the first part of the work, but owing to a pressure of other matter we gave but two articles, and have seen no time since to resume our extracts.

The work of Courtenay was dedicated "*To the most* Rev. Richard Whatley, D. D., *Lord Archbishop of Dublin.*" In that dedication he says—"The *future existence* of man, in happiness or misery, is not discoverable by human reason, but is known only by *revelation;* that it is not the mere natural continuance of the present life, but is effected by the mediation of Christ; and that it will be entered upon *at*, and *not before*, the resurrection of the dead."

This sentiment is, substantially, that which we have maintained for the last seventeen years.

At the conclusion of Courtenay's "*Introduction*," he says, "There are good grounds for supposing that, according to the general belief of Christians of the first two centuries, at least, the dead remained out of the reach of joy or pain, until the day of resurrection." On this topic he has the following note in the "*Appendix*" to his work.

"When the custom of praying for the dead began in the Christian Church," says Mr. Palmer, "has never been ascertained. We find traces of the practice in the second century: and either then, or shortly after, it appears to have been customary in all parts of the church." "The primary intention of prayers for the dead," says Archbishop Ussher, "had reference *unto the day of resurrection;* which also in divers places we find to have been expressly prayed for." That is, according to him, the words "rest," "refreshment," "peace," etc., in the early church prayers for the dead, meant what they mean in Scripture:—rest, "when the Lord Jesus shall be revealed;"—peace, through escape from that "troubled sea" of fire into which the wicked shall be cast at the judgment day, to find therein no peace;—refreshment, "when the times of refreshing shall come from the presence of the Lord," at the "restitution of all things." "The primary intention of the Church in her supplications for the dead was," as Ussher repeats, "that the whole man, not the soul separated only, might receive public remission of sins and a solemn acquittal at the judgment of that great day."

These supplications were perhaps not necessarily unscriptural in their spirit, not being intercessory. They may have been intended, quite at the first, merely to express a pious and natural wish that the departed might "find mercy in that day," such as was felt by St. Paul; or they may have been merely a calling upon God to make good his promises, and "avenge his own elect."

But they assumed, after the lapse of two centuries, a widely different form. They became direct intercessions for the dead; not for the whole man, but the soul separated only. And this change is a sufficient proof that the doctrine of the consciousness of the dead, (whether contained in Scripture and in apostolic teaching, or not) was not generally received through, nor did originate in, any oral tradition derived from the apostles. True or false, the doctrine was unknown in the early church. For it is utterly impossible that the first Christians, in making supplication for the dead, from hearts in which earthly affection was struggling for predominance, should not have prayed, and that *chiefly* if not solely, for present blessings on their departed friends, if they had supposed the soul separated only to be susceptible of such. In fact we find that as the natural but unscriptural belief in the immortality of the soul, apart from the body

gained ground, the prayers for the dead were changed from their primary intention, and intermediate blessings were continually prayed for. As Christians had formerly prayed that the dead might escape the fearful flames of Gehenna, so now, gradually perverting the meaning of the prayers, they entreated that they might be speedily relieved first from the ordeal of a purgatorial fire at the resurrection, and then from an all but inevitable flame which was imagined to await the soul, immediately on its separation from the body.

Those who had departed from Scripture, (and from that apostolic teaching which must have been consistent with Scripture,) soon departed from each other: their opinions became, as has been said, various and vague. Yet it is somewhat difficult to establish this double proposition, since expressions which may mean almost anything can hardly be proved to be contradictory or unlike. But let us endeavor to ascertain what was the most general opinion concerning the state of the dead, after the church prayers had been changed from their primary intention. Origen taught, that "such as depart out of this life after the common course of death, are disposed of according to their deeds and merits, as they shall be judged to be worthy, some into the place which is called hell, others into Abraham's bosom, and through *divers other* places and mansions." St. Hilary taught otherwise. *All the faithful*, according to him, were to be in Abraham's bosom, while the wicked are "hindered from coming by the gulf interposed between them." Lactantius taught, that *all the souls, both of the righteous and the wicked*, should be "detained in one common custody," until the time come when the great judge doth make trial of their doings; i. e. by exposing them to a mysterious flame which shall burn the wicked, and do service to the righteous, who have "something in them that will repel or put back the force of the flame!" And the Greek church, differing from the rest in this, taught that (according to Luke xiii. 28, 29, 30,) men entered Abraham's bosom at the resurrection. "The body is buried in the earth, but the soul goeth in unknown places, waiting for the future resurrection of the dead: in which, O gracious Saviour, make bright thy servant, place him together with the saints, and refresh him in the bosom of Abraham." We need not mention the opinion of St. Ambrose, who was not taught *by the apostles* to say that "they that come not unto the first resurrection, but are reserved out of the second, shall be burned [in purgatorial fire] until they fulfil the times between the first and the second resurrection; or, if they have not fulfilled them, they shall remain longer in punishment." Nor need we attach much weight to that of Augustine, who taught that souls went into "certain hidden receptacles," into which the souls of God's children might carry some of their lighter faults, which would *hinder them from attaining heaven*; but from which they might be *released by the prayers and alms deeds of the living*.

Let any one who maintains that these individual writers, or churches, were in possession of an oral apostolic tradition concerning the dead, state what that tradition contained, and what it did not; and inform the world how he, by the light of reason, can distinguish the truth of God, as contained in uninspired writings, from the errors of man.

MAN IN DEATH.—No. 7.

That the New Testament does not clearly teach a conscious state for what is theologically called 'the soul'—or a disembodied living state for man—in death, is, to our mind, a fact which cannot be denied: not one *positive* text can be produced in support of such a theory. Nor can it with truth be pretended that such doctrine is any where taught in the Bible in the plain language used in teaching other important doctrines, such as—Christ died for our sins—the resurrection of the dead saints—the new birth—repentance—faith, &c. If the theory of a conscious living existence in death be true, we have a right to look that it shall be distinctly and explicitly taught in the New Testament, and not be left to *inference*. It should be exhibited more distinctly than either of the other doctrines we have named, because the Old Testament is explicit that 'there is *no knowledge in sheol*,' &c. Where is the testimony of Christ or his apostles that plainly contravenes the inspired testimony of the previous dispensation? We answer, It cannot be produced—it is no where written that man's *soul* goes to heaven at death, or to any other place in living consciousness. Till such testimony can be produced we reject the theory as subversive of the truth, and the whole gospel economy of life—after death—only by a resurrection, or being made alive from the dead, 'at the last day.'

We have, however, not only, as we believe, proved the dead are unconscious, and that there is not one positive text opposing this view, but we have undertaken to show that those texts relied on, to prove their consciousness, are capable of an interpretation in harmony with the positive testimony we have adduced in support of their uncon-

sciousness. We have already examined Phil. 1 : 23, and 2 Corth. 5 : 1–10, and shall go on with other texts from which inferences are drawn to favor the common theory.

2 Corth. 12 : 2–5 is urged as proof of a *soul* that does consciously survive when man is dead, or that can live when the body is dead. Now, not one word is said in the passage about "a soul," at all. Paul saith—"I knew a *man*" * * * "whether in the body, or out of the body, I cannot tell" * * * "such a *man*" * * * "was caught up into paradise" * * * "the third heaven," &c. Not a word does he utter about *a soul* thus caught up; and if this description of Paul is proof, that a man may be conscious when dead, then it equally proves that a man when dead does not know whether he is dead or alive; for this man did not know whether he was in the body or out. Did Paul mean to be understood that this man, of whom he speaks, did not know whether he was dead or alive! Can a man be dead and not know it, if he is conscious? Paul does here assert that if this man was out of the body, he did not know it; so that if a man is conscious when dead, he will not know he is dead, so far as this text proves any thing in that direction: then what becomes of the notion that "dead men know more than all the world;" for any person living can tell that a man is dead when he sees him in death; but the dead man, if conscious, is so ignorant he cannot tell whether he is dead or alive! at least, he will not know that his body is dead, for Paul did not know this man was out of the body, if he was: "I cannot tell," said he. If Paul had said, he did not know whether the man was dead or alive, it might have given some plausibility to the theory that dead men are alive; yet even then, it would show dead men were very ignorant; but he simply says, some *man* was "caught up," he could not tell how; but he knew that man *was alive*; yet whether he was caught up *bodily* or only *mentally* was a point he could not determine. That he did not contradict his own statement, in his previous epistle to the same church, we may rest assured; and there, as we have already seen, he predicates future life on the fact of a resurrection, without which they that have fallen asleep in Christ, even, "are perished." See again our remarks on 1 Corth. 15 : 17, 18, 32, in the EXAMINER of April first.

We pass to Heb. 12 : 18–24, "The spirits of just men made perfect," &c. We certainly have no right to make an inspired apostle contradict himself. But the construction put on this language makes Paul to contradict his previous teaching in the same epistle, as well as known facts. He had said, in the previous chapter, that the ancient worthies "died in faith, not having received the promises, but having seen them *afar off*:" and he concludes the chapter by saying—"These all, having obtained a good report through faith, *received not the promises*: God having provided some better thing for us, that *they without us should* NOT BE MADE PERFECT." Does he tell us, in the next chapter, that these dead ones are already "made perfect?" and that, "without us?" The advocates of the common theory, to keep up the appearance of the importance of resurrection, say, that the saints will be more glorious and happy after the soul re-enters the resurrection body. If so, then the spirits of just men are not yet made perfect; and, of course, Paul was not speaking of the present condition of these just men.

It is evident that the apostle's object was to impress the mind with the mighty difference that exists between the dispensation by Moses and that by Jesus Christ, and the contrast is clear and perfect—"For ye are not" [to] "come unto the mount that might be touched, and that burned with fire," &c., "but ye are" [to] "come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to the spirits of just men made perfect," &c. When is this "*coming* to mount Zion," &c., to take place? Not till God shall "set His king upon His holy hill of Zion;" Psa. 2 : 6; for that was David's throne, which He hath sworn to give unto David's son—Jesus the Messiah. Not till then will the spirits of just men be made perfect; which will be "at the last trump," when "this mortal shall put on immortality," and "death shall be swallowed up in victory." See 1 Corth. 15 : 52–55. To this blessed state believers in Jesus are *coming*, or are "to come:" this is specially their high calling under the gospel; hence go not back to mount Sinai, for we are coming to mount Zion—to that perfect state which God hath promised, when "the kingdoms of *this* world are become the kingdom of our Lord and His Christ: when the law shall go forth from Zion, and the word of the Lord from Jerusalem:" see Rev. 11 : 15 and Micah 4 : 2.—As yet the promise of coming to mount Zion is future; but faith anticipates it—as if present—to fire her zeal and stimulate to a course of action worthy of those who are soon to inherit the promises. For this purpose did the apostle draw the contrast between the two dispensations, and not for the purpose of teaching anything of the present

state of the dead just ones. As a *fact*, the living saints had not come to the spirits of just men made perfect, nor to mount Zion, nor to the heavenly Jerusalem; but they were coming, or to come to that glorious condition—"Wherefore," he adds, "we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

Thus, we think, we have given—very briefly it is true—the true sense of the apostle on this interesting subject; and we find no ground, whatever, of support to the common theory of a perfection of disembodied spirits: the subject looks directly to the passing away of the present order of things, and the shaking to a removal of whatever can be, that the "things which cannot be shaken may remain," in that perfected state immediately to follow the overthrow of hades and death; being the release of the universal church of Christ from death's dominion and power, when "the general assembly" of believers are forever perfected. Glorious hour—blessed hope. Let it stimulate us to a patient endurance of whatever of trial attends our present state, as pilgrims looking for the restitution at the return of our Lord to reign on mount Zion.

"FORTY QUESTIONS ON IMMORTALITY."—Such is the title of a *Tract* recently issued. It is with deep reluctance that we find fault with productions of this kind. The Author of the Tract is not a believer in the immortality of orthodoxy, nor in universal salvation; neither is he a believer in endless misery: yet he has adopted a SYSTEM of *questions* and *answers* by which universal salvation can be shown to be the teaching of Scripture; or endless misery can be proved true, and universal immortality; or no immortality at all, just as the theory of an author leads him. This is done by framing questions for his theory and quoting detached portions of Scripture for answers to suit his theory, and then building another question upon the sense he has affixed to the text by his question. Any thing a man pleases can be proved in this way.

Putting our author's 12th and 19th questions and answers together, we have demonstration of the incorruptibility of all men: *thus*—

"12. *When* do men obtain immortality? Is it at death, or at the resurrection? Ans. 'The dead shall be raised *incorruptible*.' 1 Corth. 15: 52.

"19. Who shall be raised from the dead? Ans. '*All* that are in the *graves* shall hear his voice, and SHALL COME FORTH.' John 5: 28, 29."

Thus universal incorruptibility is proved out of our author's production; and we have only to quote another of his questions, and follow his method to prove eternal torments: thus—

Question "8. What shall be the portion of those who are contentious and obey not the truth? Ans. 'Indignation and wrath, tribulation and anguish upon every soul of man that *doeth* EVIL.' Rom. 2: 8, 9."

Now let us frame a question and give an answer on the same plan. Keep in mind his question 8 and the answer.

Question. What shall be the *nature and duration* of the indignation and wrath, tribulation and anguish upon him that doeth evil?

Answer. "He shall be tormented with fire and brimstone in the presence of the holy angels and the Lamb: and the smoke of their torment ascendeth up FOR EVER AND EVER: and they have no rest day nor night." Rev. 14: 10, 11.

Let us try our author's system still further, by framing a few questions and answers on his plan: thus—

Question. Will not all men be saved?

Answer. "God our Saviour; who WILL have all men to be saved." 1 Tim. 2: 3, 4.

Ques. Will the righteous ever be immortal?

Ans. "The blessed and only Potentate, the King of kings and Lord of lords; who ONLY hath immortality." 1 Tim. 1: 16.

Ques. Will not death and hell die *twice?*

Ans. "Death and hell were cast into the lake of fire. This is the SECOND death." Rev. 20: 14.

Ques. Will wicked men die *twice?*

Ans. "It is appointed unto men *once* to die." Heb. 9: 27.

Ques. Will men who have died in unbelief be made *alive* at the resurrection?

Ans. "He that believeth not the Son SHALL NOT SEE LIFE; but the wrath of God ABIDETH on him." John 3: 36.

Ques. Does not God utterly forget the dead?

Ans. "The slain that lie in the grave, whom Thou REMEMBEREST NO MORE." Psa. 88: 5.

Ques. If God remembereth no more the wicked dead, "in the grave," will they have a resurrection so as to be alive again?

Ans. "They are dead, they SHALL NOT LIVE; they are deceased, THEY SHALL NOT RISE." Isa. 26: 14.

Ques. Does "the grave" so utterly consume the wicked that they shall be no more thought of?

Ans. "Drought and heat consume the snow waters; so doth THE GRAVE those who have sinned" * * * "he shall be NO MORE REMEMBERED." Job. 24: 19, 20.

Ques. Will "the LORD" make such an end of the wicked, when they die, that He will not visit them with another dying?

Ans. "He will make an utter end: affliction SHALL NOT rise up the SECOND TIME." Nah. 1: 9.

Ques. As affliction shall not rise up the second time, what becomes of the wicked when they die?

Ans. "As the whirlwind passeth, so is the wicked NO MORE." Prov. 10: 25.

Ques. But shall they not *live* again by a resurrection?

Ans. "They shall fall, and *never rise up again.*" Amos 8: 14.

Ques. Will no unbeliever, then, be made *alive* from the dead?

Ans. "He that believeth not shall be damned" —*condemned:*—"he that believeth not the Son shall NOT SEE LIFE:"—"the Son *quickeneth* whom HE WILL"—"he that eateth me, even *he* shall LIVE by me"—"*I* WILL raise *him* up at the last day:" —"he that hath not the Son of God hath NOT LIFE."—Mark 16: 16. John 3: 36; 5: 21; 6: 39, 40, 44, 54, 57; and 1 John 5: 12.

Here is only a sample of framing questions, and answering by a simple text, without inquiring into the general tenor of Scripture, or allowing other texts to be taken into the account, to see if the answer we seek is truly given by our quotation.

The questions and answers, we have presented, have not been given, on our part, as any proof of the points introduced, but only to show the folly and falsity of attempting to prove doctrine in this way. Any man, at all familiar with the Scriptures, can make out all manner of theories in this way; and the "*Tract,*" of "*Forty Questions on Immortality,*" is nothing more or less than a Creed of 40 "Articles," instead of "39;" one main object of which, is, to show the wicked dead will live again, and die twice; but we have shown, by the same process just the reverse can be proved.

To prove that the wicked die twice, the author of the 40 questions, in the 34th and 35th of them, takes this course—

"34. 'When a righteous man turneth away from his righteousness, and committeth iniquities and DIETH IN THEM,' what shall be his fate? Ans. 'FOR his iniquity that he *hath done* SHALL *he* DIE.' Ezk. 18: 16."

"35. As he first dies *in* his iniquity and then *for* his iniquity, what must this *last* death be called? Ans. 'THE SECOND *death.*' Rev. 21: 8."

Now this may look very plausible to a superficial reader or reasoner; but when examined in the light of Scripture, as a theory, it will be found to be entirely fallacious.

In the first place: In the statement of question 35, the author of the Tract has interwoven his *inference* from question and answer 34. His inference is not to be received as true, till he proves its truth; which we believe he can never do. He infers, the man spoken of, "FIRST dies *in* his iniquity, and THEN dies *for* his iniquity." The plain English of this fallacy is—The man dies one death, and *after that* dies again! That is, a dead man, after he is dead, dies again! That is about equal to the *dead-alive* theory—*i. e.*, dead and alive at the same time.

But, our Tract author may say,—This sinner is first made *alive* from the dead, and then dies again *for* his sin. Alas, for our author, he has not a "Thus saith the Lord"—"the wicked dead shall be made *alive*"—in all the Bible: no, not one such announcement can be found from Genesis to Revelation. And as Ezekiel was speaking to those "under the law," and who were to "be judged by the law," we call upon the Tract author to give us, from that law, the text where a *second* dying is threatened: or any threatening of a punishment of any sort, to be inflicted upon a dead man made *alive.* No such utterance can he find in the law given by Moses: hence, his *inference*, that the sinner spoken of is to die a *second* time, is false.

The plain and obvious sense of the text is, not that of dying twice, but, that dying *in* his iniquities, he cuts off all possibility of his revival into life; *for* his iniquities he dies a death from which there is no recovery; or, *for* his sins he dies eternally—his death is eternal. Such we regard as the true exposition of the language; and to add penalties to God's law, under which he placed Israel, which God himself never uttered, is taking a responsibility upon one's self in which we do not care to share.

We repeat what we suggested at the outset,—This system of questions and answers, on the plan of the author of the "40 questions," is a dangerous and most pernicious system, as it confirms not the truth of any doctrine; and it answers just as good a purpose to establish any other theory as that the author of the Tract has attempted to establish. It cannot satisfy a thinking mind: it may answer for such as receive just what their teachers please to give them, without personally examining for themselves; but we have no wish to encourage such a course in any one, however true we may think our views to be. The cause of life only through Christ, or man *not* inherently immortal, receives no help from such questions and answers.

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PERSONAL HOLINESS.

This article comes to each of our readers in one of two characters. Either as those who have no desire for holiness, or those who have. With those who have no such desire our present remarks have no particular concern. But to those who *do* desire holiness, however faint and feeble that desire may be, however limited the extent to which the little spiritual leaven may have thus far gone in leavening the whole lump, we would now endeavor to direct a word of friendly counsel.

It is not sufficient that we are able to some good degree to separate between holiness and its various counterfeits. It is not sufficient even that we should covet earnestly this best gift, as a miser covets wealth, or a student knowledge. The question still arises *how* are we to bring forth fruit unto God? Are we to look to the law for this purpose, or to Christ? Are we to obtain grace by the works of the law or to purify our hearts by faith? Are we to lay works at the foundation and make grace a result? or to lay grace at the foundation and make works the result?

This question is anything but a speculative or metaphysical one. It is practical and experimental in the very highest degree. Suppose, for example, you had a choice tree, one that had been brought from a very great distance and one that under proper culture was capable of bearing the richest and most abundant fruit? Would you think it a matter of little or no concern in what *soil* you would plant such a tree? Whether you would give it a less or more exposed position? To what extent you would water it and prune it, and dig about it, and give its roots the proper nourishment? Not at all. You would study the nature of the tree; carefully make yourself acquainted with its habits. You would put it in just that kind of soil in which it would grow the best, so far as it was possible for you to do, you would *adapt the various circumstances of its culture to the nature of the tree itself.* Thus doing you would look for fruit and not be disappointed.

As then in the world of nature, so in the world of grace. In believing in Christ, and receiving the gift of the Holy Spirit, God has given to you the precious germ of holiness in your heart. In what soil will you plant that germ? In the law or in the Gospel? in that of works or of faith?—To *develope* that holiness, first the blade, then the ear, after that the full corn in the ear, you must of course increase and strengthen its *roots.* Will you endeavor to obtain grace by good works?—This is only to repeat after conversion the old self-righteousness to which the most of us were in bondage before it. Will you endeavor to obtain grace *for* good works; as a channel draws from a fountain and not for itself; that in the wilderness waters may break out and streams in the deserts—that the parched ground may become a pool, and the thirsty land springs of water—then welcome, thrice welcome, to Christ for all you need. Use from him freely, copiously, all that you need for yourself; all that you need for your family, all that you need for his church. In him all fullness dwells; there is enough and to spare. Giving doth not impoverish him; withholding does not make him rich. The more you have received from him the more ready and willing is he to meet your demands for more. "Received ye the Spirit by the works of the laws or the hearing of faith?" "Freely ye have received freely give." "Whoever says he wants no more, confesses he has none."—*American Presbyterian.*

Marks of Grace.—Dr. Sprague's Annals contain some account of Rev. Mr. Newman, of whom Cotton Mather said, he is "a very lively preacher, and a *very preaching liver.*" A paper found among his writings entitled, "Notes or Marks of Grace I find in Myself," evince that he attained a high state of spirituality. Read it: "I find that I love God, and desire to love God, principally for himself; a desire to requite evil with good; a looking up to God, to see him and his hand in all things that befall me; a greater fear of displeasing God than all the world; a love to such Christians as I never saw, or received good from; a grief when I see God's commandments broken by any person; a mourning for not finding the assurance of God's love, and the sense of his favor in that comfortable manner, at one time as at another, and not being able to serve God as I should; a willingness to give God the glory of any ability to do good; a joy when I am in Christian company, in godly conference; a grief when I perceive it goes ill with Christians, and the contrary; a constant performance of secret duties between God and myself, morning and evening; a bewailing of such sins which none in the world can accuse me of; a choosing of suffering to avoid sin."

How many of our readers can find in themselves these marks of grace?

Spiritual Instinct.—The sight of Christ crucified, recalling the thought of what he suffered for us, has often ravished the heart and melted the affections, and made the world seem new, and covered the earth itself with a fair vision, that is, a heavenly one. The strength of this feeling rises from its being directed toward a person, a real being, an individual like ourselves, who has actually endured all this for our sakes, who was so much above us, and yet became one of us, and felt as we did, and was, like ourselves, a true man. The love

which he felt toward us, we seek to return to him; the unity which he has with God he communicates to us. By looking upon him we become like him, and at length we see him as he is. Mere human love rests on instincts, the working of which we cannot explain, but which, nevertheless, touch the inmost springs of our being. So, too, we have spiritual instincts, acting toward higher objects still more suddenly and wonderfully, capturing our souls in an instant, and making us indifferent to all things else. Such instincts show themselves in the weak no less than in the strong; they seem to be not much an original part of our nature, and to add to it, and draw it out, until they make us different beings to ourselves and others. It was the quaint fancy of a sentimentalist to ask whether any one remembers the first existence of magic. Much more truly may we ask, Can any one who has ever once known the love of Christ, doubt the existence of a spiritual power?—*B. Jowett.*

Shepherds and their Sheep.—On the lofty central chain of Lebanon, Mr. Porter passed the "Fountain of the opening of the knapsack." It is a favorite resort of shepherds, where they collect their flocks at noon; and, opening their scrips in which they carry their dinner, sit down and eat. The flocks seem oftentimes so packed together, that you wonder if the shepherds will be able to separate each his own. But when the repast is over, each rises, *calls* to his own flock, *sheep and goats*, and they forthwith separate themselves from the throng, and *go after him*. What four texts does this illustrative passage remind you of?

The Secret of Success.—Trace either Whitefield, or Pearce, or Nettleton, or Payson, in their career, and it will be seen that the road between the pulpit and the closet was well-beaten. No grass grew in that path. They, like Moses, dwelt much of their time in the mount of communion with God; and when they came to their people, they were radiant with glory upon which they had been gazing—not only radiant with glory, but also clothed with power. The same may be said of others who have attained to eminence as successful preachers of the Gospel. Other gifts and attainments may secure fame, popularity, the *monstrari dignito*, &c., &c., but nothing but earnest piety and instant prayer will ever render a man eminently useful in winning souls to Christ. Learned, acute, profound, eloquent men may defend the outposts, or demonstrate the evidences, or muzzle cavilers, or gather gay and gorgeous offerings to deck the altars of faith; but when it comes to the *life question*, to the personal adhesion of men to Christ, here it is the man of faith and prayer whose ministrations are blessed to saving purposes.

Importance of being able to despise ridicule.—I know of no principle which it is of more importance to fix in the minds of young people, than that of the most determined resistance to the encroachments of ridicule. Give up to the world, and to the ridicule with which the world enforces its dominion, every trifling question of manner and appearance; it is to toss courage and firmness to the winds, to combat with the mass upon such subjects as these. But learn from the earliest days to insure your principles against the perils of ridicule; you can no more exercise your reason, if you live in the constant dread of laughter, than you can enjoy your life, if you are in the constant terror of death. If you think it right to differ from the times, and to make a stand for any valuable point of morals, do it, however rustic, however antiquated, however pedantic it may appear; do it, not for insolence, but seriously and grandly, as a man who wore a soul of his own in his bosom, and did not wait till it was breathed into him by the breath of fashion. Let men call you mean, if you know you are just; a hypocrite, if you are honestly religious; pusillanimous, if you feel you are firm; resistance soon converts unprincipled wit into sincere respect; no after time can tear from you those feelings which every man carries with him who has made a noble and successful exertion in a virtuous cause.—*Sidney Smith.*

The Children of Believers.—We lately gave the striking results of an examination of the present religious character of a large number of the children of ministers and deacons in New England, by Mr. Bullard, by which it was shown that they were remarkably blessed, the great proportion of them being now Christians. We find in the Puritan Recorder of Boston, a statement to which we would give prominence. It will cheer the hearts and strengthen the faith of Christian parents, and of the whole church.

The Recorder says:—"Seven young men, members of the Senior class in Andover Theological Seminary, lately presented themselves before the South Middlesex Association, for licensure. After sustaining an excellent examination, showing that they had been thoroughly drilled in all that pertains to their chosen profession, they were asked if they had religious parents, and whether or not they were baptized in infancy. To these inquiries *every one* of them replied in the affirmative. Here were seven young men—one quarter of their class—the children of pious parents, who dedicated them to God in baptism while they were infants, coming up to lay their talents and their all upon the altar of truth. What a lesson is here upon the value and importance of parental example and fidelity! Who does not perceive a manifest connection between the early religious training of these young men and the ministry of Christ! We understand that last year the census of Andover Theological Seminary was taken, with reference to this subject, and, of one hundred students, ninety-eight were the children of pious parents. There can be little doubt that of all the ministers of Christ of the evangelical faith, as large a proportion enjoyed the advantages of early religious education. Such facts ought to strengthen the faith of Christians in the promises of God, and encourage them to parental fidelity."—*American Presbyterian.*

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ASSURANCE.—A writer in the Christian Intelligencer, treating of the views and expressions of Dr. Malan, of Geneva, says :—

On my return, and speaking with some ministers, about Dr. Malan, and the personal conversation he had with me on Assurance of Faith, "Ah!" said they, "that is Malan's hobby." In one of my letters to him, I told him what they said. The following is translated from his letter in reply :—"May it please God to bless the writings which I have sent to you! They are indeed very, very feeble in comparison with the learned and profound works which so many pious pens present to the Christians of America; but perhaps they give more simply glory to the grace of the Father in Jesus, than most of the books do, which I have read, coming from your country.

"It appears to me that generally your theology is more speculative than practical; or, if I may so speak, than now *realisable;* and hence its great danger and essential weakness is, that it is scarcely ever an *actual* and *present* manifestation of the promise of the Father to his peculiar people.

"I can scarcely name but two or three Americans, either ministers or religious families, who have expressed to me their simple and humble faith in the *now to be enjoyed* promises of God in Christ. Commonly it is by a '*Perhaps*,' or '*I hope so*,' or 'I dare not flatter myself of it,' etc., that they answer the simple question: '*Are you happy* IN *Jesus?*' And thus, habitually, the Holy Spirit in them witnesses so little that they ARE children of God, that, on the contrary, it would seem that God had placed the eternal oblation of the Lamb only upon the summit of a pyramid of doubts, of fears, and of legal obediences.

"I am not, then, surprised that even pious ministers call the doctrine of faith, which I have the happiness of knowing (although yet so imperfectly,) *Malan's hobby.* Ah! it was the hobby of the Saviour, that the Father, in him, Jesus, has given to us, fully, ETERNAL LIFE; that to believe with the heart on the Son is to *know*, says St. John, that we have life; and that it is just for this that the prayer of the redeemed of Christ begins with this word, dictated by the spirit of adoption: *Our Father!* and not—*Our Father perhaps.* No, I cannot understand how the feeble spiritual child, (minister or others) who prefers *doubt* to *faith* can and dares to say *Our Father!* Since he is not sure of being a child, how can he believe that he has the right to call God his *Father?* Is God, then, a father out of Jesus; and is he IN Jesus who thinks that there is pride in believing so?

"Dear brother, the Lord has confided to me but one thing only: that is the view that the Saviour is in fact a *Saviour*, and not an *aid;* and I think that not to seize with faith of heart all that which is Jesus, is to embrace *Romanism;* it is to admit justification by works; it is, in a word, to walk after the flesh, and not after the spirit.

"When will man who fears God understand that *the obedience* which is not gratitude is only a servile constraint; and that there is no evangelical and pure gratitude, but that of which we read Col. i. 12: '*Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.*'"

COME.—"My sheep hear my voice," says the Good Shepherd. Like all the rest of the children of Adam, they had gone astray from their birth, and had said to God, "Depart from us, for we desire not the knowledge of thy ways." Peter beautifully sets forth the condition of believers, before and after conversion, in his first Epistle, 2: 25.—"Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

"My sheep hear my voice, and I know them, and they follow me." And what is his voice to them? It is that sweet word which we have set at the head of this article—"*Come* unto me." No other word is more expressive of Love—not of benevolence merely, but of love, of delight in the object beloved; hence, says Zephaniah, "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." This is wonderful; and to whom is it addressed? To all who hear and obey, when he says to them, "Come."

God said to Noah, "Come thou and all thy house into the ark." Thus plainly implying that he would be with him there. This, in its general acceptation, is a true gospel invitation; for Christ is our only ark of safety, our refuge, our hiding-place, our covert from the tempest, and corresponds with his own, "Come unto me, all ye that are weary and heavy laden, and I will give you rest."

"Come, my people, enter into thy chambers, and shut thy door about thee; hide thyself as it were for a little moment, until the indignation be over past." Isaiah 26: 20. He does not send them away to find a place of safety; he does not say *Go*, but *Come;* for the chambers of safety are with him and in him.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat, yea, come, buy wine and milk without money and without price." Isa. 55: 1. And in the third verse he says, "Incline your ear, and come unto me." How beautifully do the invitations and promises of the Old Testament agree with those of the New! Compare the foregoing with what we find in Revelation 22: 17. "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him take the water of life freely."

But it is not enough that Christ invites us to come to him; He also promises to come to us. "In all places where I record my name I will come unto thee, and I will bless thee." Ex. 20: 24. "I will not leave you comfortless," says Jesus; "I will COME unto you." And again, "If a man love me, he will keep my words; and my Father will love him; and we will COME unto him, and make our abode with him." And again, "Surely I come quickly." And what is the response of the true believer to all this? "Even so, come, Lord Jesus;" and with these blessed words, the volume of Inspiration closes.

The sum of the Gospel of Peace is expressed in two words—"Return, Come." Isa. 21 : 12. The whole subject is so simple and plain, that a little child may comprehend it. We all went astray, wandering farther and farther from our father's house, our Shepherd's fold ; and the gospel is his voice calling to us to come back. "Return unto me and I will return unto you, saith the Lord of Hosts."—*Preacher and Presbyterian.*

CURE FOR RELIGIOUS DEPRESSION.—The best way to dispel the fears for our personal safety is to labor for the salvation of others. Professed Christians often get into a morbid state of mind about their religious prospects. They are afraid they shall not be saved. Perhaps they will not. If that is their chief anxiety they do not deserve to be. It is very selfish always to be thinking about their own future happiness, and in their terrible fears they are paying the just penalty of their low ambition. But let them go out of themselves, and try to secure the salvation of others, and all their fears are gone. Then they are doing God's work, and they have no doubt of his love.

BR. BLAIN, writing from Buffalo, N. Y., April 20th, says—*Br. Storrs*—As brethren need all the encouragement that can be given in truth, in our hard battle with error, I send you another item of good news. Br. J. Cook—formerly of New York—writes me from Hartford, Wis., thus :—"Through Eld. B. Webb, and the books you sent him, one young man, who was licensed to preach by the Baptist Church, has come out strong on our grounds, and will, very likely, be turned out for his 'heresy."

Thanks to our God that *such heresy* is increasing. J. BLAIN.

P.S. I have printed 1800 more of "DEATH NOT LIFE," with J. Foster's Letter added. Price $14 per 100. Also, 7000 of my two Tracts, altered so as to contain a reference to the 200 texts for proof of destruction. Price $1 per 100. J. B.

GEORGE DUKE OF MANCHESTER.—Some of our friends seem to think, or fear, that we, or some of our readers, indorse every sentiment contained in the articles from his work, copied into the EXAMINER. We have copied largely from that work, because we think *most*, that the author says, is excellent ; but we do not believe every thing therein ; and we conclude the readers of our paper are of that intelligent class who can discriminate for themselves, without long and labored disclaimers from any quarter. Some criticisms that have been sent us, in our judgment, would need criticism as much as any thing in the articles ; and, if published, would call out some one in reply ; and then must come a rejoinder, *etc.* We have four articles, from three individuals, mainly filled with exceptions. If any of them are published, it might be well to give them all at once ; but we fear there would be more discord between the three than could be settled for the next eight months of this year ; so, if they are willing, we will wait till we have finished our extracts from George Duke of Manchester. The extracts are long, we are aware ; but "let patience have its perfect work." Write down your criticisms as the articles appear, and when we get through, review your notes, and see how much of them you can systematize so that you will be willing to have them undergo a like criticism ; then we will endeavor to find place for you.

Several of our readers have expressed great satisfaction, and deep interest in the articles : not that they approve every sentiment. Who ever saw articles of such length that contained nothing adverse to their ideas of truth ?

As to ourselves, we have said, we do not harmonize with all contained in the articles ; but they contain so much that is instructive, we have thought them worthy of a place in our columns ; especially, as the work is an English one, not in the reach of many of our readers. We believe in the pre-millennial advent, and that it is not distant ; but we have no faith in, nor sympathy for, *definite time* theories, nor the fanaticism connected with them. We have seen and heard enough of such.

BIBLE EXAMINER FOR 1856.—We have some 50, or more, perfect sets of that volume, in *sheets.* To any new subscriber for the present year, sending us $2, we will make a *free gift* of a set of the last year's EXAMINER, they paying the postage thereon, which will be *ten cents*, if pre-paid. For that purpose, send us a ten cent P. O. *stamp.*

To any person wishing to purchase the last year's volume *in sheets*, we will send it on receiving $1 ; or, we will send it *bound* for $1.50 ; postage free in either case.

NO REMOVAL.—We are glad to announce that our *office in New York City* will NOT BE REMOVED, as we expected at our last issue. It will remain at 109 NASSAU St., and GEO. YOUNG will attend to any business for us relating to the BIBLE EXAMINER or Books, as he has kindly done heretofore ; and letters sent us by *private* hands may be left with him. He is partner with R. T. YOUNG in an excellent *Letter File ;* a most excellent invention for preserving letters in a neat and convenient form, and easy reference.

All letters sent us *by mail* must be addressed, "GEO. STORRS, *Box* 4658 *New York.*"

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BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

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Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

MAN IN DEATH.--No. 8.

THE case of the RICH MAN AND LAZARUS, Luke 16, is urged as proof of a soul-survivance, in consciousness, when men are dead. Some contending that this Scripture is a real history, while others admit it to be a parable; but they say, "parables are taken from something that has been or may be." Before we have done with it, however, we shall show that such is not always the case.

Those who maintain that it is a literal relation, have no less difficulty in explaining it than their opponents: they cannot explain it all literally, and yet they are bound to do so to be consistent. Let them make the attempt. *Lazarus*, covered with sores, died and was carried *into* Abraham's *bosom*. Will they pretend that is literal? O, no, say they, it was Lazarus' *soul!* But our Lord says, *Lazarus* was carried into Abraham's bosom. Our opponents have to say—"*Not so, Lord*—it was his *soul*:" thus, they contradict our Lord to establish their "own traditions." Let us see whether they succeed any better with their real history of the rich man. He died. What became of him? He "was buried:" the *rich man* was buried, remember. What next? "In [*hades, the grave*, of course, where he was buried; improperly translated] *hell* he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom," &c. *The rich man* did this. They say—It was his *soul*: but our Lord says, it was the rich man. Thus again they make void the words of Christ to establish their traditions, if our Lord did really give a "literal history." But for the sake of showing the folly of their tradition about the soul, we will suppose it was Lazarus' and the rich man's souls or spirits, disembodied, that are in hades. We now ask—Are their disembodied souls or spirits material or immaterial? That is, are they matter, or not matter? We are answered—"They are immaterial." If so, they have *no substance!* Can that which has no substance be seen or touched? If not, the "literal history" advocates have an immaterial rich man, with immaterial eyes, looking afar off and seeing immaterial Lazarus, or no-substance Lazarus! Truly, these immaterial souls must have sharp eyes to see *nothing!* and an equally sharp understanding to know that it is Lazarus! But that is not all. The immaterial rich man desires that immaterial Lazarus should dip his immaterial finger in literal water and cool his immaterial tongue! And all this is "literal history"!!! We have not placed the subject in this absurd light with any other view than merely to show the "literal history" advocates that they are, at least, as much involved in difficulty in explaining this scripture as we, who believe it to be a parable, and that it has no reference to man's state in a future life.

That it is a parable, the context shows. It is in a group of them, viz., the lost piece of silver—the lost sheep—the prodigal son, and the wasteful or "unjust steward," with an admonition against serving mammon, or riches. The Pharisees, who were covetous, heard all these things, and they derided him. Our Lord then proceeds in his discourse with special reference to the change about to take place in the dispensations. He says—"The law and the prophets were [preached] until John; since that time the Kingdom of God is preached," &c.

Before proceeding to an explanation of this scripture, we will present the remarks and admissions of eminent men, who have been considered orthodox, relating to its being a parable.

LIGHTFOOT says, "Whoever believes this not to be a parable, but a true story, let him believe also those little friars, whose trade it is to show the monuments at Jerusalem to pilgrims, and point exactly to the place where the house of the 'rich glutton' stood. Most accurate keepers of antiquity indeed! who, after so many hundreds of years, such overthrows of Jerusalem, such devastations and changes, can rake out of the rubbish the place of so private a house, and such a one too, that never had any being, but merely in parable. And that it was a parable, not only the consent of all expositors may assure us, but the thing itself speaks it. The main scope and design of it seems this—

to nint the destruction of the unbelieving Jews, who, though they had Moses and the prophets, did not believe them—nay, would not believe, though one (even Jesus) arose from the dead. For that conclusion of the parable abundantly evidenceth what it aimed at: If they hear not Moses and the prophets, &c."—*Heb. and Talm. Exerc. in Luke* xvi. 19.

WHITBY says, "That this is only a parable, and not a real history of what was actually done, is evident: 1. Because we find this very parable in the Gemara Babylonicum, whence it is cited by Mr. Sheringham, in the preface to his Joma. 2. From the circumstances of it, viz., the rich man lifting up his eyes in hell, and seeing Lazarus in Abraham's bosom, his discourse with Abraham, his complaint of being tormented with flames, and his desire that Lazarus might be sent to cool his tongue; and if all this be confessedly parable, why should the rest, which is the very parable in the Gemara, be accounted history."—*Annot. in loc.*

WAKEFIELD, on ver. 23, says, "In the grave; en to hade: and, conformably to this representation, he is spoken of as having a body, ver. 24. It must be remembered, that hades nowhere means hell—gehenna—in any author whatsoever, sacred or profane; and also, that our Lord is giving his hearers a parable, (Matt. xiii. 34,) and not a piece of real history. To them who regard the narration as a reality, it must stand as an unanswerable argument for the purgatory of the papists. The universal meaning of hades is the state of death; because the term sepulchrum or grave, is not strictly applicable to such as have been consumed by fire, &c. See ver. 30."—*Note in loc.*

Dr. ADAM CLARKE remarks on Matt. 5: 26—"Let it be remembered, that by the general consent of all, (except the basely interested,) no metaphor is ever to be produced in proof of a doctrine. In the things that concern our eternal salvation, we need the most pointed and express evidence on which to establish the faith of our souls."

Bishop LOWTH says, "Parable is that kind of allegory which consists of a continued narration of fictitious or accommodated events, applied to the illustration of some important truth."

We state it then as a principle, that no parable is to be used as teaching doctrine not elsewhere explicitly revealed. Parables are used only to illustrate some truth already known, or partially so, or to prepare the way to present a truth not yet fully developed, but about to be, either by facts or explicit instruction. The scope or design of the parable is what we are to seek, and not pervert the truth of God by the *assumption* that the parable is a *reality* that "has been or may be:" nor, yet, that every item in it was ever designed to have an application to the subject it was intended to illustrate. By such assumptions discredit has been thrown on revelation, the truth of God been converted into food for the most fanatical, and men have turned to "cunningly devised fables." If any doubt whether parables are not sometimes purely *fictitious*, let them read the parable of the eagle's cropping the cedar, Ezk. 17: 1–10; the parable of the "ewe lamb," 2 Saml. 12: 1–7; and the parable of the trees choosing a king, Judges 9: 7–15.

If it be replied that, "Jesus would not use *fictitious* characters and circumstances in his parables;" we answer, that JEHOVAH, the Father of our Lord Jesus Christ, has done it, and why not His Son? See the parable we have just referred to, Ezk. 17. "The word of the LORD came unto me, saying, Son of man, put forth a riddle, and *speak a parable* unto the house of Israel; and say, Thus saith the LORD GOD—A great eagle * * * came unto Lebanon, and took the highest branch of the cedar * * * and carried it to a land of traffic; he set it in a city of merchants:" [say, for example, in the city of New York! Think you the eagle would be likely to prosper in such a literal work? But we proceed.] "He"—the eagle—"took of the seed of the land and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree: and it grew, and became a spreading vine of low stature, whose branches turned toward him," [the eagle. These branches must have had "souls," doubtless, that were intelligent thinkers, to turn toward the eagle that planted the seed! But, let us see.] "There was also another great eagle * * * and behold, this vine did bend her roots toward him, and shot forth her branches towards him," &c. Thus the same vine works for both eagles, with all the intelligence of a most intellectual being. Does any one believe this is a literal history of the action of two eagles and a vine? or, that such a thing "has literally been, or may be?" No one can doubt but that it is purely *fictitious*. If JEHOVAH thus instructs men, shall we affirm His Son does not? Of like character do we regard the parable of the Rich man and Lazarus, because the positive testimony of scripture is, as we have fully shown in our previous article, that "there is no knowledge in sheol," the state of the dead; and that "in death there is no remembrance of God." See Eccl. 9: 10, and Psa. 6: 5.

It is said the rich man must be conscious, for he sees, feels and talks. We reply—It was common among the Hebrews to represent things without life as knowing, feeling and conversing: see Gen. 4: 10; Hab. 2: 11; Isa. 14: 8; Psa. 93: 3; Prov. 8: 1–3; Prov. 9: 1–5, &c. Our Lord, then, was in no danger of being understood, in this parable, as teaching the consciousness of dead men, and especially, as the Hebrew scriptures expressly

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taught, "the dead praise not the Lord"—that "their thoughts perish in the very day" they die—that, "the dead know not anything"—and that, "there is no knowledge in sheol," where dead men go: and further, inasmuch as Jesus uses the expression in Greek, to show the state of the rich man after death, that exactly corresponds with the Hebrew *sheol*, viz., *hades*, he could be understood in no other way than as using a fabulous discourse—like that to which we have previously referred in the Old Testament—to illustrate an unpalatable subject to his deriding hearers.

We will now, before giving our present view of this parable, present explanations and admissions of eminent men, whose "orthodoxy" in regard to the conscious state of the dead is undoubted; yet their view of this parable goes to show that they suppose it may have a different interpretation from that usually given.

The first author is Dr. GILL, who makes a two-fold application of it, and supposes it may apply to the torment of wicked Jews after death, or to calamities that were to come upon them in this world. He says:—

"*The rich man died:* 'It may also be understood of the political and ecclesiastical death of the Jewish people, which lay in the destruction of the city of Jerusalem, and of the temple, and in the abolition of the temple worship, and of the whole ceremonial law: a Loammi was written upon their church state, and the covenant between God and them was broken; the gospel was removed from them, which was as death, as the return of it, and their call by it, will be as life from the dead; as well as their place and nation, their civil power and authority were taken away from them by the Romans, and a death of afflictions, by captivity and calamities of every kind, have attended them ever since.'

"*In hell—in torments:* 'This may regard the vengeance of God on the Jews, at the destruction of Jerusalem, when a fire was kindled against their land, and burned to the lowest hell, and consumed the earth with her increase, and set on fire the foundations of the mountains; and the whole land became brimstone, salt, and burning; and they were rooted out of it in anger, wrath, and great indignation—see Deut. xxix. 23, 27, 28, xxxii. 22—or rather the dreadful calamities which came upon them in the times of Adrian, at Bither; when their false messiah, Bar Cochab, was taken and slain, and such multitudes of them were destroyed, in the most miserable manner, when that people, who before had their eyes darkened, and a spirit of slumber and stupidity fallen upon them, in those calamities began to be under some convictions.'" *Expos. in loc.*

THEOPHYLACT.—This ancient writer first applies the parable to the concerns of the next life. He then says:—

"But this parable can also be explained in the way of allegory; so that we may say, that by the rich man is signified the Jewish people; for they were formerly rich, abounding in all divine knowledge, wisdom, and instruction, which are more excellent than gold or precious stones. And they were arrayed in purple and fine linen, as they possessed a kingdom and a priesthood, and were themselves a royal priesthood to God. The purple denoted their kingdom, and the fine linen their priesthood; for the Levites were clothed in sacerdotal vestments of fine linen, and they fed sumptuously, and lived splendidly, every day. Daily did they offer the morning and the evening sacrifice, which they also called the continual sacrifice. But Lazarus was the Gentile people, poor in divine grace and wisdom, and lying before the gates; for it was not permitted to the Gentiles to enter the house itself, because they were considered a pollution.—Thus, in the Acts of the Apostles, we read that it was alleged against Paul, that he had introduced Gentiles into the temple, and made that holy place common or unclean. Moreover, those people were full of fetid sores of sin, on which the impudent dogs, or devils, fed, who delight themselves in our sores. The Gentiles likewise desired even the crumbs which fell from the tables of the rich; for they were wholly destitute of that bread which strengthens the heart of man, and wanted even the smallest morsel of food; so that the Canaanite woman, (Matt. xv. 27,) when she was a heathen, desired to be fed with the crumbs. In short, the Hebrew people were dead unto God, and their bones, which could not be moved to do good, were perished. Lazarus also (I mean the Gentile people,) was dead in sin, and the envious Jews, who were dead in sins, did actually burn in a flame of jealousy, as saith the Apostle, on account of the Gentiles being received into the faith, and because that those who had before been a poor and despised Gentile race, were now in the bosom of Abraham, the father of nations, and justly, indeed, were they thus received. For it was while Abraham was yet a Gentile, that he believed God, and turned from the worship of idols to the knowledge of God. Therefore, it was proper that they who were partakers of this conversion and faith, should rest in his bosom, sharing the same final lot, the same habitation, and the same blessedness. And the Jewish people longed for one drop of the former legal sprinklings and purifications, to refresh their tongue, that they might confidently say to us, that the law was still efficacious and availing. But it was not; for the law was only until John. And the Psalmist says, sacrifice and oblations thou wouldst not, &c." *Annot. in loc.*

JAMES BATE, M. A., Rector of Delford, says:—"We will suppose, then, the rich man who fared so sumptuously, to be the Jew, so amply enriched with the heavenly treasure of divine revelation. The poor beggar who lay at his gate, in so miserable a plight, was the poor Gentile, now reduced to the last degree of want, in regard to religious knowledge. The crumbs which fell from the rich man's table, and which the beggar was so desirous of picking up, were such fragments of patriarchal and Jewish traditions, as their traveling philoso-

phers were able to pick up with their utmost care and diligence. And those philosophers were also the dogs that licked the sores of heathenism, and endeavored to supply the wants of divine revelation, by such schemes and hypotheses, concerning the nature of the gods, and the obligation of moral duties, as (due allowance for their ignorance and frailties) did no small honor to human nature, and yet thereby plainly showed, how little a way unassisted reason could go, without some supernatural help, as one of the wisest of them frankly confessed. About one and the same time, the beggar dies, and is carried by the angels (i. e., God's spiritual messengers to mankind,) into Abraham's bosom; that is, he is engrafted into the church of God. And the rich man also dies and is buried. He dies what we call a political death. His dispensation ceases. He is rejected from being any longer the peculiar son of God. The people whom he parabolically represents, are miserably destroyed by the Romans, and the wretched remains of them, driven into exile over the face of the earth, were vagabonds, with a kind of mark set upon them, like Cain, their prototype, for a like crime; and which mark may perhaps be their adherence to the law. Whereby it came amazingly to pass, that these people, though dispersed, yet still dwell alone and separate, not being reckoned among the nations, as Balaam foretold. The rich man being reduced to this state of misery, complains bitterly of his hard fate, but is told by Abraham, that he slipped his opportunity, while Lazarus laid hold on his, and now receives the comfort of it. The Jew complains of the want of more evidence, to convince his countrymen, the five brethren, and would fain have Lazarus sent from the dead to convert him. But Abraham tells him, that if their own scriptures cannot convince them of their error, neither would they be persuaded, though one rose from the dead. And exactly so it proved in the event. For this parable was delivered towards the end of the third year of our Lord's ministry; and in the fourth, or following year of it, the words put into the mouth of Abraham, as the conclusion of the parable, are most literally verified, by our Lord raising another Lazarus from the dead. And we may presume, that the beggar had the fictitious name of Lazarus given him in the parable, not without some reason, since the supposed request of the rich man was fully answered, by our Lord raising another, and a real Lazarus, from the dead. But what was the consequence? Did this notorious miracle convince the rich man's brethren? No, truly. His visit to them from the dead was so far from convincing them, that they actually consulted together, that they might put Lazarus also to death; because that, by reason of him, many of the Jews went away and believed on Jesus. So much for the true sense of this parable."

After such testimony, we trust we shall not incur the censure of heresy if we state our conviction of the true intent and scope of this parable.

The *key* to a parable is either in itself or in the discourse connected with it. In the case before us, it is in the context. The *scope*, or design of the parable was to teach the effect to follow upon *two classes of men* by a change from the Mosaic, or Law-dispensation to the Christian, or Gospel dispensation; which new dispensation was "the mystery, which in other *ages*" [or dispensations] "was not made known unto the sons of men," but being now about to be "revealed unto holy apostles," would change the condition of both Jews and Gentiles. This fact is clearly set forth in the 17th verse, which is the *key* to the parable, and unlocks it perfectly. That verse reads thus—"The law and the prophets were" [preached] "until John: since that time the kingdom of God is preached." That is, a new dispensation of God's favor is now opened; no longer to be confined to the Jews, or *one* nation, but to embrace "all nations" in its offered benefits. This change would affect very differently two different classes of men; viz., the Jews, who were under the law, and the Gentiles, who are to be embraced under the gospel, or to be made partakers of those peculiar blessings which had been hitherto so exclusively confined to the *sons* of Abraham. The effects of this change are illustrated by the parable under consideration. Let the reader note how our Lord introduces it.

After having spoken of the law and the prophets being preached until John, and that since that time the kingdom of God was preached, he intimates that the law was about to have its last and perfect accomplishment—that the last "tittle" of it was about to be "finished:" that then the Jews would be like the wife whose husband was dead, the law not binding them any longer; and that God, who had dealt with them under the title of husband, would be at full liberty to select a new bride out of all nations. Thus Paul reasons, Rom. 7: 1–4. "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

Now read the verse with which the parable of the rich man is introduced, Luke 16: 18. "Whosoever putteth away his wife, and marrieth ano-

ther, con. mitteth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery." So long as the law given by Moses continued, the Jews were chargeable with adultery if they lacked in fidelity to that law as unto God their husband; but nationally they had often been wanting in fidelity, and the law was no longer to be the marriage contract; a new covenant, ratified by the blood of Christ, and not by the blood of bulls or goats, was to form the ground by which the new bride was to hold her relationship to God, and through which she was to receive the blessings promised. The law being dead "by the body," or death, "of Christ," still to cleave to that law, as the Jew did, was to commit adultery, and bring upon themselves all its curses: they died unto Christ, by rejecting him and putting him to death, and "were broken off" from Abraham's bosom, or from all spiritual connection with him, and have been in "*torments*" unto this day in consequence: while the believing soul, who received Christ, even though he had been a polluted Gentile, "full of sores, died" unto the law [see Rom. 7: 4,] and was grafted into the good "olive tree," or was translated through the instrumentality of angels [messengers, or ministers of Christ,] "into Abraham's bosom," became a child of Abraham and an heir, according to the promise, to the kingdom of God.

The parties concerned and to be affected are distinctly marked. The items relating to the rich man clearly mark him as the representative of the Jews, as a people. We note his case first. *His dress.* He was "clothed in *purple and fine linen.*" Now turn to "*the law*" that was "*until John,*" and see what was the clothing of the priests under that law. See Exodus 28; where Moses was commanded to make for Aaron and the other priests "garments for glory and beauty." Verses 5, 6, 8, and 15—"And they shall take gold, and blue, and *purple,* and scarlet and *fine linen.* And they shall make the ephod of gold, blue, and *purple,* scarlet, and *fine* twined *linen.* * * And thou shalt make the breast plate * * of *purple* * * and *fine twined linen.*" Such were the peculiarities of the dress, or *clothing* of these *representatives* of the law and the Mosaic dispensation, or Jewish system. These peculiarities our Lord commences with in his description of the rich man; and they are sufficiently striking to satisfy the unprejudiced inquirer after truth that the Jews, nationally, were to be represented by the rich man in the parable. The Jews were *rich* in those abundant communications of truth, knowledge, and peculiar privileges which God had endowed them with by direct communications, or through the prophets whom he had raised up to instruct them from time to time, till at length he spake unto them "*by his Son.*" Rich were they, indeed, in these high and exalted advantages over all other nations and people. It were easy to enlarge here, but we forbear. The period of their exclusive enjoyment of those peculiarities was their "*life-time:*" but the time came that those peculiarities were to pass away; and that period is represented as a *death.* It was the death of their whole ecclesiastical polity—it was now to be superseded by a more spiritual and universal system, embracing other people: the "*life-time*" of their peculiarities is ended—the change has come over them, symbolized by a death and burial. Where next is this once rich man found? Is it in the *theological hell?* No: it is not even in *gehenna;* but, in *hades.* We have spoken so often and fully on *hades,* elsewhere, that we do not deem it necessary to say anything more here than simply to state, it is the Greek word corresponding to *sheol* of the Hebrew, and signifies the *covered* state, or state of death; in which, the Old Testament positively affirms, "there is *no knowledge,*" See Eccl. 9: 10; Psa. 6: 5, with our remarks on these, and similar texts, in our previous articles, as well as what we have presented in the previous part of this article.

The rich man is alive after his ecclesiastical death; but is stript of all his peculiarities and reduced to a state of wretchedness and torment. And does not the history of the Jews, as a people, from the overthrow of their temple, city, and sacrifices there, unto this day, or present century, fully justify the parabolical description given by our Lord of the misery to which they would be subjected under the new dispensation which was to follow theirs? No one can doubt this who has any knowledge of their history for the last eighteen hundred years: and if we have not understanding of their history, read the prophecies of the judgments threatened them, Lev. 26th and Deut. 28th chapters, and "be no longer faithless but believing." "Wrath has come upon them to the uttermost." 1 Thess. 2: 16. And Jesus said, relative to the overthrow of their city and the tribulation to attend and follow that event—"These be the days of vengeance that ALL THINGS *which are written may be fulfilled.*" Lk. 21: 22.

Since the ecclesiastical and national death of the Jews—the rich man—there has been a claim maintained among them that "Abraham" is their "father;" but no relief has come to them from that quarter.

The desire expressed by the rich man, that further light or information should be given to convince the nation or people of Jews, by a resurrection of one from the dead, is met, in the parable, by showing that no further information would avail with those who had rejected all the previous light God had given them: and the answer—"neither will they be persuaded though *one rose* from the dead,"—was shown to be true by the conduct of "the chief priests and pharisees," when Jesus actually raised *a* "*Lazarus*" from the dead, [John 11th,] they called a "council," and "from that day forth took counsel together for to put Jesus to death." How true that they would not "be persuaded though one rose from the dead;" and after they had accomplished their bloody purpose, and put Christ to death, and he also had been raised from the dead, under such circumstances that there was no chance to doubt the fact, the same obstinate unbelief remained; and they gave large sums of money to the soldiers to tell the most silly and improbable *lie* that was ever invented; viz., That the disciples of Jesus came by night and stole Jesus away while they slept!!

The Jews, as a nation, had their "good things" in their "life time," or while they held the relation of bride to their Maker; but now being dead, nationally, in reference to that relation they are tormented, grievously and sorely tormented; and all their appeals, as to their relation to Abraham, have proved unavailing; and it has added not a little to their torment and sorrow to see the Gentiles enjoying rich blessings from which they find themselves shut out. We speak, of course, particularly of social, civil, and political blessing, in which they possessed "much" advantage "every way," in the days of their national prosperity. But an impassable gulf exists between them and the Gentiles now: but even that is no where said to be eternal. It will indeed continue to the end of this age, or dispensation; or till the Redeemer returns to Zion. Till that time there will be no *national* repentance; but, then will be fulfilled the prophecy of Zech. 12: 10–14.

The Jews, as a nation, hitherto have professed that their rejection of Jesus as the promised Messiah was want of evidence; like the rich man, in the parable, they have constantly cried, from the days of Jesus, for more evidence. "Let him come down from the cross and we will believe." But when he "ROSE from the dead," as the rich man is represented as desiring one to do, to convince the unrepenting Jews, instead of repentance being produced in them, as a nation, they put to death the witnesses of that glorious event. Who can contemplate the untold sufferings of that nation from the time Jerusalem was compassed about with armies, and their city destroyed, to the present generation, and not discover the propriety of the parable our Lord employed to illustrate those torments and their hopeless state?

Thus the parable, so far as the rich man is concerned, has a fair and full application, and illustrates the obstinate unbelief and consequent misery and torment of that people, after their final refusal to receive Jesus as the Messiah. Well did Jesus say to the Jews—"Had ye believed Moses, ye would have believed me; for he wrote of me: but if ye believe not his writings, how shall ye believe my words." John 5: 46, 47. These words illustrate what is said in the parable—"They have Moses and the prophets, let them hear them;" and "if they hear not" them, "neither will they be persuaded though one ROSE from the dead."

It only remains now briefly to consider that part of the parable relating to the poor man, or Lazarus. Prior to the change in the dispensations, from the Mosaic to the Christian, the Gentiles were poor indeed in religious knowledge, and excluded from the *peculiar* privileges of the Jews—the rich man. They could only approach the "*outer court*"—or "gate"—of the Temple service: where some of them sought the "*crumbs*" of knowledge which might better their condition. Still their general condition in regard to divine "things" was "evil." The time at length arrives when they are no longer to remain in this condition, and that change—to keep up the harmony of the parable—is represented by a death. They pass out of their previous state and find themselves in "Abraham's bosom"—*partakers in that covenant* God made with Abraham; for, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29. To this honor they are brought through the ministration of angels—*aggellon—messengers*. Christ gave his *messengers* commission to "go into all the world and preach the gospel to every creature." Under this commission they brought many Gentiles into the Abrahamic covenant; for, the Scriptures foreseeing that God would justify the heathen [the Gentiles,] through faith, preached before *the gospel* unto Abraham, saying, "In thee shall all nations be blessed." Gal. 3: 8. And the apostle adds—"So then they which be of faith *are blessed with* faithful Abraham:" they are in "Abraham's bosom:" a phrase which imports a partaker of his blessings and being in the same covenant relation to God.

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In this condition all are believing Gentiles, and are now "*comforted*;" while the obstinate unbelieving Jew from the time of Christ, or from the introduction of the Christian dispensation, has been "*tormented*:" and the "*gulf*" between the two dispensations is "*impassable*"—they cannot be joined in one: to come into the blessings of the Christian dispensation is impossible to any one still cleaving to the Mosaic for justification; and to return from the Christian to the Mosaic is to "fall from grace," and to be swallowed up in the gulf.

We might greatly enlarge the proof that the foregoing is the true scope and design of the parable; but we believe enough has been said to satisfy the candid inquirer after truth, and we have no expectation that obstinate bigotry will be removed, even though another Lazarus should arise from the dead and affirm the truth of the exposition we have here given.

THE MERCHANT'S CLERK CHEERED AND COUNSELLED.

The chief thing is PRINCIPLE. No empirical rules, no imitation, no regard for outside or gain can take the place of inward purity and right. Consider what is meant by a *young man of principle*. He is not so much one who does this and that, or avoids this and that, as one who acts from a heart-spring of perennial conviction as to duty. He is principled by intelligent conscientiousness. He works by rule. He carries within a little chart and compass of right and wrong. He may err in details, but he follows his conscience; and when young comrades suggest this or that form of doubtful indulgence, he resolves, however gaudy the lure, and however disgraceful denial may be in their eyes, to refuse point blank, and to hold his ground with courage until he shall have settled the right and wrong of the matter.

This virtue of courage is a great safeguard of youth, but is sadly wanting in most. Thousands of crimes begin in shame or fear about declining a friend's invitation. The novice dreads above all things to be thought "green." The country boy blushes at the charge of rustic innocence. The good man's son is twitted with his "governor," and is asked whether his mother knows that he is out. Imbecility and cowardice are not proof against the assaults of ridicule, and so become an easy prey. "He goeth after her straightway as an ox goeth to the slaughter, or as a fool to the correction of the stocks: till a dart strike through his liver; as a bird hasteneth to the snare, and knoweth not that it is for his life." (Prov. 7: 22, 23.) The only adequate provision against such emergencies is found in perpetual regard for the presence of God, and immovable determination to observe his law.

Without courage, there will be no truth; and without truth, no honor and honesty. Nor will there be any of these without reverence for God. To lie, and to swear falsely, are parts of ungodliness; both exist extensively among unprincipled mercantile men. Inward truth is the beautiful base of the whole commercial column. Abhorrence of falsehood, in all its even tolerated forms of prevarication, equivocation and evasion, should be cherished by the commercial novice concerning himself, as it is universally entertained by wise employers in regard to such as apply to them. Whatever fair colors we may put upon them, all the deceits of trade are so many lies, and all the deceivers liars. The thing is not disinfected of its fœtor by its being for custom. Men will draw blood if one gives them the lie, as it is called, who will, nevertheless, daily utter and act the lie, at the counter or in the street. The foundation must be laid early, and the trial of a boy often involves something akin to martyrdom. No youth is bound, or even allowed, to lie for his employer, or lie for his living, and if the question be, "lie or die," no heroic fellow will doubt which to choose. The same reverence for God will govern every young person of principle in regard to the more solemn sanctions of the oath. However ignorant and loose minds may regard the kissing of a book in the Custom House or elsewhere, as a mere rite, every oath is an act of worship, an appeal to the heart-searching God as witness, and an implicit imprecation of his judgment in case of untruth. So nearly allied are integrity of word and deed, that the common people are not far astray when they say, "He that will lie, will steal."—*J. W. Alexander, D. D.*

THE HABIT OF SECRET PRAYER.—President Edwards in one of his discourses on prayer, gives the following solemn advice:—

"I would exhort those who have entertained a hope of their being true converts, and yet since their supposed conversion have left off the duty of secret prayer, and do ordinarily allow themselves in the omission of it, to throw away their hope. If you have left off calling upon God, it is time for you to leave off hoping and flattering yourselves with an imagination that you are the children of God. Probably it will be a very difficult thing for you to do this. It is hard for a man to let go a hope of Heaven, on which he hath retained for a considerable time. Those things in men which, if known to others, would be sufficient to convince others that they are hypocrites, will not convince themselves."

Here are truths which cannot be gainsayed, and how many professors are there in our churches who probably do not maintain the regular habit of secret prayer?

In another place the same writer says:—"He that prays only when he prays with others, *would not pray at all*, were it not that the eyes of other men were upon him." Christian, ponder these words, and ask yourself whether they hold true in your own case.—*Gen. Evan.*

All letters sent us by mail must be addressed, "GEO. STORRS, *Box* 4658, *New York*."

BIBLE EXAMINER.

New York, May 15, 1857.

THE RICH MAN AND LAZARUS.—Our article on this topic, in this number of our paper, is longer than those familiar with it would desire: but a number of our present readers are not acquainted with our exposition of this scripture; and it is for their sakes we have taken it up so much at length. It combines all we have ever published as our late settled conviction of its true import and design. The article we furnished for the Bible vs. Tradition was too short, and the one issued in a tract, several years since, was not full enough on some points.

Br. Thomas Read prepared an article on this subject to go into Bible vs. Tradition, but its length compelled us to leave it out, in publishing that work. We intended to have given it in the EXAMINER, but it was destroyed when our office was burned in 1855. In our series of articles on "Man in Death," it has become necessary that we should take up this parable, and we thought best to do it thoroughly. Some points, after all, may be judged not to be sufficiently noticed, but we think for all practical and doctrinal purposes we have said all that is necessary.

If any wish it issued in a Tract, we can only say—For lack of funds, it cannot be so published by us. It is all we can do to issue the EXAMINER, and keep out of debt.

EDITORIAL DIFFICULTIES.—In the *London Record*, on entering the thirteenth year of its existence, the Editor speaks thus:—

"Few there are who know the difficulties of conducting a public journal, and especially one which desires to act on Christian principles. To speak the truth in love and yet without fear or favor, to withstand whatever threatens the integrity of God's holy word or the purity of Christ's holy gospel, is no easy task, especially for those who must often write upon the spur of the moment. * * * Readers are offended because some favorite opinion is controverted, or some favored friend is censured; because some lengthy communication is not inserted, or some fond suggestion not adopted; because in one instance we may have been too sharp, or in another too tame; because we have dwelt too much on one topic, or too little on another. There are those who have thought our Protestantism ardent even to exaggeration. There are others who characterize it as 'milk and water,' and long for their own infusions of what, in the view of sober men, more resembles the too-stimulating dew of the mountains."

The Editor of the Record, might have added—Oftentimes those professing themselves the most liberal and anti-sectarian are the hardest to please, and the most ready to take offence, as we know by painful experience. From all such, "Good Lord deliver us."

"DENOMINATIONAL BIBLES."—Under this head we find an excellent editorial article in the *American Presbyterian* of April 23d. In the sentiments of this article we fully concur. All attempts at new versions are little better than the efforts of sectarians to obtain AUTHORITY for their peculiar views. We would be glad to give the article referred to entire in our columns, but can give only a short extract. The Editor says:—

"Difference of opinion will exist among men, and controversies of more or less importance will spring up among different denominations of Christians, and it is manifest that there can be no hope of settling these differences of opinion, or of determining those controversies, unless there is some admitted standard to which all may appeal. Among Protestants, and in all the controversies of Protestants with Catholics, that standard must be the Bible. Protestants insist on setting aside the authority of Synods and Councils—of the Popes and the Fathers—as having any authority to determine what is the rule of practice and of belief. In the Bible, as it is found in our authorized version, and as it is issued by the Bible Society, we *have* such a standard—a standard just such as the case requires—and a standard which cannot exist under any arrangement for denominational translations. * * *

"There are controversies in the churches which depend almost entirely on the meaning of a *word*. That word should be left as it is in the orignal, without *assuming* in a translation that the meaning claimed for it by a particular denomination is the only meaning of the word, or the real meaning in the Bible. * * *

"The present authorized translation of the Bible in the English language is, on the whole, beyond all question, *the best translation of the Scriptures that has ever been made in any language*. There can be no doubt that it is, like all human productions, in some respects imperfect. There need be no question that it is capable, in many respects, of being improved. There are, doubtless, passages which do not, in the translation, convey the exact sense of the original. There are suggestions which have been made by the cultivation of the different branches of Biblical literature, by which the sense of the original could be better expressed. There is not a little which may now be employed in the explanation and illustration of many passages of the Bible which was unknown to the authors of the present version. The labors of Biblical students; the travel in the East; the attention bestowed on the text by Kennicott, De Rossi, Mill, Griesbach, and Wetstein, have not been in vain. No student of the Scriptures will despise those la-

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bors or regard them as useless; no student who wishes to understand the Bible will omit to avail himself of those labors. But with some knowledge of what those studies have amounted to, and some acquaintance with some of the versions that have been submitted to mankind, we repeat the assertion, with no fear that any respectable scholar will call it in question, that the common version of the English Bible is the *best* version of the sacred Scriptures that has ever been made; the most accurate; the most impartial; the most faithful; the most beautiful. It is better by far than the Septuagint; better than the Vulgate; better than the German, made by Luther—which probably, however, comes nearer to it than any other modern version; better than any as yet made in modern heathen languages; *better than the one in a process of publication by the Baptist denomination.* It is better, too, for obvious reasons, than any which could be prepared now by any number of literary men—and especially by theologians of different sects—for there are no literary men that could now surpass the present version in purity of language—and a version of the Scriptures by any number of theologians of different sects, would be now absolutely impossible. Set a committee, large or small, of Episcopalians, Baptists, Presbyterians, Methodists, to the work of making a new version of the Scriptures in which they should all concur, and the millennium's morning would have dawned on the world long before they should have completed ten chapters of their work."

REVIVALS AND MISSIONS.

It gives us sincere and unfeigned pleasure to learn, from almost all quarters, of a deep interest being waked up on the subject of personal religion, or devotion of one's self to God and His service. Hundreds and thousands, in various parts of the land, seem to be truly "turning to the Lord;" and we earnestly pray that this gracious work may increase more and more till there shall be such a spirit of consecration to God and the Lamb as earth has never before witnessed. That this work, now going on, is mainly among those from whom we widely differ, on some doctrinal points, creates in our heart no envy; but on the contrary makes us rejoice that God has thereby enabled us to see that the wide difference, of which we have spoken, does not prevent our joy in the good accomplished by them. "Christ is preached; and I therein do rejoice, yea, and will rejoice:" and we will rejoice that our fellow men are led to bow to the name of Jesus and come to God by him that they may find remission of sins, and thus obtain Life Eternal.

There has been a long dearth in respect to the active development of religious energy, in subduing men to the service of God. Coldness and death has seemed to overspread Christendom. Yet, we have never doubted but that in all the churches there were a "remnant" who wept, sighed, and prayed over the desolations with which they were surrounded—whose hearts were pained at the worldly spirit manifested by the great body of professed Christians. Their tears and prayers have come up before God, and He is graciously answering them, and in that answer we rejoice. We are, through the mercy of God, delivered from that spirit once manifested by the disciples, when they saw one casting out devils in the name of Jesus, and "forbade him, because he followeth not us." If devils, or a worldly spirit is cast out of our fellow men, and they are led to serve God with a willing mind and perfect heart, every one that truly loves God must rejoice therein; and to insist that the instruments or converts must harmonize with us in all our doctrinal views, or religious ceremonies, we regard as a narrow mindedness that corresponds with the *forbidding* disciples, but is not in harmony with the large heart of their loving Lord, who said, "*Forbid him not.*"

We also rejoice that *missions* are prospering in some measure; though it would give us more pleasure to see this work greatly increased in prosperity, and we sincerely hope and pray that it may be. We cannot but admire and love the self-sacrificing spirit which actuates many noble souls who have gone forth to the benighted with the words of life. On this topic we may say more hereafter; at present we will only give one or two interesting extracts. The first relates to *Africa.* It is thus introduced by the *American Presbyterian* :—

Mr. Bowen, a Baptist missionary, has made some very interesting explorations in Africa. He found a Mahomedan town, as large as New York, named Ilorrin, the account of which we copy.—There are, by the way, some very interesting remarks in the National Intelligencer on Missionaries, occasioned by Mr. Bowen's book. It remarks, that "the triumphant confidence of inventors in applying science to useful arts is not more striking as a feature of the last century than the triumphant confidence of Christian missionaries in the uniform laws of human nature, the power by which men are approached and won, and the essential truth of the religion of Jesus Christ, and its certainty to redeem any people of the earth. *A Christian missionary explorer is the hero of the world.*"

Here follows Mr. Bowen's account of his visit to ILORRIN in Africa. He says :—

"About sunset I stopped at one of the numerous villages which lie around Ilorrin. The venerable old Mahometan priest or religious teacher of the village came to see me with a present of eggs. After he retired some of the villagers told me that he was accustomed to say, 'It is not the Mahometan or the heathen who will be saved, but the man

who serves God in his heart.' I was not prepared to hear such a doctrine in a suburban village of Ilorrin. The people listened to the gospel attentively and raised no objection.

"On arriving at Ilorrin next morning, I rode through the first and second gates without ceremony and alighted under a tree. 'Why did he come in?' exclaimed one of the gate-keepers; 'stop there; put his loads down outside.' The carriers put down my loads as directed, and I waited a short time to see what would follow. After a little I walked good-naturedly into the gate-house and asked for water, which was brought by a timid girl. 'Why didn't you send a messenger to let the king know you were coming?' inquired the old captain of the gate. 'Because I am a messenger myself,' I replied. A little conversation put him in a better humor, and he sent men to inform the king of my arrival."

After several days Mr. Bowen was sent for by the king, who manifested the greatest curiosity and received him courteously. The visit is thus described:—

"He asked my name and age, the name of my mother, whether I were an Englishman, the name of our king, whether I were a Mussulman, (Mahometan) and what was my object in coming to Ilorrin. I answered each question as it was propounded, and they gave me ample time to express myself fully. When I replied, 'God is our king,' I felt as no man can feel who acknowledges an earthly monarch. King Suta appeared to be impressed with the declaration, for he answered, 'God is enough.' When I said that I was not a Mahometan, they inquired whether I knew Mahomet? I told them yes, I had two Korans. 'Do you serve Moses?' they continued. 'No!' Moses wrote the truth, but he was my fellow-servant, not my master. We deny allegiance to all creatures, even to angels.' Glances and smiles of approbation told that this speech had produced the intended effect. At last, when the king demanded my object in coming to Ilorrin, I was just in a frame of mind to speak freely of salvation through Christ. They listened attentively and offered no objections. When I had finished the king told me to return with Nasamu; and we left them to discuss my proposition to come and live in Ilorrin. I was informed that the king and most of the nobles were much pleased with our interview.

"A few days after my first audience the king sent for me to have a private interview, and requested me to bring the *dingila*, or New Testament. This time he raised the curtain and had me to sit near to him. Only one man was present.—The king examined the Bible which I had brought, and requested me to read to him. I read and translated Luke's account of the conception. We then had the following conversation: 'Why do you wish to live in Ilorrin?' 'To preach the gospel.' 'What do you say when you preach?' I gave him a brief distinct outline of the Christian religion. 'We are Mahometans here.' 'I know you are Mahometans, and that is the reason I want to live among you and teach you the whole word of God.' 'I am afraid that your religion will spoil ours.' 'God commands all men, high and low, to repent and believe the gospel.' 'If any man should believe here in Ilorrin, what would he do?' 'If any one should believe I would baptize him in the river Assa; and thenceforth, if he were really a believer, he would lead a new and holy life.' Hereupon he fixed his eyes on the ground for some time, as if in deep meditation, and muttered to himself in Hausa, which he supposed I would not understand, 'There are Musselmen, there are heathens, there are Christians, (Nasara). But he evaded an answer to the question whether I should be permitted to live in Ilorrin. To me it seemed morally impossible that a strenuous and bigoted Mahometan people would permit me to live among them professedly to convert them to Christianity.

"Nasamu now informed me that the king was greatly pleased with me; that he called we a very wise man—that he would give me a horse now and a house in Fada when I should return. Fada is the aristocratic quarter round about the king. I replied, 'Nasamu, you know I told the king I did not want money, or horses, or slaves, or ivory, only to preach the gospel. When I come to Ilorrin I shall want to live in some retired place, that I may preach to the poor as well as to the rich. I cannot live in Fada. The English missionaries will come by-and-by, and they know how to please kings; they will live in Fada. You must let me be a poor man in Ilorrin.' I said this with great earnestness, because I felt it, and because I was determined at all hazards not to involve myself in any political relation or favorism.

"There were several Moors and Arabs at Ilorrin, and some of the latter were as fair skinned as myself. In fact, I suspected one of being, as his countenance indicated, neither more nor less than an American; but I afterwards supposed myself to be mistaken. One of the Moors, who professed to have been at Kasandria and Stamboul, (Alexandria and Constantinople,) treated me with great friendship, and appeared to be much interested in my case. On one occasion he said to all present, pointing to me, 'These people are the masters of the world.' He told me that he had seen the ships of my country in the Mediterranean."

Another extract we give is from a Miss DALE, who is on a mission at Damascus. It is from a letter to her brother, dated Jan. 3d, 1857. The first item in the extract we insert that the reader may have the connection. Miss D. says:—

The Jesuit school still seems to be in a flourishing condition, and is undoubtedly effecting all that its faithful teachers could desire. They are very much opposed to our humble school; and through their influence, in almost every instance, we have reason to believe, the Christian girls have been removed from us. This has been annoying and painful; still we have an interesting little company of Jewesses left, and are rejoicing in our prosperity. We do not have as many in attendance as we had last winter, but they come with more regularity; and the matter and manner in which we are now permitted to instruct the children, is of the most gratifying character. Three of the largest girls have the New Testament for their reading-book,

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and another is to join them next week. The chapter which is to be their lesson is first read at the opening of the school in the morning; it is then read by the girls during the morning and afternoon session, and is each time explained as fully and as carefully as possible. They ask a great many questions; and, altogether, it is a most delightful, and I hope, profitable exercise. In this way we have gone over the first three Gospels, many portions of which have made such strong and pleasant impressions upon their minds, that they often ask me to let them rehearse it, when all the girls, of course, are made willing to hear some beautiful Scripture story in which Christ is made the prominent character. It is frequently most exciting and interesting to see how all their sympathies and feelings are in favor of the "Man of sorrows" for the time, as they read of the miracles he performed, and of all his kindly acts, and then when they have beheld him reviled and persecuted, and finally crucified, they have seemed most indignant as they have asked, "Did the Jews really do this to Jesus?" One of the girls, who had been much interested in a lesson a few days since, in which she seemed convinced that Christ was altogether a most wonderful being, went home and told her father about it, and asked him if he thought he was anything like the "prophets." She came to me the following day, saying that he said he was not, and that he was only the "son of a carpenter:" which I admitted, while I also tried to show her how he was the "Son of God manifest in the flesh," the Saviour of sinners. Prominent as this precious book is now made in the school, and has been for some time, I have not heard a single objection to it; on the contrary, two of the girls requested permission to read it in preference to the Old Testament.

Besides this new and interesting feature in our school, "Brown's Catechism" has been introduced, and has become the favorite study with all the children. It was first put into the hands of a little Christian boy who is with us; and as the Jewesses heard him daily recite in it, they were delighted with the short and simple questions and answers, and begged for the same book. Fearing to accede at once to their wishes, lest suspicion and prejudice might be unnecessarily aroused, I told them I was not fully decided whether they should commence the study of grammar or the catechism, which was most assuredly the case, as I knew they would tell their parents about it, and I would soon find out what course to pursue without appearing to have any particular interest or design in the matter. Accordingly, they soon told me their parents wished to see the new books.—With trembling and anxiety some eight or ten were distributed among the girls, to be taken home to be examined. You can scarcely imagine how agreeable was my surprise, the next morning, to find the girls in high spirits, as they said their parents wished them to study the Catechism. Two have now nearly finished it; several are more than half through; while a dear class of twelve little girls, who are unable to read, have been taught ten pages. Oh, my dear brother, has not the hand of God been made most strikingly manifest in thus removing the bitter prejudices that existed, and opening up for us such a wide door of usefulness? The Scriptures are now most freely taught—the doctrines of our own blessed Saviour, and all is harmony and peace. Oh, what a privilege we now enjoy, and how much we are encouraged in the thought that the blessing of God has attended our humble efforts! The change is most remarkable. May it long, long continue! Our mutual prayers on this behalf have not been in vain. They will not be. Still plead, my dear brother, for the blessings we so much desire, and that the Holy Spirit may seal instruction upon the young and tender hearts of those beloved children.

MEETING OF THE JEWS FOR INQUIRING INTO CHRISTIANITY.—Readers of New York papers must have seen published invitations to Jews to meet on Sunday evenings at the Mission Chapel in Centre street, near White street, to discuss the doctrines and claims of Christianity. Messrs. Lederer and Epstein, who have invited the meetings, and have the direction of them, are converted Jews, intimate with the feelings of their brethren of the house of Abraham, and earnestly bent on making them acquainted with the Gospel.

Their calls have been attended to by numbers, and the discussions which have already occurred have proved interesting in a high degree. Those gentlemen take the ground that Christianity is the true Judaism, averring that Christ is the Messiah, that he came to fulfill the law, and that the proofs are sufficient. At one of the first meetings Mr. Epstein read from Bishop M'Ilvaine's Evidences of Christianity, to which objections were invited, and in replies made to such as were advanced, great readiness was displayed with a kind spirit, and much fairness in argument on both sides.

It is very impressive thus to see the discussions revived of which we find notices in the New Testament; and one can hardly listen an hour without receiving a deep conviction that the best method has been adopted for the attainment of an object so interesting to every Christian. Jews cannot be got into our usual places of worship, but come to these assemblies.—*Ch. Ad. and Journal.*

A JEW'S BEQUEST.—A Jew in this city recently bequeathed $50,000, the interest of which is to be applied to ameliorate the condition of the Jews at Jerusalem, by promoting education and arts among them, and teaching them mechanical and agricultural employments.

Freedom of the Press in Turkey.

Freedom of the Press in Turkey is a gratifying

fact. The London Religious Times gives the following extract from a letter written by Rev. Dr. Shauffler to Rev G. Birch, in London, dated Bebek, Feb. 6.

When Dr. Hamilton tells you that the press in Turkey is as free as in England, you may be perhaps inclined to hesitate in the admission of the fact, and all things considered, it may be best to take this statement *cum grano salis*. That Dr. Hamlin is a reliable man, keen-sighted and far-sighted, and never speaks inconsiderately. True, the freedom of the press in Turkey is not established as it is in England, neither by law nor by custom, (which is law in this country) and we may meet with opposition yet. But I am sure the matter is before us, and the right of printing and disseminating any religious views or sentiments we hold will be conceded to us as fast as we can make use of it—not by any firman, or by any abstract or positive way, but by putting no government obstacle in our way; so it looks now, entirely, if we are not very much mistaken.

I have just heard that some literary Turks have taken up the weapons of reasoning and controversy against Christianity. I have not been able to ascertain whether the book is published already, or to be published soon. However, I have every reason to believe that the Turks will resort to controversy, for the thousands of the New Testaments and Bibles abroad among them, will compel them to do so. In this I greatly rejoice. It brings the proud Mohammedan to the humble ground of reasoning with his opponents, and will give us the right of replying. It will be one more leaf, and an important one too, turned in the history of missions, and of Divine truth in the East.

Inferior Books.—Inferior books are to be rejected, in an age and time when we are courted by whole libraries, and when no man's life is long enough to compass even those which are good and great and famous. Why should we bow down at puddles when we can approach freely to the crystal springheads of science and letters? Half the reading of most people is snatched up at random. Many stupefy themselves over the dullness of authors who ought never to have escaped oblivion. The invention of paper, and printing—especially the production of both by a new motive power—may be said to have overdone the matter, and made it too easy to be born into the world of authorship. The race would be benefitted by some new invention for strangling nine out of ten that sue for publicity. No man can do his friend or child a more real service than to snatch out of his hand the book that relaxes and effeminates him, lest he destroy the solids and makes his fibre flaccid by the slops and hashes of a catchpenny press. But especially is he a benefactor who instils the principle that no composition should be deliberately sought which is not good, beneficial, and above mediocrity.—*Dr. J. W. Alexander.*

The Source of Comfort.—The well-known missionary, Campbell, for many years after his conversion had neither peace nor joy in believing. His faith was rather subjective than objective. Doubts, fears, and actual backslidings had often shaken his hope and driven him almost to despair, even at the time he was regarded by other Christians as a pattern. At last, as he said in a letter to the venerable John Newton, "The cloud which covered the mercy-seat fled away, and Jesus appeared as he is! My eyes were no longer turned *inward*, but *outward*. The Gospel was the glass in which I beheld him. I now stand upon a shore of comparative rest. When in search of comfort I resort to the testimony of God; this is the field which contains the pearl of great price. Frames and feelings are, like other created comforts, passing away. What an unutterable source of consolation is it that the foundation of our faith and hope is immutably the same, the sacrifice of Jesus as acceptable to the Father as ever it was! . . . Formerly the major part of my thoughts centered either upon the darkness I felt or the light I enjoyed. Now they are mainly directed to Jesus, what he hath done, suffered, and promised."

As Then, so Now.—Suppose a person deeply perplexed about the state of his soul, continually fluctuating between hope and fear, and overwhelmed with grief, were to repeatedly utter this wish: "O that I certainly knew that I should be able to persevere." He might be answered thus: "And what wouldst thou do, if this certain knowledge were bestowed upon thee? Do now, that which thou wouldst then do, and rest secure of thy perseverance."

Instead of indulging anxious inquiries into the future condition of our souls, we should apply ourselves wholly to know what was "the good and acceptable will of God," as the only principle and perfection of every good work.—*Thomas A. Kempis.*

The "Thirteen Shares."—Br. Jacob Grim, Norristown, Pa., will accept our thanks for his remittance of *fifty dollars*, just received.

The Camel and the Needles's Eye.

It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.—Matt. xix, 24; Mark x, 25; Luke xviii, 25.

I can scarcely remember the time in my early youth when this text did not excite my curiosity and wonder. In the days of the evangelists, as well as our own, needles were of various sizes. There are the large needles, such as Paul used in making tents, and such also as are employed in making the broad sails of some great admiral. There are the finest points of steel used in ancient and modern times in the most delicate kinds of needle-work, fit to deck the person of a queen at her coronation.

The camel is a beast of burden, much used in Eastern countries. It is about the size of the largest ox, with one or two bunches on his back, with long neck and legs, and with feet adapted to the hot and sandy desert. Such is the general understanding of the two more prominent terms of the passage of holy writ now under consideration.

Some have supposed that a slightly varied reading in the original word, which is translated "camel," might be adopted, by which the phrase would be made to mean a "cable," such as is used in anchoring ships in the roadstead. Then the text would read, "It is easier for a cable to enter the eye of a needle," &c. But the former is, probably, the most correct reading, for the whole figure seems to have been a maxim quite prevalent in the East.

Among the Babylonians, in whose country elephants were not uncommon, the phrase was "an elephant passing through a needle's eye." But the elephant was a stranger in Judea, while the camel was well known, and, therefore, the latter was used by the Jews instead of the former to give force to the maxim. Obviously the object of this form of speech was to express a thing absolutely impossible.

But I have met with another explanation of the striking figure, which, to say the least, adds to its beauty and force. All the important cities of the East, in ancient times, were surrounded by high and massive walls; and so they are, as the modern traveler informs us, at the present day. At certain points these walls are perforated by large pass-ways, for the exit and entrance of the inhabitants. These passage-ways in times of peace were open by day, but at night they were closed by massive gates, capable of resisting any common assault. Now, by the side of these large entrances were very much smaller ones, used by foot passengers, and by those who had occasion to go forth or enter the city by night. They were called "the needle's eye," as Lord Nugent, an English traveler of modern times, when at Hebron, was directed to go out by "the needle's eye," that is, by the small side gate of the city. The camel can go through the needle's eye, but with difficulty, and hardly with a full load, nor without stooping. * * *

Just as the camel must be relieved of part of his load before he can pass through the "needle's eye," so the rich man must divest himself of large portions of his wealth in the walks of benevolence in order to enter the gates of glory. Our Saviour seems to have reference to the same idea when he says, "straight is the gate." And as the camel was compelled to stoop, in order to enter by the low and narrow gate of the city, so must the rich man learn humility if he would "see the Lord" "in the fullness of joy."—*Christian Witness.*

From Eld. Matthew Batchelor.

A Word for the Bible Examiner.—The doctrine that when a man dies he is dead, in every sense of the word; and that the penalty of the law is extinction of being, appears to me to be plainly taught in the Bible; and if ever there was a time when it was needed to be held up before the people it is now. Spiritualism, Universalism, and scepticism are prevailing to an alarming degree; and, in my opinion, these slighted truths are the strongest weapons to combat them with. I know there is more opposition to these views from all quarters than almost any thing else; and we that have defended them have had to suffer. But there has been an inward consciousness that truth, God, and honest men have been on our side; and some have been saved by the means; and when Jesus comes we shall have our reward. Amen, even so come Lord Jesus.

Pownal, Vt., April 28th 1857.

From W. W. Buck, Mass.

Br. Storrs.—Enclosed is $2 for which I wish you to send me as many of your Six Sermons as you can afford, prepaying the postage.

I have only one left, and that nearly worn out, but as I write with some wearings with the labors of the day, I cast my eye up to my book-case and see Whitfield's Sermons, and am for the time trying to contrast them, and have come to the ready conclusion, with a good knowledge of both, that I had rather part with those Sermons, much as I have and do esteem them, than to part with this little book "Are the Wicked Immortal?"

I am heartily inclined to thank God anew, as often as I open this volume, that the above question was ever agitated and discussed by you. This book has done, and is doing immense good: and it must be a source of great consolation to you to contemplate the great number of Ministers and laymen that have changed their views by reading your Six Sermons.

My prayer for you, in your sacrifices and trials, is the prayer of Paul for Onesipherous—"The Lord grant unto him that he may find mercy of the Lord in that day."

Yours, in Christian affection.

From W. H. W., Cameron, Ill.

Friend Storrs.—I live among the people called Disciples, or Campbellites. They cannot be influenced to investigate the great Life and Death theme, so plainly taught in the word of God. Some of the leaders will not even give your Six Sermons a perusal. I endeavor to set forth the subject of the life, promised by our Saviour in private conversation as far as I understand it; for which, I am branded as an infidel and sceptic. Some few have been influenced, however, to take hold of the subject far enough to ask their leaders some questions, and their answers run in this way, "You need not trouble yourself on such questions as these, they are not essential to salvation—we fear you have been influenced by some materialist—you should beware of them, or they will lead you astray." So the inquirer leaves the subject here, and learns what was told him by his leader, and is ever ready to quote it when any question is asked him, no matter how important. What an awful state Christians, so called, are in at the present time; it seems to be the time Paul speaks of in 2 Tim. 3: 1-5. Enclosed is $3 for which, you will please send me three copies of "Life from the Dead:" or, The Righteous only will live again. and send one copy of Life from the Dead, and the Bible Examiner to F. M. B. He is a young and intelligent man; and is favorable to the great Life and Death theme. He will make a good speaker, and I have no doubt is a good Christian. All such men ought to know the whole truth. These are the reasons why I want him to read your works. Such men are the ones I wish to have embrace the true doctrine of the Bible; for they will practice what they preach. I do not wish to hear a man advocate the Bible doctrine unless he practices it.

From Lewis Morrison, Missouri.

Br. Storrs.—I enclose ten dollars for ten copies of the Bible Examiner. I believe if I had a few days more time, I could obtain more subscribers. But when I tell you, that I am the first man that ever has attempted to deliver a discourse on these important truths, known by yourself and many others, to the people of Northern Mo., you will think I have done something in getting even these *ten*. I brought your Six Sermons with me from *Indiana;* and I owe a part of my conversion to them. They are still going the rounds. The noble book, Bible vs. Tradition, was loaned to a beloved brother who lives about 40 miles off. I regretted it for this reason, because it was a present to me from yourself.

"Another Methodist Minister" Again.

In the Examiner for April 1st, we gave a letter from one of our old associates in the ministry of "Orthodoxy," from whom we had not heard in twenty years. We have, since his first letter to us, written him, and sent various works that we publish, and we are glad that he is disposed to correspond with us. We give the following extract from a letter recently received from him:—

"*Dear Brother Storrs.*—I am fearful that I may be seeking to divert your attention too much in the midst of your pressing duties; but I feel specially drawn towards you, and cannot well avoid giving vent to my heart.

"I have not attempted to preach from a text, but a very few times for years. The truth is, I never could reconcile the endless misery sentiment with the character of a just, wise, and merciful God; and believing, as I did, that the sentiment was taught in the Bible, I was for many years harrassed with doubts of its Divine authority. These doubts destroyed all effectual effort in the cause of Christ; though I could never give up the Scriptures, as I saw them to be the only hope of man. Eight years ago, in reading the Memoirs of Dr. Payson I saw that he had been troubled with doubts as I had been, and through prayer he gained deliverance and a victorious triumph in the hour of death This encouraged me also to pray more earnestly, specially against the doubts that troubled me, and I gained great relief, so that I came to the conclusion, that though there was much in the Scriptures, according to the [so called] orthodox interpretation, that could not be reconciled with reason and justice, yet I was ready to ascribe all the difficulty to my own weakness, and comfort myself with the hope, that all would be made clear by a good God hereafter.

"Now I thank God that He has permitted me to live long enough to see the great error that has made all the difficulty. For a year or two I have been ready to acknowledge that the torment doctrine was too much for human mind to contemplate, and should have been ready to discard it, if I could have seen it in its true light. This state of mind led me to venture a special examination on this point, and that examination led to a conviction of its error. Had I not come to a clear conviction of this error, and also to the truth that the Bible teaches the destruction of the wicked, as the just

penalty of their wilful persistence in their own ways, I should never have ventured to address *you*, and to read your works; for I thought your system to be only a new form of Infidelity. How strong is the influence of early training.

"Since I wrote you last, I have examined some of your works more thoroughly and am coming nearer to you. I believe you are in a good work, and I hope that the final effect will be the furtherance of the (true) Gospel, and the renovating the Church of Christ. I see much hypocracy in the church everywhere I go. Do not wrong views of the character of God naturally tend to it?

"Brother, you cannot tell how much I long to see you. I think I can sympathise with you in the sufferings you have endured.

"The great apostle Paul had to struggle hard to "attain unto the resurrection of the dead;" and if such a man as he *feared* "lest after having preached to others he himself should become a castaway," what will become of me and many others calling themselves Christians?

"I believe all faith is dead and unsaving without prayer. I believe the "earnest" of Eternal Life is a present communion with God by the Holy Spirit; and this is a spiritual life—in the present mode of being—within us."

TEMPORAL POWER OF THE POPE.

The following interesting item we copy from the English Correspondent of the *American Presbyterian*:—

"There is a document of great interest which has lately come to light, and which indicates the probable future of the despotic powers of Europe, in respect to the temporal power of the Pope, of which I would say a few words. It is a report addressed by M. de Rayneval, the French envoy at Rome to the French minister of foreign affairs, M. de Walewski. Its great object is to induce his government to continue the occupation of the papal Territories by the French troops. He assumes that the papal sovereignty as essential to the peace and order of Europe, should be preserved intact. This strange delusion is shared by many on the Continent besides Romanists. All idolaters are blinded and these men cannot see that a throne which is unable to sustain itself, but needs foreign bayonets for its support, can never be a refuge and a strength to other thrones in a time of agitation. Now to preserve the papal throne, the French government had recommended administration reforms. But M. de Rayneval declares that no reforms are requisite, every thing having been already done to make the Italians happy; and that no reform of an administrative character would reconcile his subjects to the continued sway of the Pope. His advocacy is the very strongest condemnation. He therefore recommends that the Sardinian and English papers should not be permitted to express sympathy with the Italian people; while the great Catholic powers should show every sympathy to the Holy See. He admits that even the French troops withdrawn, the papal government would be abolished, and therefore urges their continuance. Now from all this it is quite clear that the papal power is doomed. If its own subjects will not have it, even when its administration is reformed, and it only can be sustained from without, it must go. The sustaining power may be removed at any moment by a complication of European affairs, while the opposition is permanent, and only waits its opportunity to make itself felt. Until I read this document I had no conception of the inveterate nature of the Italian hostility to the papal sway. French Bishops may proclaim the Roman people happy, but were they tenfold happier in all material enjoyments, they are determined to be constitutionally ruled by men, and not subjected to the caprice of priests, whose benevolence may, in a moment, give way to tyranny.

"Though this report contains only M. de Raynavel's sentiments, there can be little doubt that these sentiments are shared both by France and Austria. Sardinia and England, of course, entertain no such opinions, and would have no objection to see the Pope's authority abolished to morrow. But at present England is tied up on the Italian question. She is the ally of France and, therefore, will not oppose her; and the shiftings of the Russian question have brought her into closer contact with Austria; against whom she would not like, therefore, to assume an antagonistic attitude. Sardinia is in the most difficult position. Austria and France alike hate the success of her constitutional government, which is a standing beacon against their autocracies. And the worst is that Roman Italy, however desirous of getting rid of the Pope, has no sympathy with constitutional monarchy. All its traditions are Republican. It would therefore repudiate the extension of the Piedmontese sway, and attempt a republic, which cannot stand because the opinion of Europe is monarchical. Thus the future looks gloomy enough, and ever will look gloomy until the nations turn from Anti-Christ to Christ, and from physical force to the might of righteousness."

An Apology.—We regret that so much attention was given, in our last, to the tract of "Forty Questions;" because some good brethren have misapprehended our object, and think it re-opened the discussion on the non-living again of the wicked dead, after announcing in the previous number that it was closed. We did not so regard it, or nothing would have been said. Our intention was to express, decidedly, our disapprobation of the "system of questions and answers, by which" any other theory can be just as successfully proved as that the author of the Forty Questions attempted. And we said—"Let us try our author's system." That we *tried* it to a greater length than was necessary may be true, and we regret that, because it led some to misunderstand our design: but we said, distinctly, "The questions and answers, we have presented, have not been given, on our part, as any proof of the points introduced." With this "system" of presenting a subject we have no fellowship. So much we might have said without illustrating its evil tendency. Who was "the author" of that tract we did not know, and so could give no name. The publisher we did know, and if he sees fit to announce his own name as its author, after our notice, we cannot help that. We do not, and did not call in question the right of its author, or any one else, to take what course he pleased in publishing his views; but we shall claim the same right to express an opinion on the course, adverse, if we judge it necessary.

———:o:———

Hall's (New York,) Journal of Health is a valuable periodical of 24 octavo pages, issued monthly by Dr. W. W. Hall. We do not assent to all it contains, yet there is so much useful and entertaining that we cheerfully commend it to patronage. It certainly will be more to the advantage of any family than the *dollar* it costs. If heeded, it will save many dollars, probably, during the year; promote health, and prolong life.

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Questions.—A brother asks us, if friends will know each other in the resurrection state? We think they will. The disciples knew Moses and Elijah when they "appeared in glory" at the transfiguration.

Another brother asks us, "What is the main scope and design of the parable, Math. 25: 1–13?" That is, of the wise and foolish virgins. We answer: To teach the impossibility of knowing the definite time of the second advent; and from that uncertainty, to keep always in a prepared state. Read verse 13, and see if this is not the truth.

Again he asks us—"Are the signs spoken of in Luke 21: 25, 26 in the past? if so, is not this the generation that is not to pass away before the Lord comes?" We reply: We doubt if those signs are all in the past, yet we are not disposed to venture a positive opinion in the matter. We think the advent is "nigh," but we wait further developments. So many foolish and fanciful positions have been taken, by certain writers, that we wish to be cautious on this subject, believing the advent cause has suffered immensely by those expositions of prophecy to which we refer.

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Fallen Asleep.—Our beloved and highly esteemed friend William Mayell, of Albany, fell asleep in Christ, April 19th; but we did not learn the fact till after our last Examiner went to press. Br. Mayell, we believe, gave himself to the Lord about fourteen years since; and, so far as our knowledge extends, has been one of the most sincere and conscientious Christians to the close of his mortal life. His religion was an every day business, equally in his secular employment as in his closet. He was a Merchant Hatter, with "one price," and with an honesty and integrity seldom found in trading men, we fear.

The news of his death was sorrowful intelligence to us. He has been one of our most firm friends; and has given from ten to fifty dollars per year, for several years, to support the Examiner. This year he paid one of the *thirteen* shares on the Philadelphia plan for its support. Concerning him, we will only add—"Through grace, he was "a good man:" that is saying much in these times of worldliness among even professors of religion.

May we learn to "sorrow not as" those who "have no hope;" believing, that as "Jesus died and rose again, even so them also that sleep in Jesus will God bring with him"—"from the dead." 1 Thess. 4: 13–18, and Heb. 13: 20. When Paul found "Epaphroditus sick, nigh unto death," the thoughts of his death, as possible, caused him sorrow; and when Epaphroditus recovered from that sickness the apostle saith—"God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow." Phil. 3: 27. Death has none of the fabled glory attending it that some fancy speculators endeavor to throw around it, falsifying both fact and Scripture. But resurrection has a glory, which will "soon be revealed." Then shall "the dead in Christ, awake and sing." Isa. 26: 19, and 1 Corth. 15: 54–57.

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VOL. XII.

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GEO. STORRS, EDITOR AND PROPRIETOR.

2 PETER, CHAPTER III. EXAMINED.

BY GEORGE DUKE OF MANCHESTER.

I propose now to consider two passages of Scripture, both of which present some difficulties, and which are in a great measure dependent upon each other: 2 Pet. iii. and Rev. xx.

The expressions in the third chapter of the second epistle of Peter, appear to describe such a universal and entire destruction, that not only do those who deny the kingdom of Christ on earth, but many of those also, who think He will reign upon earth for a thousand years, refer this conflagration to the annihilation of the world; conceiving it to be inconsistent with the prophecies which foretell the conversion of the nations during the millennium, that this destruction should be prior to those events.

Neither the matter of detail as to "how these things shall be," nor how apparently opposing prophecies shall be reconciled, can fairly, I think, be urged as objections: they may properly be classed among the "things which are hard to be understood." I conceive, therefore, that the legitimate subjects of inquiry are:

1. When shall the destruction, predicted by Peter, take place?

2. Whether there be any prophetic intimation of such a condition upon earth, subsequent to that destruction, as would correspond with the reign of blessedness?

Reverting to the commencement of the epistle, we find St. Peter urging the brethren to anxious carefulness in the exercise of the various graces of the Spirit: "For so," says he, "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." So exceedingly precious a promise, as the entrance into Christ's kingdom, being held out to the faithful, the apostle uses all means to keep the necessity of practical virtues and holiness in their remembrance. Hence he strengthens his exhortations by showing the certainty of the glorious kingdom which he had described: "For we did not follow cunningly-devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." 2 Peter i. 16. Peter was an eye-witness of that transient glory which will be displayed permanently, when our Lord shall come again with power into his everlasting kingdom.

The faithful were also to heed the written word of prophecy respecting this coming of Christ in glory, (which word is further assured to them by the oral testimony of Peter, with regard to what he saw,) for prophecy in the Church is as "a light that shineth in a dark place, until the day dawn." The Jews say that the temple was so situated with regard to the rising sun, that upon the day of atonement, its first ray darted into the holy place. As the year of Jubilee commenced upon the day of atonement, St. Peter may have had this idea in his mind; for as the holy place received no light but from the seven-branched candlestick, so the Church is enlightened with respect to the future, by the seven-fold illuminations of the Holy Spirit in the written word, which must be her guide, until the dawn of that of vengeance, which shall usher in the year of God's redeemed.

The next clause is rather obscure: some would join the words "in your hearts" to the following verse: "In your hearts knowing this first that no prophecy," &c.; but we have the very same expression, chap. iii. 3, "Knowing this first," without "in your hearts." And the promise in Rev. ii. 28, "I will give him the morning star," seems to imply some inward work. Yet as Peter is writing to those who had obtained faith, alike precious with that of the apostle himself; the day-spring from on high had visited them; the day-star of grace had arisen in their hearts: still the day-star must denote Christ, for he is so styled "by prophetical description, and evangelical ascription." How, then, is the day-star of glory to arise in the hearts of those who have been visited by the day-star of grace? The dawning of the day is prior to the actual rising of the sun; and I suppose this figure to imply that, by a sort of refraction of faith, we shall see the Sun of Righteousness before He actually appears to the world; but till this greater light arise to rule the day, we do well to observe the lesser lights of prophets and apostles. When the day breaks, and the shadows flee away, we shall be able with the prophet to say, "In thy light shall we see light."

The following verse seems to mark why prophecy is so sure a guide: "Knowing this first, that no prophecy is of private solution; for prophecy came not at any time by the will of man, but holy men of God spake, impelled by the Holy Spirit." —*Hales.*

In the second chapter, St. Peter warns against false teachers, who will introduce doctrines opposed to those which he had been inculcating; thus will they, "bring upon themselves swift destruction."

2 Peter ii. 1. I do not examine into the nature of the heresies, the present inquiry being solely as to the time when these false teachers will arise in the Church. I suppose all will say that it must be before the day of glory; for the apostle could not be cautioning those to whom he wrote, as to what could not occur for a thousand years after the Church had entered into her rest. In that case, moreover, how could it be said that the judgment of these heresiarchs lingered not—slumbered not—and would come swiftly?

From God's former dealings of vengeance, the apostle illustrates how this judgment, upon the ungodly professors of Christ, shall be universal, whilst his sincere followers shall be delivered. If the sinning angels were not spared; if the old world was destroyed, whilst Noah, with seven others, was saved; if the cities of the plain were consumed, whilst Lot was delivered—then may we draw the comforting assurance, that "the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter ii. 9. Hence it appears that the apostle must be speaking of the judgment prepared for the *false teachers* who will be alive in the last day; or, as it is here called, "the day of judgment." To these same Enoch prophesied, saying, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all . . . who have spoken against him." Jude 14, 15. The same two examples of God's judicial proceedings towards men, are mentioned by our Lord as foreshadowing the manner of his second advent.

The apostle then mentions his having written this, as also his former epistle, in order to rouse the Church to mindfulness of the prophets, and of the commands of the apostles: but the particular subject of prophetic annunciation and apostolic injunction, concerning which they were to be heedful, was Christ's coming in glory; and this third chapter is directly to warn against the scoffers of the last days, who will sceptically inquire, "Where is the promise of his coming?" They are taunting believers with their hopes in that promise; it cannot then be supposed that "the last days" of which he speaks can be deferred to any time beyond that preceding Messiah's second advent: this is confirmed by the 14th verse, where he again exhorts to diligence, "that they may be *found of Him* in peace." Surely this must be when He shall come again, and not a thousand years after we shall have been sitting with Him upon his throne.

The assertion of the scoffers is, that the coming of the Lord does not draw nigh; and their reason is because of no change taking place in the appearance of the world. Now Peter does not meet the argument by saying that the Lord will come without a change, and that the change is to be a thousand years after; but he shows that their assertion simply rests upon the evidence of their senses with regard to present appearances, in defiance of the declarations of God's word respecting what were the dealings of Jehovah formerly, and what will be his actings hereafter; implying, moreover, an analogy between the former and future destructions; and that those who refuse the testimony concerning the one, will equally reject the prediction respecting the other. "All things," say they, "continue as from the beginning of the creation." Now it would be quite beside the argument, to talk of a change which would take place, not at the time of his coming, but a thousand years after his advent; a thousand years after the tongues of the scoffers had changed from taunting into wailing. The event which would fix their doom would be the practical point to be urged, both for the comfort and support of the saints, who were enduring their bitter mockings, and for the warnings of the scoffers. Thus St. Peter explicitly says, that "the heavens and earth are reserved unto fire against the judgment and perdition of the ungodly," the same judgment of the quick wicked which St. Paul also tells us will take place at the revelation of Jesus Christ.

Then, it would seem, according to the tenor of the argument, that in saying, "One day is with the Lord as a thousand years, and a thousand years as one day," he is not speaking of the day of the Lord, but accounting for why Christ does not immediately appear. Moses seems to use the expression with reference to the time between the destruction, and the return to life, of the children of men, and I think that St. Peter uses it in the same sense, for he immediately adds: "The Lord is not slack concerning his promise," . . . "but the day of the Lord will come as a thief in the night;" that is, notwithstanding the long-suffering of God, that day will come unawares, and find the scoffers unprepared. Surely, then, the dissolution of the heavens cannot be deferred for a thousand years after the day has arrived; how would that bear upon its coming as a thief?

The practical conclusion follows: "[Seeing] then [that] all these things shall be dissolved, what manner [of persons] ought ye to be in all holy conversation and godliness?" To suppose that the destruction to which the apostle refers shall take place after the saints shall have been reigning with Christ for a thousand years, and yet that the consideration of it should be urged as their great incentive to holiness during this age, appears to be what St. Peter calls a "wresting" rather than an interpreting of Scripture. We conclude, then, that the destruction by fire, of which St. Peter speaks, is the perdition of the ungodly, which will take place at the time of the Lord's advent.

My next inquiry is, whether a state and condition of things upon this earth, subsequent to this destruction, be predicted.

We must recall to mind, that the subject of the epistle is the admission of believers into the everlasting kingdom of Christ, at the period of his second advent; this hope is that subject-matter of prophecy which they will do well to heed, and it is for believing the promise of his coming, that the Church is described as having to bear the taunts of the scoffers: "for since the fathers fell asleep," say they, "all things continue as from the beginning of the creation."

The allusion made to the fathers, is probably because of the promises made to them respecting

the inheritance of the land, which have not yet been accomplished; for in reply Peter says, "The Lord is not slack concerning his *promise*," that promise to the fathers which involves a change in the heavens and earth upon the advent of Messiah. The delay is because God is long-suffering "to us ward," says the apostle, when writing to the "elect sojourners of the dispersion." He is waiting for the repentance of some, not willing that any of them should perish. But seeing that "all these things shall be dissolved, what manner [of persons]," says he, "ought ye to be in [all] holy conversation and godliness, looking for and hastening (accelerating) the coming of the day of God," &c. But why should the believer be striving to accelerate the day of God? Is it simply because of the dissolution of the elements which will then take place? No, but because of the "promise," that promise which cannot be fulfilled until the dissolution: "Nevertheless we, according to his promise, look for new heavens and a new earth;" this, therefore, is the reason why he should be hastening on the day of God: "Wherefore, beloved, seeing that ye look for such things be diligent." And again, "Seeing [that] ye know [these things] before, beware lest ye also, being led away with the error of the wicked," who scoff at the idea of the advent, "fall from your own steadfastness."

The establishment of the new heavens and new earth, upon the passing away of the old, is that for which Peter, and those who had the promises, are looking.

The apostle implies that the destruction to be anticipated is analogous to that which was occasioned by the flood. The earth, however, was not annihilated by the deluge, the form of its surface only was changed; so the "new earth" which is promised, is not, I conceive, "new" as to its matter and identity, but new as to its form and condition—"new" by its regeneration, as man becomes a new creature by his regeneration; "new" somewhat in the sense in which John speaks of love being "a new commandment"—it is old for its matter and substance, new for the manner and circumstance of urging it; namely, after the example of Christ. The fashion of this world shall pass away; the things that may be shaken shall be removed, in order that the things which cannot be shaken may remain, to constitute the immovable kingdom of the saints.

We conclude, therefore, from St. Peter, that there are promises with respect to this earth, which will yet remain to be fulfilled after the dissolution mentioned in the same passage.

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In the preceding remarks I came to the conclusion, in agreement with all post-millennialists, but upon which pre-millennialists are divided, that the destruction predicted by Peter will be at the second advent.

I also came to another conclusion, maintained by all pre-millennialists who agree in the former conclusion, by some few post-millennialists also, that a state of blessedness is to be expected upon this earth, after the dissolution described by Peter.

I will now notice the difficulty which this view of the passage in hand forces upon our consideration. St. Peter seems to declare that the conflagration will be universal. If then, it happens at the time of the Lord's advent, how can there be nations upon the earth subsequent to that event?—Nations not deceived, but deceivable—not in a state of sin, yet not in a condition of perfection, because liable to apostatize?

It must be acknowledged that the language of St. Peter is very comprehensive, and any attempt to dilute its force would be highly objectionable; yet I think that the structure of the first part of the chapter has generally been misunderstood. "The world," in verse 6, is supposed to correspond with "the heavens and the earth" in verse 7; it is therefore inferred that the destruction of "the heavens and the earth" by fire, will be co-extensive with the former destruction of the world by the deluge; but I cannot assent to this interpretation. In speaking of the former constitution of the heavens and the earth, St. Peter apparently alludes to "the word of God" in Gen. i. 6, 7, 8, not the efficient word which called the heavens and earth into existence, but the inspired word which records their constitution, for it is the "same word" which informs us with regard to the day of judgment. This word states that there was a firmament in the midst of the waters, which "God called heaven;" so there were waters above the firmament, as well as below the firmament; and thus not only the earth, but the heaven also, consisted out of the water and in the water, by means of which constitution of things, when the windows of heaven were opened, and the fountains of the great deep were broken up, the world *were* destroyed by the flood. "The world," I say, *were* destroyed, supposing, not the material of the world, but the people of the world, to be here intended, for I think we are bound to understand it in the same sense as those similar expressions of the apostle in the preceding context, viz. "the old world," and "the world of the ungodly." Turning, moreover, to Gen. vi. 13, margin, and vii. 4, 23, we find that what St. Peter calls the perishing of the world, was the destruction of every living thing from off the face of the earth. Now "the world," in 2 Pet. iii. 6, not being the material of the world, but the people of the world, it is clear that it cannot correspond with "the heavens and the earth" in verse 7; in fact, "the world" bears the same relation to the former destruction, that "the ungodly" (verse 7) does to the future one. The world were destroyed by water, and the ungodly shall be by fire; in this case "the heavens and the earth," in verse 7, are in exact correspondence with "the heavens" and "the earth" in verse 5: thus there is a perfect antithesis—

"The heavens were of old, and the earth," &c.
"Whereby the world then perished,"
"The heavens and the earth which are now,"
"Are kept against the perdition of the ungodly."

The three reasons stated above, namely: the structure of the passage; the meaning of the same word "world" in the preceding context; and the

fact, as recorded in Genesis, all confirm me in believing this to be the correct view.

According to this interpretation, St. Peter's argument does not by any means require a universal destruction; it appears to be the reply to those who say, "All things continue as (they were) from the beginning of the creation;" but they are ignorant that by the former constitution of things the overwhelming of the ungodly world was provided for; so also revelation now declares that means are in store for the destruction of the ungodly by fire. Here, then, the *extent* of the destruction is not at all affected by the comparison; the argument indeed might be from the greater to the less: how can a future destruction of ungodly ones be denied, when Scripture declares to us a former destruction of a whole ungodly world?

Again, there does appear to be an express limitation in the language. The heavens and the earth are kept [reserved] in store for the judgment and perdition, not of the world, but of "the ungodly." Had judgment to the same extent been intended, we might have expected a term equally extensive.

That the manner in which this destruction of the ungodly alone will be accomplished, is mysterious, the apostle seems to intimate in the preceding chapter; for "if God spared not the old world, but saved Noah with seven others," and turned the cities of Sodom and Gomorrah into ashes, yet delivered Lot, then may we draw the conclusion: "the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

In the third place, we must notice that for the account of the future destruction, St. Peter refers us to the former Scriptures; "The heavens and the earth which are now, by (or according to) the *same word* are kept in store, reserved unto fire against the day of judgment and perdition of the ungodly." The passages which refer to the destruction by fire at the future coming of the Lord, may be classed under the following heads:—

1. Such as only mention that the wicked shall be destroyed by fire: Psalm xcvii. 1–5 may be given as an example, "A fire goeth before him, and burneth up his enemies round about; his lightnings enlightened the world: the earth saw and trembled; the hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." Mr. Cox, in his valuable work, also refers to the following passages: Psalm xi. 6; xxi. 9, 10; xxxvii. 20; xlvi. 9; lxviii. 1, 2; lxxxiii. 13–15, and Isaiah ix. 4, 5.

2. Such passages as speak of the wicked being gathered into a particular place, in order to their being destroyed. These strongly imply that the fire will not be universal; under this head I should class such as the following: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination [is] to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, [even] all my fierce anger: for all the earth shall be devoured with the fire of my jealousy," Zep. iii. 8. Joel, chap. iii. 2, 11–16, speaks of the gathering of the nations, and the second chapter and 30th verse implies that the judgment will be partly by "fire and pillars of smoke." Zec. xiv. 2 speaks of the gathering of the nations, and the following verse speaks of the Lord going forth to fight, and plenty of passages declare that He will be revealed in flaming fire, such as 2 Thess. i. 7, 8. Zec. xii. 3 speaks of the gathering of the nations, and the 6th verse implies that their destruction shall be as by fire. So Isaiah xxix. 5–7 informs us that the multitude of all the nations that fight against Ariel shall be visited with the flame of a devouring fire. We may add from the New Testament, Matt. xiii. 30, 40–42, 50.

3. Passages which give a geographical limit to the conflagration: (1.) Isaiah xxxi. 9 may be mentioned, which speaks of the Lord's fire being in Zion, and his furnace in Jerusalem. Dan. vii. 9–11 is a remarkable instance of limitation, and would fall under this or the second head, according to whether we understand "the body of the fourth beast" to be the corporate body, or a geographical division; I suppose the former. Ezek. xxxix. 6, 7, seems also to belong to both this and the former head: "I will send a fire upon Magog, and among them that dwell carelessly in the isles."

(2.) But there is another class of texts which by inference fall under this head. If we suppose that fire is to perform the work of purification, those passages which describe a blessedness peculiar to the holy land, would lead us to infer that the purifying process is to be limited to that locality.—Isaiah li. 3, and Ezek. xxxvi. 35, speak of the wilderness of Zion being made like Eden. The effects of fire upon Idumea, however, are described as quite the reverse. Comp. Isa. xxxiv. 9, and Ezek. xxxvi. 5, 7, 8.

4. Passages which appear to be universal in language, which are, however, evidently limited in effects: as Psalm xlvi. 6, 8, 9, 10, "The heathen raged, the kingdoms were moved: He uttered his voice, the earth melted." This might be supposed to intimate universality, yet we see in the subsequent verses that the chariot will be burned with fire, but that God will be exalted among the heathen. Isaiah xxiv. 6 speaks of the inhabitants of the earth being burned, this implies universality, yet the next clause marks a limitation, "and few men left." This passage is the more in point, because the prophet in the 18th verse, like the apostle in the passage we are considering, appears to allude to the destruction by the deluge. But Isaiah lxvi. 16, 19 is still more to the purpose, for St. Peter, when speaking respecting the promise of the new heavens and the new earth, refers to the context, which, therefore, we may very fairly suppose to be a clue for interpreting the apostle's meaning. In this passage we are told that "by fire and by his sword will the Lord plead with all flesh," this is very extensive, if not universal, yet the next clause limits it, "and the slain of the Lord shall be many." But the subsequent context shows that a much greater limitation must be understood: "I will send those that escape of them unto the nations . . . that have not heard my fame, neither have seen my glory," &c. From this it would appear that the judgments which precede the establishment of the new heavens and the new earth, though the terms be very extensive,

are limited to those who either have heard God's fame or seen his glory.

Cox, in support of a limited destruction, urges the promise of God in Gen. viii. 21, 22, and it does appear to me, that in referring to the destruction by the flood, we are specially called upon to remember the rule which God at that time laid down for himself, as to his future dealings with man. The inanimate and irresponsible creation are both freed from any future universal destruction, "I will not again curse the ground any more for man's sake . . . neither will I again smite any more every thing living, as I have done," and clearly in whatever way the destruction is prevented from visiting them, in the same manner, those who have not seen God's glory nor heard his fame may be secured from its effects.

But, it may be objected, that the following verse limits the promise; "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease," if, now, the destruction mentioned by St. Peter denote the end of the world, in that case the promise of preservation in Gen. viii. will cease to be in force. I say, in reply, that this argument cannot be urged by those who believe that the earth will be the place of final blessedness, I have only, therefore, to refer to what I have already said respecting the eternal duration of the earth. Nor can this argument be urged by those who believe that the new heavens and new earth of Peter are the same as the new heavens and earth promised in Isaiah, for the prosperity of Jerusalem and her people is connected with that blessing, and that there will be seasons of fertility consequent upon that restoration, the prophecies abundantly declare, e. g. Isa. xxx. 23–26, Psalm lxvii. 6, Ezek. xxxiv. 27, Hos. ii. 20–23.

Seeing, then, that the object of the deluge, with which St. Peter parallels the future destruction, was the judgment of the ungodly world; that then, not the material of the world, but the animate creation suffered; that the excision of the irresponsible creation, involved in that destruction, is, with regard to any future judgment, provided against by absolute promise; that the object of the future destruction, is the judgment only of the ungodly; that, in order to carry out this object, the ungodly will be gathered to some particular locality; that the language of the Old Testament which predicts the future judgments, and to which St. Peter expressly refers us, though very general in expression, must be understood with some limitation; and that the physical effect which is expected upon the new earth, ensuing upon that destruction, will be, not universal, but limited; all these considerations seem strongly to imply that the future destruction will be limited.

Nevertheless we must not lose sight of the declaration, that "the earth and the works that are therein shall be burned up," and that "the elements shall melt with fervent heat," but what are we to understand by these expressions? "The earth and the works that are therein," are generally thought to be in a kind of parallelism with "the heavens" and "the elements," so that, in that case, there are two pair of terms to be explained, namely, the heavens with the elements, and the earth with the works in the earth; the elements bearing the same relation to the heavens, that the works in the earth do to the earth; but, in that case, what are we to understand by "the elements?" It will not be satisfactory to reply, "It signifies nothing what the 'elements' may mean, that the earth will be burned up is sufficiently explicit," for we cannot be confident that we have the proper meaning of one term, if a simlar mode of interpretation will not give a harmonious sense to the whole.

Mede considers that by "the elements" the host of heaven or the wicked spirits in the air are intended; but, as they are to melt with fervent heat, one would rather suppose something inanimate was intended, which is confirmed by the other expression "the works in the earth," for, according to this view of the structure of the passage, "the elements" must, in some measure, bear a relation to "the heavens" analogous to the relation which the works in the earth bear to the earth.—There is, in fact, according to this view of the structure of the passage, great difficulty in fixing the meaning of the expression "the elements;" I would, therefore, suggest another mode of interpretation. May it not be possible that the expression "the earth, and the works therein" is exegetical of "the elements?" Of this there is some evidence in the structure; for it may be observed, that in the 12th verse the dissolution of the heavens, and melting of the elements is again mentioned, but there is no repetition of the mention of the earth, though, as inhabitants of this planet, we must be more interested in the fate of it than of the atmospheric heaven. But if the earth, and works therein, are included in the elements, this would account for the omission. Again, answerable to the heavens and the elements which are to be destroyed, there are, according to the promise, to be new heavens and *a new earth;* the new heavens, then, are to be in lieu of the old heavens, and the new earth in place of the elements.

But, if "the earth, and the works therein" is exegetical of "the elements," there is still the enquiry, what meaning can we attach to "the elements," which will be in accordance with the usage of other parts of scripture? Twice we have the same term in connexion with "the world;" Gal. iv. 3, and Col. ii. 8; and, with the exception of the repetition of the word in the context in each of the chapters, I know not whether it occurs any where else; and in all those places the expression appears to refer to the land, and the ordinances as pertaining to the land, and seems to be in opposition to the heavenlies.

Again, as the destruction, which will be effected upon the old earth, will be co-extensive with the blessing effected upon the new, the promises respecting this will assist us in interpreting the predictions respecting that; St. Peter, indeed, refers us to the original document, "we, according to his promise, look for new heavens and a new earth." Now, the promise is in Isaiah lxv. 17, 18, and, in that place, Jerusalem and her people seem the principal feature: "For, behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind, but be ye

glad and rejoice for ever in that which I create; for, behold, I create *Jerusalem a rejoicing*, and her people a joy." Here, then, Jerusalem seems the prominent feature in the new earth. The same is implied in Isaiah li. 16, "I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, thou [art] my people."

St. Peter characterizes the new earth as an abode "wherein dwelleth righteousness." Now, there are special promises with regard to Zion in this respect. For example, in Isaiah xxxiii. 5 it is said, "Zion shall be filled with righteousness;" again, the promise to Zion in Isaiah lx. 21 is, "Thy people also shall be all righteous," and, not to multiply quotations upon this head, I will close with Jer. xxxi. 23, which declares that this speech shall be used in (and I suppose with relation to) the land of Judah, "The Lord bless thee, O habitation of justice." See also Isaiah xxxii. 16, 18. Now, all these expressions being used with respect to Judah, must imply something peculiar to Judah as different from the rest of the world, they cannot belong in the same full sense to the Gentiles.

The new heavens, of which St. Peter speaks, are also to be an habitation of righteousness; this will be when Satan ceases to be "Prince of the power of the air," and there will no longer be "spiritual wickedness in heavenly places." The apostle, it will be seen, is not speaking simply of the physical change upon the surface and atmosphere of this earth, but rather of the change necessary, and in order to the moral regeneration, when the aerial heaven will be "the heaven of heavens;" when the cloud which betokens "the excellent glory" will tabernacle upon Zion; when Jerusalem will be the throne of the Lord; and when "an innumerable company of angels" will ascend and descend upon the Son of man.

I must state, in conclusion, that I do not advance this interpretation of the extent of the conflagration of the earth, as certain: it is sufficient if I show that possibly it may be so; for it is only proposed as a method of reconciling an apparent inconsistency. If, however, this explanation is not accepted, let it be borne in mind that the difficulty which remains to be solved does not proceed from any peculiar view of mine; for the promise of the new heavens and earth to which St. Peter refers, is that in Isaiah lxv. 17, and lxvi. 22, and being so, the consumption by fire, concerning which St. Peter also refers us to the Old Testament, must be that predicted in the same passage of Isaiah, between the two promises of the new creation; and, according to the context, it is after this conflagration that the Gentiles are to be called. Hence the difficulty arises, not from any inconsistency in the system which I have been advocating, but from the very language of the prophet to which the apostle refers.

It will not be satisfactory to say, that we may explain Isaiah loosely, but must interpret Peter rigidly—that our exposition of the one may be figurative, but we must receive the other literally; for the apostle in referring us to the prophecy necessarily refers us to the sense conveyed by the prophecy; if we put a different meaning upon the passage it is no longer the same promise.

It must, therefore, follow that Peter may not be interpreted in such a manner as to make Isaiah inconsistent with himself; but, if the language in the third chapter of the 2nd epistle is to be taken in the most extensive sense of which it is capable, so that we are to expect the whole mundane system to be reduced to a state of fusion, in that case it must remain one of the "things hard to be understood," how, that after the Lord has pleaded by fire and his sword "with all flesh," he will then send to those who have not heard his fame, nor seen his glory. See Isa. lxvi., verses 16 and 19 compared.

"ABIDE WITH US."

After the death of Jesus, the disciples were for a time sunk in the deepest despondency. That He who had called the dead to life, subdued at a word the most obstinate diseases, and so commanded the winds and the waves, that they obeyed him—that he should die, and die such a death, was to them appallingly mysterious. They had heard the bitter taunt, "He saved others, himself he cannot save;" and now it really seemed as if such was the fact. All was dark, mysterious and dreadful; and who can conceive the desolation of heart which they suffered!

In this condition, two of them had occasion to go to Emmaus, a village some eight miles distant from Jerusalem. As they walked along, they conversed earnestly about the awful events which had just transpired; and the more they talked, the more they were perplexed. At length they were joined by a stranger, who kindly inquired, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" Cleopas seemed to be surprised at the question, and supposed that their new acquaintance must certainly be a stranger in Jerusalem, or he would have known all about the death of their Great Master. In the simplicity of their natures they supposed that what filled their hearts must of course have occupied the thoughts of all others.

In the fulness of his heart Cleopas gave to the stranger a comprehensive account of the character and death of Jesus of Nazareth, "a prophet mighty in word and in deed," and alluded, in impressive terms, to their crushed hope of the redemption of Israel.

So far the stranger heard him with attention and sympathy, and then, to their astonishment and delight, he told them more of Jesus than they ever knew. His words of wisdom, and knowledge, and love, caused their hearts to burn within them, while he opened to them the Scriptures. Their

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Still the wondrous, the eloquent, the good stranger remains unknown. That it was Jesus himself seems never to have entered their minds; but already they begin to love him with something like the fervor with which they had loved their Lord and Master. They could not bear to part with him; so when they reached the end of their journey, they uttered the earnest entreaty, "Abide with us, for it is toward evening, and the day is far spent." He readily consented, and at their evening repast "he took bread and blessed it, and brake, and gave it to them." Then were their eyes opened, and they knew him; and although he instantly vanished out of their sight, he left behind him such joy in the hearts of these good men, that, without a moment's delay, they hastened back to Jerusalem to carry the joyful news to the other Disciples, that "the Lord is risen indeed."

In this transaction we see a beautiful example of not only the love of Christ, but the love of the brethren. With child-like confidence the disciples made known to the benevolent stranger the cause of their own sorrow; and when he entered into their feelings, and cleared up their doubts and perplexities, they loved him only as Christ's disciples can love. Whoever the stranger might be, they soon discovered that he was like Christ, and was his friend; and hence they gave the kind invitation, "Abide with us."

It was really a prayer, though they knew it not. Jesus accepted it as done to himself, for indeed it was done for his sake.

Jesus has since ascended to his Father and our Father, to his God and our God, but he has left ample provision for the comfort and joy of all who truly believe. Still may we with perfect confidence say to him, as did the disciples of old, "Abide with us," for he has said, "Lo, I am with you always." And again, "Where two or three are gathered together in my name, there am I in the midst of them." And again, "He shall give you another Comforter, that shall abide with you for ever."

"Abide with us." We cannot say this to Jesus in sincerity and in truth unless we love him; and if we do really love him, there is no petition which we may offer with greater confidence. Hear what he has said: "If a man love me he will keep my words; and my Father will love him, and will come unto him, and we will *make our abode with him*." Can any thing be more explicit? The very thing that the two disciples asked, is here emphatically promised. But hear him again: "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me."—With what entire propriety and perfect confidence, therefore, may we adopt the language of the disciples, and say, "Abide with us."

Joseph, when he made himself known to his brethren, who had so deeply injured him, said, "Come near to me, I pray you." The language expressed fervent affection. So does Jesus desire his brethren to come near to him, whose love as far excels that of Joseph as the infinite excels the finite.

Jesus loved John with a peculiar affection, and why? Because John's love to him was more like that of a little child than any of the other's—closer, more simple, more confiding—more of that perfect love which casteth out fear. That is the love we shall have in Heaven; but John, and many others of John's spirit have shown us that it is attainable on earth. Let us ponder deeply the import of the words as addressed to Christ, and then let us adopt them as our ever fresh and ever potent prayer.—Like a key they will open our hearts to Him who promises to come in and sup with us, and make his abode with us.—*Preacher and Presbyterian.*

He that dies a martyr, proves that he was not a knave, but by no means that he was not a fool; since the most absurd doctrines are not without such evidence as martyrdom can produce. A martyr, therefore, by the *mere* act of suffering, can prove nothing but his own faith. If, as was the case of the primitive Christian martyrs, it should clearly appear that the sufferer could not have been himself deceived, then, indeed, the evidence rises high, because the act of martyrdom absolves him from the charge of wilfully deceiving others.

Mohammedan Converts at Calcutta.—A private letter from Dr. Duff, dated 8th January, conveys the following interesting intelligence:—

"On Saturday evening, 28th December," Dr. Duff says, "it was my happiness to admit five adults by baptism into the Christian Church—three Mohammedan, one Hindu young man from our Institution, and one Hindu female. The Mohammedans were brought to a knowledge of the truth as it is in Jesus by the zealous and indefatigable labors of our native preacher, Behari Sal Singh."

BIBLE EXAMINER.

New York, June 1, 1857.

MAN IN DEATH.--No. 9.

It is urged that Rev. 6 : 9–11 shows that dead saints are in a conscious state. The souls of them that were slain for the word of God, are represented as seen, and crying for vengeance on their murderers.

In the first place, these "souls", whatever else they may be, are not theological souls, for those are represented as immaterial, occupying no space, and not to be seen : but John "SAW" the souls he speaks of, and describes the space they occupy. If these were the souls of deceased men, they were entirely different from those of which theologians speak.

Moreover, if they were the theological souls of saints, they seem to be very far from being "made perfect" by passing into that state ; for "they cried with a loud voice"—which imports earnestness and anxiety—"*how long*, O Lord, holy and true, dost thou not judge and avenge our blood", &c. They not only seem disquieted by the delay of vengeance on their murderers, but they speak of their "blood". Theological souls, surely, have no blood, and never had. Bible souls do have blood, and differ as widely from the theological one as substance differs from nihility.

Again, these souls had "white robes given" them, *after* their cry. So they are not such souls as theologians talk about ; for, even if these robes are symbolical of righteousness, men do not receive such after death, but before, and while in this state of trial. It is in this life we are to wash our robes and make them "white in the blood of the Lamb" : see chap. 7 : 14.

Finally, this whole scene was laid under the opening of the fifth seal, embracing the time of pagan and papal persecutions, being far in the future when John wrote ; so that these souls had no existence at all at the time Revelation was written ; and as it was a symbolical representation of a bloody persecution, of long continuance, it presents not the state, feelings, or condition of the dead, but of the living and suffering saints under that persecution, showing the terrible trial of their faith and patience, when the "Lord, holy and true", seemed to abandon them to the vengeance of their persecutors. Seeing this bloody persecution so long protracted, with no apparent end to it, they cry, "HOW LONG"! The answer is, "until their fellow-servants also and their brethren, that should be killed as they, should be FULFILLED." They were pointed forward to the completion of this bloody scene as the time when God would avenge them, and in this trial of themselves, God designed to purify them, and make them white, or give them "white robes", after which "they should rest" awhile "in the dust of the earth", (see Dan. 12 : 2,) and then "awake to everlasting life".

On this scenic representation of a bloody persecution and its final result, we might greatly enlarge, but we think enough has been said to satisfy the candid inquirer after truth, that there was no design in the revelator of representing the state of death as being one of consciousness, but only the feelings and hopes of the living and suffering Christians under a most unparalleled and protracted persecution. "The souls" are the *persons*, in their visible, tangible, and suffering state ; but when made "white" they were to rest till all that was written should be "fulfilled" : then would come their reward.

On our Lord's promise to the dying thief, Luke 23 : 43, we need say but little. Having demonstrated that the Old Testament condemns the idea that the dead know anything, unless it can be shown that Jesus taught the contrary, explicitly, no one has the right to claim the text in Luke as proving a living existence when dead. Jesus did teach distinctly, that the "resurrection, at the last day" is the hope of a future life. What he said to the thief, therefore, is to be interpreted in harmony with all his other teaching. He never promised his followers their reward till "the resurrection of the just" : see Lk. 14 : 14 ; John 6 : 40 ; and Math. 16 : 27. "When the Son of man shall come in his glory, and all the holy angels with him, THEN shall he sit upon THE THRONE of his glory" ; then will be the time of "his appearing and KINGDOM". The thief prayed, "Lord remember me when thou comest into thy kingdom". "Into", says Archbishop WHATELY, "is a mis-translation ; it should be, '*in* thy kingdom' : the meaning is—at thy second coming in triumphant glory". See his "Future States", p. 324. Jesus' answer is in harmony with the prayer—"Verily I say unto thee to-day", or *this* day—what day ? the day they hung upon the cross ? No : but the day just spoken of, viz : when Christ shall come in his kingdom. The answer is, in the day of Christ's coming into, or in his kingdom, the thief should be with him in paradise : i. e., in that delightful place.

The idea that paradise is the theological heaven, of disembodied souls, is an assumption, without

one text in the Bible to sustain it. Three days after Jesus' death he declared to Mary, John 20 : 17, "I am not yet ascended to my Father". He did not, then, ascend to paradise the day he died, and had not for three days after; hence if the thief went there, he did not find Jesus, and the promise failed. There is no evading our Lord's words, to Mary, by saying, "Jesus meant he had not been to heaven in his body". He speaks of his personality—"*I* am not *yet* ascended", &c. Jesus—*the person*—had not been to paradise. He said to the thief—"*Thou* shalt be with *me*". Not, thy *soul* shall be with *my soul*. Three days after the same *me*, saith, "*I* am not yet ascended".—Here is demonstration of the incorrectness of the common construction of this scripture. There is no proof from it of the survivance of a conscious entity, called the soul, in death. Jesus saith nothing of a soul or souls in the entire account.—We might extend our remarks greatly on this text, but we judge enough has been said to show its utter irrelevancy as proof of the common theory of going to heaven at death.

SHALL THE WORK BE DONE?

THE SIX SERMONS—*Revised and Enlarged Edition.*—We propose issuing an edition of this work, without the Portrait, in paper covers, on less expensive paper than the bound ones, and put them at the low price of 25 cents retail, and $15 per hundred copies for cash. We cannot however do this without help; having no funds to meet the expense. If 500 copies are pledged, in advance, to be paid for when printed, we will issue them immediately, so soon as we receive pledges for that number. This proposal is made, because we have calls for these Sermons in this form; but they have never been thus issued, and cannot be now unless we can see our way to meet the expense.

If those who have become interested in the *Life theme* wish to accomplish any further work in spreading the doctrine, we are satisfied more can be done by scattering books than in any other way. There are thousands who will read, if books come in their way, that never would go to hear a sermon on the question. We have, ourself, scattered tens of thousands of the Six Sermons and other works gratuitously, while we had funds to do so, but we have nothing left to do this work, or we would continue it still. Will our friends who have worldly goods, think, if they have not a work to do in this matter, as well as ourself?—Shall the work stand still for lack of means?—Have you been blessed by the truths we proclaim, and will you not send them to others? We wait a reply.

BIBLE VS. TRADITION.—The circulation of this work might be much increased; and we suggest its issue in a cheaper form than has ever yet been done. We will get it up, in paper covers, at $20 per hundred, for cash, if 500 copies are subscribed for, to be paid when they are ready for delivery. As we said of the Sermons, we cannot do this work without pecuniary aid. Shall we have it?

MAN'S DESTINY:—or, *the, Review of Dr. Post on Immortality.*—We will get out a cheaper edition of this work, if the friends will put a helping hand to it. If 500 copies are pledged for, to be paid when they are issued, we will put them at $12 50 per hundred.

LIFE FROM THE DEAD; or, *the Righteous only will live again.*—If 1000 copies of this work can be disposed of, for cash we will put them at $10 per hundred. But before we undertake to furnish them at this price, assurance must be had that the funds will be furnished to pay for them all.

Here is an opportunity for any, who have funds, to scatter light on the various topics presented in the foregoing works. It remains for such to say, whether this light shall be kept under a bushel or raised to that elevation which its importance demands. Will they let us know immediately?—"Work while it is day: the night cometh in which no man can work". Do not forget this.

Might not some who have means and influence, employ persons in the Railroad cars and on Steam boats to sell or give away these works? Could a thousand, or two thousand dollars be better expended? Will all consider, if something cannot, and ought not to be done to give a new impulse to this cause? Shall we sleep while spirit-rappers, and immortal-soul theorists are busy to spread a system which inevitably leads to *man*-worship and atheism? See the article on ANTI-CHRIST, page 170 of this EXAMINER. Is it not time to meet all these falsehoods with the sword of truth, and let men know that while they deceive their own hearts with the idea of a natural immortality, and so fancy themselves gods, they are mortal, dying creatures; who, without union with Christ, will "PERISH FOREVER LIKE THEIR OWN DUNG". See Job 20 : 7. Let proud man be humbled, till he will seek in Christ that which by nature he has not, viz: IMMORTALITY, ETERNAL LIFE. "Shall the work be done"?

THIS world cannot explain its own difficulties, without the assistance of another.

THE ANTI-CHRIST.

We have long been of the opinion that before the consummation of the present age there would be a revelation of *the* personal "anti-christ", which "denies both the Father and the Son": that is, it is openly ATHEISTICAL. We have known that atheism was taking deep hold in Europe for some years past, and supposed it would sooner or later show its blasphemous head in this country. We have long thought that what is called "Spiritualism", or "Spirit-rapping", might be the medium through which atheism would be developed here. Hence we are not surprised at the blasphemies spoken of in the following extracts. The first is a *report* of a Sunday meeting in Buffalo, April 19th: and the second is the editorial of the *Buffalo Commercial Advertiser*, of April 20, on the same.—Henry C. Wright, spoken of in these articles, is the same apostate that we met in the "Hartford Convention" in 1854. His remarks at Buffalo are no more blasphemous than his utterances at Hartford; but they are here seen in immediate connection with "Spiritualism", which is the immortal-soul theory "*gone to seed*".

SPIRITUALISM AT AMERICAN HALL.—The spiritualists of this city use American Hall as their conventicle, every Sunday, and yesterday Henry C. Wright, of Boston, addressed them both morning and afternoon. We give a sketch of both discourses, occasionally using his precise language, in all its blasphemous deformity.

The morning address commenced by laying down the "one eternal truth that institutions were made for man, and not man for institutions". Man alone was sacred, and should never be sacrificed to the perpetuity of an institution. As an instance, he mentioned the institution of slavery, and the union of the states as its chief support. "If", said he, "the Union cannot exist without slavery, then down with it in the name of God"! (Cries of "Amen",) "I wish that all would shout Glory, to such a sentiment! (Cries of "Glory"!) The speaker continued—"I have no more reverence for the constitution than I have for this paper, no more reverence for the Bible than for any other book, I reverence man only".

Turning then to religious institutions, he spoke of Judaism, Mohammedanism, and Hindooism as marked by human blood-shed and the butchery of millions throughout their history. "As to Christianity, how many millions for 2,000 years have been butchered and murdered to sustain its institutions; wherever the Bible has gone, millions have been slaughtered to sustain its doctrines.—Man! man! vindicate your own nature, and cease this eternal talk about the Holy Book"!

The Sabbath was next considered. He said that his ears had often been boxed when a child for violating the Sabbath, "but my ears were as sacred as the day. People build meeting-houses and call them God's houses. I have as much reverence for the stable in which you keep your horses as for a house of God. I wish to destroy all reverence for institutions as such; for bibles, for governments, for constitutions, only consecrate yourselves to all that is good, and stop this talk of holy, holy"!

He then said that he was once at a water-cure in Austria. A priest there asked him if he would not hang a man if the Bible directed it. (The allusion was to capital punishment.) "I said no, I would hang the Bible and let the man live. If God commanded me, I would not hang a man. I would hang such a God first, I would sell all such Gods at auction, and send them to the devil, where they belong". (Cries of Amen.)

"Oh this system of God-worship! how it has desolated the earth! The catechism asks what is the chief end of man, and answers 'to glorify God and enjoy him forever'. *I* answer, to glorify his own nature, and enjoy it to all eternity".

After a blasphemous comparison of Wm. Lloyd Garrison and the Deity, Mr. Wright closed his tirade by offering for sale two books, one his autobiography, the other a work on Marriage and Parentage, written by himself.

In the afternoon, the subject of comment was "The mission of man to woman and of woman to man." He began by an expression of a want of faith in all governments or churches. They had perhaps been useful, but as mere transient incidents of humanity they would all sooner or later be destroyed. He looked to the family circle alone as the means of elevating humanity. The mission of the Spiritualists of Buffalo was eventually to break down all churches. The seekers for truth met in public halls, while churches were devoted to the worship of a system—"town-hall humanity, and meeting-house Gods"!

The bulk of the discourse was on the sexual relation. He spoke of free-love. The relation of friendship could not exist between the sexes under our present system of morals, without causing scandal and suggesting sensuality. "In this people look through the mirror of their own souls; man sees God through this medium, and he who has a smutty soul will have a smutty God". The speaker then proceeded to a defence of free-love, and of marriage in its true sense; not marriage by law, but marriage by the union of souls. He called legal marriage sensualism and prostitution, unless it was a marriage of two souls as well as two bodies. He advocated the isolated home and family formed on the basis of free-love.

In closing he said, "To-day is Sunday, all Christendom in its churches has been pointing to the martyr-hero of Calvary as the way of salvation. My friends, I have done with all that, I point the world to another salvation, man to find his salvation in the God-woman, and woman to find hers in the God-man".

He then offered his books for sale again, a collection was taken up, a hymn was sung, and the audience dispersed, so far as we could judge, satisfied with and relishing the blasphemies which we have reluctantly placed on record. For such comments as we deem proper we refer the reader to our second page.

Spiritualism.

In our local column to-day will be found a sketch of the remarks of Henry C. Wright, of Boston, before the congregation of Spiritualists which meets every Sunday at American Hall. This man Wright has filled the various functions of a preacher, a water-cure doctor, a writer of pestilent books on the marriage relation, an apostle of the doctrine of non-resistance, and finally turns up in that sink of all isms, a spiritualist conventicle; a place where he seems to be thoroughly at home, and where, we regret to say, his doctrines seem to meet a cordial reception.

We ask the careful attention of thinking men to our report of his blasphemies. In no other way can we direct so pointed an argument against spiritualism, as by publishing them in all their naked wickedness. We have not given the cunning sophistries by which these shocking heresies were introduced, and we cannot describe the soft and sanctimonious manner in which they were uttered. In many instances we quote him to the word and letter, and yet men—yes, and women—sat approvingly beneath his ministration, laughed in glee at his irreverence, and shouted "Amen" and "Glory" when his language was most sacrilegious.

We have aimed to do justice to the spirit of these sermons, but we have not dared to soil our columns with all the foul ideas which young girls listened to in American Hall, yesterday, without a blush. This man who assumes to be a public teacher, is the apostle of a new philosophy, which finds a ready welcome among spiritualists. It starts with the higher law of one's own conscience as its pivotal idea, and proposes to destroy all government and all religion; to build up a new worship in its stead, a worship of the idol self; it ignores the Bible and scoffs at Christianity; it would overthrow the marriage relation, and set up in its stead a disguised sensualism, under the holy name of love.

Such were the doctrines boldly and distinctly announced in our hearing yesterday. They are the natural result of that strange mixture of fanaticism and credulity which a belief in spiritualism implies; a result which has been prophecied by sober men ever since this new doctrine became current among weak-minded people. We have said little about this subject heretofore. When we have attended their meetings we have found nothing worthy of severe censure in the sentimental twaddle—diluted and harmless—of the ordinary mediumes. But so important a revelation as that made yesterday should not be allowed to pass unnoticed.

For "Bible Examiner".

THE WATCH TOWER.

"Watchman, what of the Night"?
"The Morning cometh". Isa. xxi. 11, 12.

Watchman.—(*Alone.*)—This afternoon the sun went down to his rest enveloped in robes of crimson and gold; he quickly disappeared as if weary of looking down on a world like this, and yet the manner of his departing was expressive of hope and encouragement, rather than of scorn and disgust. I watched till the last beam expired, and was saddened by the vision. I felt as if a great friend of humanity had gone; how awful had been the feeling if no assurance had been possessed that the great orb would again appear and dispense his cheering illumination. To bid farewell to the sun—to know that one had witnessed his glory for the last time—what a thought! Henceforth darkness, sterility and death; the conception is enough. Dark as it is now, and the night is as yet moonless and starless, the gloom will rise like a vail from the face of nature, and in a few hours the stream of splendor from the orient fountain will be flooding all with brightness as fresh as on that morning when the voice of Heaven approved the production of Omnipotent energy and skill. How majestic and stupendous the machinery of nature. In the elevation of this Tower, I am granted a more perfect insight into the grandeur of the fabric. How awful the constancy, and yet how varied, how startling, how ravishing at times the changes that occurs. God is here; my Father, the universal Parent presides over all these movements, and carries them on with untiring might. This afternoon I saw him guide the blazing luminary along its course; I saw him gather around it at last all the splendor of imperial state, I saw him lead out the shades of evening from their mysterious chambers, and I heard him, as it were, say, "Fear not, I remain, though the sun departs, and even it will by-and-bye return". Thou art here, O my Father, and I see thee not. This room is full of thee; the great palace of creation, on which I look out from my window, is full of thy glory. I do not see thee; I do see thee. Thou art invisible to the eye; visible to the thought, the discernment. I am exposed to thy view as a watch when opened is disclosed to the eye. May the order of my being be thine, may my faithfulness in this position to which I am called meet thy approval. Amen.

Though strong this Tower, it moves somewhat like a tall pine tree, for the blast has unexpectedly risen from its slumber. How it roars; and though alarming I feel quite safe. The structure was reared to brave the maddest storm; its foundations are deep, its walls are powerful. Now the Almighty passes "on the wings of the wind"! I saw him in the setting sun; I now hear him in this loud commotion. He is silent; he speaks: he is at rest; he rushes on: he is near; he is far away. How wonderful art thou O God, O *my* God! When the forces he has generated, for instance the storm, the earthquake, the lightning, the volcano are so

tremendous, how vast the immeasurable in his arm. Were he merely intelligence and power his presence would be terrible; but he is love; he is a Father, and he may be regarded with perfect confidence and joy. Let the universe even shake, his servants need fear no more than the child when his mother rocks his cradle. Infinite God, come near me, and pour thy love into my heart. I am thy child, and I wish to be shielded by thy might. I would draw nearer thee, I would seize the skirt of thy garment, yes, I would hold thy hand, I would hear the beating of thy tender heart. Say to me, "my child"; I say to thee, "my Father." The tempest roars and raves; thou art calm, and thou makest me calm. "The Lord is my keeper." O infinite Love! thou hast conquered me; go forth and subdue the populous family to which I belong.

The convulsion in nature has subsided; the voice of the storm has been hushed. When I lately looked from this casement, nothing but darkness met my eye; now the thick gloom has partially disappeared, and the lamps of the great palace are lighted on high. By their clear shining the stupendous vault is disclosed. There they hang; there they have burned for ages unknown. He trims the golden lamps and supplies them with oil. By the aid of the stars of heaven, I see, though dimly, the plains of earth, and many homes where diverse events are regularly transpiring; homes where the idle are resting, and the laborious toiling; where the sick are moaning, and the dying giving forth their breath; where the forlorn are pining, and the tended are glad; where the wicked are blaspheming, and the holy are uttering on their knees adorations and thanks. Heaven thus reveals earth; in some measure earth reveals heaven. God kindles the stars; all eyes see them, many see beyond them, and they are blest. Above, all is clear and serene; no storms reach yon distant realms; the home of the eternal stars is unruffled like the climes of the immortals. Below, there is gloom and storm, sometimes light and calm. The greatest darkness, however, is that which is found in the minds of men; the most awful storms are those which agitate the hearts of guilty sinners. Darkness there, and few to give light! storms there, and few to say, "Peace, be still"! Alas! my brethren, my kinsmen, according to the flesh! Ye are dear to me, and from this my Watch Tower I would speak of the darkness that prevails, and of the few stars—the gleams of truth and hope—not yet eclipsed, and of the morning that is coming when a day of preter-natural glory will dawn upon our world. Earth like this night on which I now look out, has long been sunless; man has long been the sport of fancy, the dupe of imposture, the victim of sordid cunning, but the hour of his redemption draweth nigh.—During ages past, Watchmen from their Towers have beheld the same sad visions, that I now witness; have heard the distant tones of jarring interests, and deadly conflicts, except when the stillness of death had fallen upon the tongues and thoughts of men, through the dread of despotism and inquisitorial fires; have told the passing hours as I shall tell them, and wearied for the moment when the trump of jubilee shall sound. These Watchmen have in their turn joined the company of the dead, and many of their Towers are vanished like ancient Babylon, even the spots where they stood are now unknown. Honored be the memories of these faithful ones; soon may the period of their awakening and reward approach. The heroes of earth will be forgotten when you are extolled; the scenes where ye watched and prayed will be immortalized when the localities where bloody engagements, long applauded in history and song will be effaced from the memories of regenerated men. Your names are enrolled in heaven; your crowns are being formed by the Saviour's hand; "ye shall shine as yon stars for ever and ever."

While the Watchman was thus soliloquizing, a knock was heard at the Tower gate, which the porter duly honored; in a few seconds "Evangelist" and a friend entered the room where the Watchman was on duty.

Evangelist.—Good evening, Watchman: I have presumed to bring a young Christian friend along with me, his name is Mr. Daniel.

Watchman.—You are right welcome both of you; speak not of its being presumption to bring a Christian friend here, I esteem it a privilege to meet at any time a friend of our common Lord.

Mr. Daniel.—I thank you for the kind reception you have given me. Evangelist assured me I would be welcome; I reckon it an honor to be here, and trust that I shall be benefited by the visit.

Ev.—After the storm we thought of walking abroad to enjoy the beauty of the night, and seeing a light in your window, I thought the sooner my promised visit was paid the better, at least for myself. My young friend had heard of you, and expressed a desire to become acquainted with the Watchman, and I could not deny him and myself the pleasure of ascending to your elevated habitation.

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WAT.—What a perfect tempest blew for a while, and how suddenly it subsided.

EV.—The noise of the blast was fearful.

WAT.—Had you been where you are now during its continuance, it would have sounded differently in your ears. The "Tower," gigantic as it is, was moved by the fury of the gale; the roaring of its might was terrific. The post of duty may not always be either, in one sense, the place of safety or of pleasure; nevertheless, it is ours to be faithful, assured that our trials are observed by One who is full of sympathy. Even now to have God as a friend and a portion, makes all danger light; all toil easy. The storm is as full of him as the calm; he is as near when the tempest shakes the Tower, as when it stands unmoved as His Throne.

[To be Continued.]

God has Provided for All our Wants.

The Creator has beneficently endowed man with ample constitutional ability of conforming to His revealed will. Every one studying the human frame with due care will be led to believe that man is made to love, hate, desire and hope as the Scriptures educate him to, and to acknowledge with profound adoration that He who is the author of the human constitution is the author of the Bible also.

In respect to no question is the harmony of the revealed plan and the intuitive longing of the human soul more strikingly manifest than in respect to that of the future life. God has implanted in the human soul a longing and anxious solicitude about what hangs beyond the grave. Hence whether in heathen or in Christian lands the great question of questions with man, rising up from his heart of hearts in view of this brief life and of approaching dissolution, has always been, "If a man die—*shall he live again?*" "Man expireth and —*where is he?*" "What must I do *to be preserved?*" Nor will the mind be satisfied in respect to this its great interest without a reliable answer. Divine revelation alone can give it.—Life and immortality are brought to light in the gospel alone. Therein the promise and way of Eternal life are plainly revealed. And this is the record—"That God hath given unto us *Eternal life* and this life is *in His Son.*" 1 John 5: 11—"That every one which seeth the Son and believeth on him, may have everlasting life: and I will *raise him up at the last day.*" John 6: 40—"That we which are alive and remain unto the coming of the Lord shall not prevent (*phthasomen*, get the start of) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 15–17.

These glad tidings are communicated from heaven to answer the God-given longing and anxiety of the human race in this direction. Those who hear and receive them in faith are satisfied, and by patient continuance in well doing will obtain the promised boon. Rom. 2: 7.

But in those lands unilluminated by the gospel this natural longing and anxiety of the human soul has been at work inducing the fabrication of various theories respecting man's future destiny, all founded upon the assumption of the survival after death of some substance or living principle in which personality inheres. This was the only way across "the line of worlds" which opened to them in their unassisted philosophizings. Poor heathen, I truly pity them! God had made known the path of life but his word had not reached them. Ah! my Christian brethren, having in our possession the holy Scriptures, teaching us how to live perfectly in this world, and also what is "the blessed hope" of the future life, viz: "The glorious appearing of the great God, and our Saviour Jesus Christ," to raise up from the dead his slumbering saints, and to change the living righteous to immortality, for his everlasting kingdom, "what manner of persons *ought we to be* in all holy conversation and godliness?" how truly Christ-like, for, even Socrates with only the light of nature to show him what it behooved to do, and what not, and with only his fabulous hope of a future life, founded upon the humanly fabricated notion of the immortality of the soul, was a noble and temperate man.

WM. H. ROGERS.

Alfred Seminary, May 2, 1857.

THE HONEST PREACHER.—Many of the English clergy are noted for preaching sermons which they never wrote. One of them was charged in one of the journals with having announced to his congregation that the sermon he was about to give them was borrowed, an honesty certainly to be commended, and he thus sensibly defends himself:—

"I have mostly preached my own sermons, and still do—such as they are; but I have not hesitated to preach other persons' sermons when time and circumstances rendered the production of two original sermons of my own either inconvenient or

intolerably irksome. I justify the practice to my own mind by some such considerations as these: 1. That all ministers, at times, borrow the *thoughts*, and, very many, the *language* of others, although they may not acknowledge it. 2. That it is better to do this than to preach crude and vapid discourses, hastily and imperfectly thrown off at the moment for want of leisure or spirit to write. 3. That, after all, it is the *truth* of a sermon, and not the writer of it, which does, or ought to do, the good. 4. That by this occasional use of borrowed sermons, time and energy are husbanded for other ministerial employments. 5. I did not feel comfortable at the thought of palming off other men's sermons for my own, (a sort of pious fraud,) and, therefore, I candidly told my people what I intended to do."

THE FALL OF THE GREAT TREE.—"Father", said a little boy, "I heard you say, 'twas a wonder you were not killed when the great tree fell pretty nearly upon you." "Yes, Sammy, that was true, my boy." "Well, father, then perhaps gentle Jesus helped it to fall away from you; for mother always prays for you when you are gone to work; all of us together pray up stairs before we go to school." "Do you, my boy? and do *you* pray?" "Yes, father, I try to, a little; but I can't pray like mother does: she prays for everything." "Does she, Sammy? Ah, you have a good mother, my boy: there are not many children so happy as you are, to be taught to pray, too!" "Yes, father: don't you ever pray for us, father? Teacher says, if we wish to sing in heaven, we must pray on earth: is that true, father? Will you sing in heaven, father, with mother and all of us?" "I hope so, Sammy: wouldn't you like I should?" "Oh yes, father, to be sure I should: but do you pray, though? eh?" "I hope, Sammy, your mother will always ask God to take care of your father, for fear another great tree should fall near me when I am in the woods." "But, father, God will hear you, as well as mother: won't he?" "Yes, Sammy, I hope so. Did you ever hear me pray, my boy?" "No, father: but I should like to, though, that I should!"

The father prayed that night.

How to Believe.

Over the ocean bounded a good strong ship.—"Homeward bound," was the thought that made the piping winds sound sweetly to the sailor who sat, in his midnight watch, listening to them as they whistled through the shrouds.

"Homeward bound," thought the rough seaman—"home to the low cottage near the wood, and to carry joy to my old mother's heart, I go. Thank God for a mother's prayers!"

The "Look-out," as the man at the mast-head is always called, had been a desperate character, but his pious mother's prayers had followed him as he roved over sea and land; and when, in his turn, he had gone aloft, to watch all alone, and to listen to the strange, wordless whispers of the ocean winds, he had more than once fancied he heard tones, like those of that mother's voice, praying for him.

A faithful chaplain was on board, and his efforts for the good of the crew were blessed. Among others, "Look-out Jim" (so named from his far-sightedness, and because so often sent aloft,) became a convert. Whole-hearted in his piety, as before he had been in his wickedness, he strove with untiring zeal to impart to all his shipmates the knowledge of the Saviour he had found.

He declared to them that he had enjoyed more peace and happiness in one week of Christian life, than all the years which he had lived ever afforded him.

"But, Jim," questioned one, "how did you get this strange happiness? What did you do?"

"Do?" said Jim, "why, I believed."

"Well, shipmate, that's just what I want to understand about. *How did you believe?*"

"How did I believe?" repeated Jim, slowly, and with a puzzled look. "Well, I don't know as I can explain it to you—I quit swearing, but it wasn't just *that*—I left off drinking grog and chewing 'bacca, but it wasn't *that*—I believed Jesus Christ would save sinners, if they asked him to, sincerely, and the thought came into my head—'He'll save *me*', and *I was saved*—that's all I can tell you."

And where is the deep diver into Divine philosophy, who can tell any better way of believing in Christ, than to think, while praying for mercy,

"Jesus Christ *will* save *me*."

"*Just as I am*, without one plea,
Save that thy blood was shed for *me*,
O Lamb of God, *I come!*"

"Whoso cometh unto me, I will *in no wise* cast out."

A HOUSE TO LET.

"Lord thou hast been our dwelling-place in all generations". Psa. 90: 1.

Poor houseless soul, dost thou want a house? I have a house to let for every sinner who feels his

misery. Do you want a house for your soul?—Then I will condescend to men of low estate, and tell you in homely language that I have a house to let. Do you ask me what is the purchase? I will tell you. It is something less than proud human nature will like to give. It is without money and without price. Ah! you would like to pay some rent, wouldn't you? You would love to do something to win Christ. You cannot have the house then; it is without money and without price." I have told you enough of the house itself, and therefore I will not describe its excellences. But I will tell you one thing—that if you feel that you are a houseless soul this morning, you may have the key to-morrow; and if you feel yourself to be a houseless soul to-day, you may enter it now. If you had a house of your own I would not offer it to you; but since you have no other, here it is. Will you take my Master's house on a lease for all eternity, with nothing to pay for it, nothing but the ground-rent of loving and serving him forever? Will you take Jesus, and dwell in him throughout eternity? or will you be content to be a houseless soul? Come inside, sir; see, it is furnished from top to bottom with all you want. It has cellars filled with gold, more than you will spend as long as you live; it hath a parlor where you can entertain yourself with Christ, and feast on his love; it has tables well stored with food for you to live on forever; it hath a drawing-room of brotherly love, where you can receive you friends. You will find a resting room up there where you can rest with Jesus; and on the top there is a look-out, whence you can see heaven itself. Will you have the house, or will you not? Ah! if you are houseless, you will say, "I should like to have the house; but may I have it?" Yes; there is the key. The key is, "Come to Jesus." But you say, "I am too shabby for such a house."—Never mind; there are garments inside. As Rowland Hill once said:—

"Come naked, come filthy, come ragged, come poor,
Come wretched, come dirty, come just as you are!"

If you feel guilty and condemned, come, and though the house is too good for you, Christ will make you good enough for the house by-and-bye. He will wash you, and cleanse you, and you will yet be able to sing with Moses, with the same unfaltering voice, "Lord, thou hast been *my* dwelling-place throughout all generations."—*Spurgeon.*

One more number completes the first half of this volume. A few have paid no further.

MORMONISM.—A young English Mormon writing from the Great Salt Lake City, to her father in Islington, England, presents Mormonism in anything but a flattering light. She says:—

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The true support of age.
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Where powers of darkness meet—
Beholds the cloud of witnesses,
He knows of no retreat.

When overwhelmed with grief for sin,
A sacrifice appears—
Offered in faith, the type of One,
Who wipes away our tears.
When e'er we think of Enoch's walk,
Of Noah's righteousness,
Of Abraham's city built by God,
Their faith we would possess.

And she of whom their sprang a seed,
All these are witnesses;
Have died in faith, but not as yet
Received the promises.
By faith they saw them far away,
And were but pilgrims here;
Choosing reproach with Moses more,
Than wrath of kings to fear.

Of all these faithful ones indeed,
The time would fail to tell;
David's sweet harp on Zion's hill,
The youthful Samuel.

Through conflicts of these trying days,
O may their hope elate;
With them obtain a good report,
The resurrection wait.

S. BATCHELOR.

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REVELATION XX. CONSIDERED.

BY GEORGE DUKE OF MANCHESTER.

THE next passage which I purpose examining is Rev. xx., toward the right interpretation of which there appear to be three guides, none of which should be wholly neglected:—

1. The structure of the particular passage in hand; 2. Parallel passages; 3. The analogy of faith.

The two last are very similar, for they amount to this; our conclusion must be consistent with plain passages of scripture which speak of the same events.

It is important, in considering unfulfilled prophecy, to determine the point of time at which the seer is placed. The prophet is not unfrequently transported in vision to some future period, by which events, long posterior to the time of the actual delivery of the prediction, are viewed by the prophetic eye as passed, others as present, and others again as still future.

All parties admit that in Rev. xx. 1, St. John is in vision transported to the commencement of the thousand years, and that he describes what he saw as taking place at that time. But then, in ver. 7, the prophet describes in a way of narrative, not what he saw, but what was to take place a thousand years after the events which he in vision saw as present, "and when the thousand years are expired, Satan shall be loosed," &c. Here it is evident that the apostle is not transported in vision to the end of the thousand years; and I contend that when, in the 11th verse, he again takes up the relation of what he saw, he is not transported to the end of the thousand years, but proceeds to describe what is present before him, as viewed from the same prophetic point of time, which made those events, described at the beginning of the chapter, to appear present.

My millenarian opponents consider that the 9th and 10th verses, being in the past tense, imply that the apostle is transported in vision to the end of the thousand years, and that, therefore, verse 11, "I saw a great white throne," &c., belongs, not to what the prophet saw at the beginning of the thousand years, but to their conclusion.

I consider this argument defective, inasmuch as that neither in ver. 9 or 10 does the prophet say that he saw the armies assault the city, or that he saw the devil cast into the lake of fire; and it does not appear to me that the change of tense alone is sufficient to bear the weight of such an important conclusion; for we find similar instances of change of tense in other parts of this same prophecy without similar results being deduced; for example: in Rev. xiv. 10, 11, "he shall be tormented . . . and the smoke of their torment ascended," &c. It, in fact, falls in with that law mentioned by the apostle, and already alluded to, "God calleth those things that be not, as though they were."

Before I commence examining the structure, I must observe that we have not the option of understanding the whole of the three last chapters, as being in regular succession; for my adversaries admit that Rev. xxii., from the 7th verse to the end will be fulfilled at the commencement of the thousand years; the real question, therefore, is, whether we must suppose the larger parenthesis from xx. 5 to xxii. 7, or only the smaller parenthesis of five verses in chap. xx., which I advocate.

I shall proceed to show, first, from the structure of the passage, that Rev. xx. 5–10 ought to be thrown into a parenthesis.

It is in accordance with the tenor of the immediately preceding context; for it says, "I saw an angel descending out of heaven," it then describes the binding of Satan for a thousand years, in order that he might not seduce the nations till the thousand years were ended; and that after the thousand years shall be ended, he must be loosed for a little time: it then continues, "and I saw thrones."—Now, no one considers this vision to relate to the end of the previously mentioned thousand years, but they throw out the narrative of what shall transpire at the end of the thousand years, and bring the vision recorded in ver. 4, into direct connexion with the vision of ver. 1, because there is internal evidence to authorize this view. I only contend for the same construction in verses 5–10, and believe, in like manner, that there is sufficient internal evidence to justify this structure; in support of which I advance:—

I. That there must be an interruption in the continuity of the text somewhere before the end of the book, all who hold the pre-millenial advent must admit, from the declaration, "Behold, I come quickly," "surely I come quickly."

1. That the interruption must be somewhere before xxi. 2 appears evident, from a comparison of this text with xix. 7, for in the earlier passage it is announced that "the marriage of the Lamb is come, and his wife has prepared herself;" and yet

in xxi. 2, "John saw the holy city, new Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband;" and, in verses 9, 10, of the same chapter, she is still only the betrothed one, "Come hither, and I will show thee the Lamb's betrothed one, even his wife; and He . . . showed me that great city, the new Jerusalem, descending out of heaven from God." As the marriage of the Lamb was come, and his wife had made herself ready in xix. 7, and as she was still only the betrothed one in xxi. 9, this seems to preclude the possibility of a dispensation of a thousand years intervening between, Rev. xix. 7, and xxi. 2 and 10.

2. Again, the bride being shown to John by one of the vial-holders, connects the period of descent, in the machinery of the book, with the time of the effusion of one of the vials. In like manner as when one of the vial-holders shows the destruction of Babylon, we are naturally brought to the time of the effusion of the seventh vial, which occasioned the overthrow of Babylon.

The synchronism between xix. 10, which follows the mention of the marriage, and xxii. 8, 9, which closes the account of the new Jerusalem, confirms the coincidence of the time:—

"And I fell at his feet to worship him; and he said unto me, see thou do it not," &c.

"I fell down to worship before the feet of the angel . . . then said he unto me, 'see (thou do it) not.'"

Are we to suppose that John twice made the same mistake? That is not probable. Once he might have been in error with regard to the person who stood before him, but a second time would show that he was in error as to who was the right object of worship. He knew after Rev. xix. that the angel who showed him those things was a creature, had he after that bowed down to worship him, he had been guilty of idolatry. Moreover, when St. John mentions in the second passage, the exact time when he fell down to worship before the angel, he seems to imply that he only did it once.—There is no mention of this being a second error, as one would have expected, had it been so, for the holy apostles are not backward in recording circumstances which aggravate their failings.

3. Again, xxi. 2 is before xx. 9, because the descending of the holy city is mentioned in xxi. 2, while the attack of the beloved city* by the nations of the earth, and which must, therefore, be subsequent to its descent to earth, is related in chapter xx. 9.

4. Lastly, the promise to the overcomer, that he should inherit all things, is given in chap. xxi. 7, but the reigning of the saints with Christ, as heirs of all things, is mentioned as actually taking place in chap. xx. 4. Chap. xxi. 7, therefore, cannot be posterior to chap. xx. 4.

II. From chap. xx. 11 to chap. xxi. 8 the narrative is continuous, the events being related in their regular historical sequence; for example:—

1. The appearance of the sitter upon the white throne, chap. xx. 11, causes the old heaven and earth to pass away, and therefore precedes that event.

2. Chapter xxi. 1 must be subsequent to chapter xx. 11 and 13, for in chap. xx. 11 the passing away of heaven and earth is related; and in chap. xxi. 1, the new heaven and the new earth are mentioned, the first heaven and the first earth having passed away; "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away." This must be before chap. xxi. 1. "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away." It is added, in chap. xxi. 1, "the sea was no more," but in chap. xx. 13, it is said, "the sea gave up the dead which were in it," at which period, therefore, "the sea" must have been in existence; chap. xxi. 1 is, therefore, after chap. xx. 13.

3. In the same manner we may see that chap. xxi. 5 must be after chap. xx. 11, for chap. xxi. 5 mentions "the throne," and the sitter upon it, apparently in direct reference to the throne and enthroned one, mentioned in chap. xx. 11.

Now, as the text is continuous from chap. xx. 11 to chap. xxi. 2, &c., and as there is an interruption in the continuity of the text before xxi. 2, the interruption must be before chap. xx. 11 also.

III. The exact points at which the parenthesis begins and concludes may be fixed by comparing chap. xi. 15–18. Upon the blast of the seventh trumpet, the four-and-twenty elders declare the time or season to be arrived, in which (1) the dead shall be judged; (2) the prophets, saints, and those who fear his name shall be rewarded; (3) the quick wicked shall be destroyed.

1. In chap. xx. 12 St. John says, "I saw the dead small and great stand before God . . . and the dead were judged." This corresponds with what is first mentioned by the elders, as occurring upon the blast of the seventh trumpet "the time of the dead that they should be judged" "is come." We must conclude that these passages synchronize; and it does not appear possible to conceive that the judging of chap. xx. 12 shall not be in the same season, nor even in the same dispensation, but in a dispensation which shall commence a thousand years after the blowing of the seventh trumpet.

2. In the same season in which the dead shall be judged, the elders declare that God's servants, the prophets, the saints, and those that fear his name, small and great, shall be rewarded. This corresponds with St. John's vision of "the souls of those who had been beheaded for the testimony of Jesus, and for the word of God, and which worshipped not the beast nor his image, and had not received his mark upon their forehead, nor upon their hand, and they lived and reigned with Christ a thousand years." Rev. xx. 4 is then parallel

* As no city mentioned in the apocalypse can deserve the appellation of "beloved" but that which descends from heaven, I am justified in assuming that the heavenly Jerusalem is intended. I have already shown (chap. xvi.) that the camp of the saints relates to the national conversion of Israel. I shall presently show that the glorious Jerusalem of the prophets is identical with the heavenly Jerusalem of the apocalypse.

with xi. 18. As, therefore, Rev. xx. 4 and 12 are each parallel with Rev. xi. 18, they must synchronize with each other. And, as if to prevent the possibility of any cavil, the rewarding of the servants in chap. xi. is, in the order of narration, posterior to the judgment of the dead; but the judging of the dead being mentioned prior to the rewarding of the servants, and that with a note of time, how can it be conceived that the rewarding of the servants is to be, not only before the judging of the dead, but in a different dispensation, with a thousand years intervening?

The third head, namely, the destruction of earth's destroyers, is not of immediate importance in the present inquiry; I therefore merely mention that it accords with John's vision, chap. xix. 19–21.—I will therefore conclude by briefly recapitulating the points which we have established from the structure alone of the passage:—

1. The descent of the bride, described in chap. xxi. is parallel with the song of triumph, in chap. xix. 6, 7.

2. The descent of the city, chap. xxi. 2 and 10, is prior to the attack upon the city, recorded in chap. xx. 9.

3. The events are recorded in their regular sequence from chap. xx. 11 to chap. xxi. 2; therefore, as chap. xxi. 2 is before chap. xx. 9, chap. xx. verse 11 is before chap. xx. verse 9.

4. Chap. xx. 11 is parallel with chap. xi. 18; chap. xx. 4 is also parallel with chap. xi. 18. Therefore, chap. xi. 18 being parallel in common with both verses, 4 and 11 of chap. xx., it follows that these verses must synchronize with each other: from all these points we learn that the narrative, Rev. xx. 5–10, must be in a parenthesis.

PASSAGES PARALLEL WITH REVELATION XX. 11—XXI.

I now proceed to point out some passages from other parts of scripture, which seem to be parallel with Rev. xx. 11, &c., but which also manifestly refer to the commencement of the reign of Messiah, which will, therefore, force us to conclude that Rev. xx. 11 and the subsequent context will be in the course of fulfilment at the beginning of the thousand years.

Rev. xx. 11 appears strictly parallel with Dan. vii. 9, 10:—

"A great white throne, and him that sat on it, from whose face the earth and the heaven fled away, ... the books were opened, and the dead were judged." Rev. xx. 11.

"The Ancient of days did sit, whose garment was white as snow, ... the judgment was set and the books were opened." Dan. vii. 9, 10.

The prophecy of Daniel refers to the time of the destruction of the fourth beast, and before the Son receives the kingdom,* therefore, if the parallels be correct, Rev. xx. 11 must refer to the commencement of the thousand years.

* I have already mentioned, that, according to my conception, Dan. vii. does not symbolize the person but the reign of the Father (chap. viii.); and that the Son of man will be revealed in the glory of the Father (chap. xvi.)

In order to fix the time that the heaven and earth shall flee away, I will show that the new heavens and the new earth, which shall be established upon the passing away of the former, are the same as those mentioned in Isa. lxv. and lxvi., and in 2 Pet. iii.

The heaven and earth mentioned by Isaiah will remain as long as the seed of Israel remains; but the seed of Israel will be saved with an everlasting salvation; the new heaven and earth of Isaiah, therefore, will never pass away; the heaven and earth of Rev. xxi. cannot, therefore, be after those of Isaiah.

Again, the heaven and earth of Rev. xx. are the "first" which pass away: therefore, none pass away before them; it is clear, therefore, that the new heaven and earth of Rev. xxi. cannot be established after the new heaven and earth of Isaiah are passed away, for in that case the establishment of the new heaven and earth of Rev. xxi. would be after the passing away of the *second* and not of the "first" heaven and earth.

As now, no one contends that the heavens and earth, Rev. xxi., will be established before those of Isaiah, they must be identical. But the establishment of the heavens and earth of Isaiah will be at the time of the restoration of Israel and the establishment of Jerusalem. Therefore, the new heavens and earth of Rev. xxi. will be established at the commencement of the thousand years.

In like manner the new heavens and earth of Peter and Revelation are identical; because Peter refers to the former promise; but that promise could only be the one in Isaiah, unless, indeed, those who maintain the early date of the apocalypse would insist that Peter refers to Rev. xxi. In either case, therefore, the heavens and earth mentioned in Rev. xxi. and by Peter must be the same, but I have already shown that 2 Pet. iii. refers to the time of the second advent.

Thus the establishment of the new heavens and earth is at the commencement of Messiah's reign; hence the passing away of the first heaven and earth, and the appearance of the throne and sitter thereon, from whose presence the earth and heaven flee away, cannot be deferred to the end of the thousand years.

"And I saw the dead, small and great, stand before God."

This, as I have already remarked, will be upon the sounding of the seventh trumpet, for then "the time of the dead, that they should be judged," will have arrived.

In Rev. xx. 13, death and hades are mentioned as the receptacle of the dead; the sense, therefore, appears the same as in chap. i. 18, and I think it refers to Hos. xiii. 14.

"And death and hades delivered up the dead which were in them." Rev. xx. 13.

"I will ransom them (Ephraim) from the power of the grave, I will redeem them from death." Hos. xiii. 14.

And the following verse appears parallel with 1 Cor. xv. 54, 55:—

"Death and hades were cast into the lake of fire.' Rev. xx. 14.

"Death is swallowed up in victory. O death

where is thy sting? O hades, where is thy victory?" 1 Cor. xv. 54, 55.

Both of them being parallel with the remainder of Hos. xiii. 14, "O death, I will be thy plagues; O grave, I will be thy destruction." The apocalypse, taking up the figurative language of the prophet, expresses, that the punishment was inflicted upon death and hades. But, as 1 Cor. xv. 54, 55 refers to the time of the first resurrection, the 13th and 14th verses of Rev. xx. cannot be deferred to the end of the thousand years.

The 15th verse, in expressing who will not be delivered at that time, declares, by implication, who will, namely, that portion in hades who "are written in the book of life."

I have already stated that Rev. xxi. 1 appears parallel with Isa. lxv. and 2 Pet. iii., both of which I have attempted to show, belong to the commencement, and are not to be deferred to the conclusion of the thousand years.

"And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

St. Paul, in the Epistle to the Galatians, speaks of the Jerusalem above. He shows us that the history of Abraham, Sarah, and the bondwoman, was allegorical. Agar, who came from Arabia, represented the covenant which came from Sinai; and answered to Jerusalem and the Jewish economy which then was, the children of which church were in bondage. On the other hand, Sarah represented the church which had the promise, whose children enjoyed the glorious liberty of the sons of God.

Now, in the typical history, Sarah was married for some time before Abraham turned aside to the bondwoman; but she had no increase: this represented the patriarchal state of the church. Then there was an interval, in which there was no seed but from the bondwoman; this typified the period from the giving of the law until the resurrection of the Lord. The time then arrived when Sarah brought forth the promised seed; this represented the same free church of God which originally had the promises, but under the present dispensation of the Spirit.

All mankind, now, therefore, instead of being divided only into Jews and Gentiles, are separated into the three classes which the apostle mentions to the Corinthians, namely, Jews, Gentiles, and the Church of God: and the promises to Abraham belong to "the Jerusalem above," or his spiritual seed, represented by the seed borne by Sarah after she had been long barren. To this history, according to the apostle, Isaiah alluded; so that "Rejoice, O barren!" does not refer either to Jew or Gentile, but to the Church of God bearing the children of promise, as the apostle applies it in the following verse.

He then draws out the allegorical history still farther, showing that the persecution of the church by the Jews, was typified by the mocking of Ishmael; and he concludes by intimating that the casting out of Hagar and Ishmael prefigured the complete abolition of the Jewish polity, and the casting off of the nation in the destruction of Jerusalem.

The inspired view of this passage of Isaiah given by the apostle influences, I conceive, the application of many texts of the Old Testament as quoted in the New. The present is not properly the Gentile dispensation in opposition to the former dispensation; for, though it be true that God has visited the Gentiles to take out of them a people, it is that they may be grafted into the good olive tree, and so partake of its root and fatness: and, though the great proportion of the church is now from amongst the Gentiles, that does not alter the fountain from whence the blessings flow: "To Abraham and his seed were the promises made." Nor, on the other hand, when it is said "The Gentiles shall come to thy light," are we to understand the Jews nationally considered as the favored people; but it is to the light of the new Jerusalem to which the Gentiles shall come. This Jerusalem, which is now above, and is mother of us all, is the heavenly Jerusalem, which in prophetic anticipation, the apostle beheld descending. But St. Paul also shows that it is the same as is described by Isa. liv. to which I now turn.

The sufferings of Messiah having been described in the preceding chapter, the church, hitherto "barren," is called to "sing." The third verse mentions the adding to the church of the elect Gentiles; for our Lord says, "if I be lifted up I will draw all men unto me." The 9th and 10th verses usher in the future dispensation when "the mountains shall depart," &c., and the 11th and 12th verses correspond with Rev. xxi. 11, 19, 20.

"The foundations of the wall of the city were garnished with all manner of precious stones." Rev. xxi. 19.

"I will lay thy stones with fair colors, and lay thy foundations with sapphires." Isa. liv. 11.

Other descriptions of Jerusalem by the same prophet correspond with the account in the apocalypse:—

"Having the glory of God." Rev. xxi. 11.

"The Lord shall arise upon thee, and his glory shall be seen upon thee." Isa. lx. 2.

"And the city had no need of the sun, neither of the moon to shine on it; for the glory of God did ilghten it, and the Lamb is the light thereof." Rev. xxi. 23.

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory." Isa. lx. 19.

"And the nations of them that are saved, shall walk in the light of it." Rev. xxi. 24.

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. lx. 3.

"And the gates of it shall not be shut at all by day, for there shall be no night there." Rev. xxi. 25.

"Thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." Isa. lx. 11.

"And they shall bring the glory and honor of the nations into it." Rev. xxi. 26.

"Behold, I will extend . . . to her the glory of the Gentiles." Isa. lxvi. 12.

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f us all, is the heavenly Je-
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ssiah having been described
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l says, "if I be lifted up I
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t," &c., and the 11th and
d with Rev. xxi. 11, 19, 20.
f the wall of the city were
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es with fair colors, and lay
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of Jerusalem by the same
ith the account in the apoca-

of God." Rev. xxi. 11.
rise upon thee, and his glory
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l no need of the sun, neither
on it; for the glory of God
e Lamb is the light thereof."

no more thy light by day;
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thy God thy glory." Isa. lx.

of them that are saved, shall
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s shall come to thy light, and
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be open continually, they shall
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ht." Isa. lx. 11.
bring the glory and honor of
Rev. xxi. 26.
xtend . . . to her the glory of
xvi. 12.

"And there shall in no wise enter into it any thing that defileth." Rev. xxi. 27.

"And an highway shall be there, . . . the unclean shall not pass over it." Isa. xxxv. 8.

"And they which are written in the Lamb's book of life." Rev. xxi. 27.

"He that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem." Isa. iv. 3.

It appears impossible, after comparing these two descriptions, to deny that the glorious Jerusalem of the prophets is the heavenly Jerusalem of the New Testament; which is to be "the city of the great king."

The consequence is evident:—unless we defer the fulfilment of all the above-mentioned prophecies of Isaiah till the end of the millennium, we must anticipate the accomplishment of Rev. xxi. at the commencement of that blessed season.

The city for which Abraham looked is that which we are also taught to expect, to the denizenship of which the privileges of this dispensation have already exalted the believer. A comparison between the Lord's promise and St. Paul's confident hope shall close my remarks on this head:—

"I will write upon him . . . the name of the city of my God, new Jerusalem, which cometh down out of heaven from my God." Rev. iii. 12.

"Ye are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem." Heb. xii. 22.

"And I heard a great voice out of heaven, saying, 'Behold the tabernacle of God is with men; and he will dwell with them; and they shall be his people, and God himself shall be with them, their God.'"

Upon the descent of the Bride it is said, "The tabernacle of God is with men," because the Bride is "the tabernacle of God." Rev. xxi. 22, 23, xxii. 3.

Now, though we may not assent to the rabbinical notion, that, in the prophecies, "men" mean Jews, yet we cannot deny that Jews are men. So, when the tabernacle of God is with the Jews, it will be with men. I shall therefore compare this verse with Ezek. xxxvii. 27.

"Behold the tabernacle of God is with men, . . . and they shall be his people, and God himself shall be with them, their God." Rev. xxi. 3.

"My tabernacle also shall be with them; yea, I will be their God, and they shall be my people." Ezek. xxxvii. 27.

The context in Ezekiel is one of the most distinct prophecies that there is for the restoration of the two and ten tribes of Israel; therefore, if that is to be at the commencement of Messiah's reign, so will the descent of the Bride be also.

I also observe that it will be at the time of the establishment of the covenant of peace; which proves the parallel of this prophecy of Ezekiel with that already quoted from Isaiah liv.*

* I only note with respect to the precise time, that, as the temple was built before the glory of the Lord entered, so the tabernacle of God may be with men, prior to God taking up his abode; for one is mentioned in the present tense, the other in the future.

"I will make a covenant of peace with them, it shall be an everlasting covenant." Ezek. xxxvii. 26.

. . . . "Neither shall the covenant of my peace be removed saith the Lord." Isa. liv. 10.

Rev. xxi. 4 appears parallel with Isa. xxv. 8.

"And God shall wipe away all tears from their eyes; and death shall be no more; neither sorrow nor crying, nor pain, shall be any more." Rev. xxi. 4.

"He will swallow up death in victory; 'and the Lord God will wipe away tears from all faces.'" Isa. xxv. 8.

But we have already seen that Isaiah xxv. 8 will be fulfilled at the second advent of Jesus; "when this mortal shall put on immortality, and this corruptible shall put on incorruptibility." Therefore, Rev. xxi. 4 will be fulfilled at the second advent.

The latter part of the verse may also be compared with Isa. xxxv. 10 and lxv. 19.

"And he that sat on the throne said, 'Behold, I make all things new.'" Rev. xxi. 5.

The throne is, I apprehend, that mentioned in chap. xx. 11, to which this verse refers. "The old heavens and earth fled away," and "he said, 'Behold, I make all things new.'" That which the believer is now, with regard to his soul, "a new creature," will be extended to all creation, upon the manifestation of the sons of God. This surely will not be deferred till the end of the reign of the saints.

"And he said unto me, 'It is done.'" Rev. xxi. 6.

This verse seems to mark the great completing event in the dispensations of God; I suppose the meaning to be that the mystery of God is finished, which will be upon the sounding of the seventh trumpet. The same expression occurs in chap. xvi., and in both instances the voice proceeds from the throne, the throne not yet descended to the earth. The Lord God makes the same announcement upon the destruction of Gog.

"He that overcometh shall inherit all things." Rev. xxi. 7.

This expression reminding us of the promises to the seven churches, induces me to inquire into the time when the victors shall be rewarded.

"To him that overcometh," saith the Lord, "will I give to eat of the tree of life which is in the midst of the paradise of God." Rev. ii. 7.

The tree of life is mentioned, Rev. xxii. 2 and 14; according to the millenarian theory, what is described in that chapter, will not be established until the conclusion of the thousand years; in which case the reward must also, I suppose, be deferred to the same period; although Jesus, who has sent his angel to testify these things in the churches, says in the next verse but one, "I come quickly, and my reward is with me." Will his reward be with him if those who have a right to the tree of life are not able to enter the city until the end of the millennium?

"He that overcometh shall not be hurt of the second death." Rev. ii. 11.

This, my millenarian friends admit, belongs to the commencement of the thousand years, "Blessed and holy is he that hath part in the first

resurrection: on such the second death hath no power."

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." Rev. ii. 26, 27.

We have the fulfilment of this promise in Rev. xix. 14, 15, at the commencement of the thousand years. The promise of the morning star, although mentioned in Rev. xxii. 16, I suppose is admitted to have its fulfilment at the same time.

"He that overcometh the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels. Rev. iii. 5.

The two first clauses of this promise do not appear to give any definite mark as to time, for the souls under the altar are rewarded with white linen; the fulfilment of that promise may therefore be immediately after dissolution; the second clause appears to be only negative, also like the former to refer to the time when the conflict of each individual is terminated. But the third clause, "I will confess his name before my Father and before his angels," refers apparently to what our Lord says in Mark viii. 38; it therefore relates to the time of our Lord's second advent.

The next promise embraces the great subject of dispute:—

"Him that overcometh . . . I will write upon him . . . the name of the city of my God, New Jerusalem which cometh down out of heaven from my God." Rev. iii. 12.

The millenarian says that the descent of the city will not be till the end of the thousand years, at which time, according to his hypothesis, the promise is, I conceive, to be fulfilled; for what good were it to be a denizen of the city at the beginning of the thousand years, if the enjoyment of the privilege is not to be until the end of that period?

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. iii. 21.

This promise, it is admitted, will be fulfilled at the commencement of the thousand years, but it corresponds with that of the Father: "He that overcometh shall inherit all things." How do they inherit but as joint-heirs with Christ, who is appointed "Heir of all things?" Thus the millenarian, if true to his theory, would be forced to maintain that this promise was fulfilled at the commencement, and yet was not fulfilled till after the close of the millennium.

The Father also promises to the overcomer:—

"I will be his God and he shall be my son." Rev. xxi. 7.

On this promise I have already made some remarks: I would add, that with respect to Israel, the fulfilment of this promise has a very distinct mark as to time: "At the same time (as the return of Judah) saith the Lord, I will be the God of all the families of Israel, and they shall be my people." Jer. xxx. 1. Again: "How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me my Father; and shalt not turn away from me." Jer. iii. 19.

I will sum up this part of the argument with observing, that according to the structure which I advocate, all the promises to the victors will have their fulfilment at one and the same time, when Christ shall return and bring his reward with him. According to the millenarian theory, about half of the promises will be fulfilled at the beginning, (ii. 11, 26; iii. 5, 21,) and half at the end of the thousand years, (ii. 7; iii. 12; xxi. 7,) which seems to me very improbable. Upon one promise (Rev. ii. 17) I have raised no argument.

NEW VERSION OF THE BIBLE.

Dear Brother Storrs.—Permit me to ask your candid review of your remarks in opposition to the present noble effort of many of the children of God to give to dying men, his entire revelation of holy truth in their own tongue, which at present *they have not.* My heart's desire and prayer to God is, that he will crown the enterprise with divine success.

After all the arguments you present in the "extract"—after all that can be presented, the fact, (perfectly adequate to nullify all opposing arguments) remains, viz: *God's revelation of his holy and eternal truth and divine commands is not now given* ENTIRELY *to people who read the English language, in their own tongue.* I submit that this ought to be done, and that if a version is perfectly accurate, with the single exception of one divine precept or ordinance, given in unnecessary ambiguous language, a new version, giving that divine command in plain terms, ought to be given to the people.

It would do violence to all my reverential feelings for the Word of God, and indeed to my common sense, to withhold my approbation from the purpose of "The American Bible Union." What is this purpose? "We believe that the Scriptures should be translated, *fully and without reservation,* into every language among men," &c.

It is remarked that "there are controversies in the churches which depend almost entirely on the meaning of a *word.* That word should be left as it is in the original, without *assuming* in a translation that the meaning claimed for it by a particular denomination is the only meaning of the word, or the real meaning in the Bible."

Now, dear brother, I grant the conclusion if the premises are correct. If it is a mere sectarian *assumption* that the *word* referred to, is susceptible of a perfectly correct and plain translation into

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Philadelphia, May 26,

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The Parsee, Jew

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English, then leave it "as it is in the original." That this is not the fact, and that the word is susceptible of a correct and plain translation, is demonstrated by the fact that hundreds of learned and pious men *of different denominations* have so testified.

I submit that the question is not whether any present English translation is "the best translation of the Scriptures that has ever been made in any language." The question is, can we not have a better? Your own quotations, brother, give an affirmative answer to this question, declaring,—"*There need be no question that it is capable in many respects of being improved.*"

If the fact that King James' version, is "the best that has ever been made," is an adequate reason for not making another, then the fact of the Bishops' Bible, or some other, being the best that had ever been made, was an adequate objection to the king's version being made.

On enquiry, dear brother, I think you will be satisfied that, by the grace of God, there are persons engaged in this blessed enterprise who have a single eye to the holy truth and glory of God, and other requisite qualifications for this important work. Yours as ever in Christian love.

HENRY GREW.

Philadelphia, May 26, 1857.

REMARK BY THE EDITOR.—We give the foregoing from Br. Grew as his right to express his opinion on a subject, in regard to which we uttered ours a short time since. We wish to say nothing more on the topic, at present, except to refer the readers to the article which has drawn out Br. Grew's criticism, page 152; and especially to our remarks in the EXAMINER of January 15, page 27, in which they will find our settled conviction on the "*Revision*" question; and our mind is unchanged in the matter.

The Parsee, Jew and Christian.

A Jew entered a Parsee temple, and beheld the sacred fire. He spake to the priest:—

"How? ye adore the fire?"

"Not the fire," answered the priest, "it is the image of the sun and its quickening light."

"Then," asked the Jew, "do you worship the sun as your deity? Do ye not know that he is but the creature of the Almighty?"

"We know that," replied the priest, "but sensitive man requires a sensible sign to comprehend the Highest, and is not the sun the image of the invisible and incomprehensible Fountain of Light, which sustains and blesses all things?"

Then the Israelite answered:—"Do your people then discern between the image and the original? They call the sun their God, and descend from him lower still, kneeling before an earthly flame. You charm their outward but blind their inward eye, and whilst placing before them the earthly light, withdraw from them the heavenly. Thou shall make no image of likeness."

"How do you describe the Supreme Being?" asked the priest.

The Jew answered, "We call him Jehovah-Adonai, that is the Lord, which is, which was, and which is to come."

"Your word is great and glorious," said the Parsee, "but it is terrible."

Just then a Christian joined them, and said, "We call him Abba Father."

Then the heathen and Jew looked at one another with wonder, and said—

"Your word is the highest and nearest! But who gave you courage to call the Eternal thus?"

"Who else," said the Christian, "but He, the Father himself?" Upon this he declared to them the mystery of the manifestation of the Father in the Son, and the word of reconciliation. And as they heard this, they believed, and raising their eyes to heaven, they spake full of fervor and devotion: "Father, beloved Father!" And then they joined their hands all three and called themselves brethren.—*Krummacher.*

INTERESTING CONVERSION.—The late Rev. John Smith, whose memoir was written by the Rev. R. Treffry, jr., excellent in pastoral qualifications and duties, and was often distinguishedly useful in private society. Having, on one occasion, to go to a distant part of the Brighton Circuit, Mr. S. stayed to dine at an intermediate village. After dinner, an interesting and intelligent servant girl, about fourteen years of age, who was engaged in the room in which he sat, arrested his attention. "Come hither," said he, in his usually serious and impressive manner; "I wish to speak to you."—She immediately came, and, looking very earnestly in his face, awaited with an appearance of great interest what he had to say. "Do you know that you are a sinner?" he asked. Heaving a deep sigh, she replied, "Yes, Sir." "Do you know that you will be lost unless your sins are pardoned?" "Yes, sir." "Are you unhappy?" "Yes, Sir." "Do you ever pray?" "Yes, Sir." "Do you *say* your prayers, or do you ask God for what you feel you want?" "I say my prayers." "But you could ask me for anything you wanted, could you not?" "Yes, sir." "Suppose you were a very poor girl, and went to Mrs. S. to beg, could you tell her of your distress, and ask her to give you something?" In a voice full of emotion, she replied, "Yes, Sir." "Well, you are a poor distressed sinner: God pities you: you can ask him to forgive you. Shall I pray for you? What shall I pray for?" The poor child could not reply for weeping. They then kneeled down; and in a very few minutes she began to cry aloud for mercy, and to confess and bewail her sins in a remarkably fluent and affecting manner. She continued to cry, till God revealed his Son in her heart. The change in her countenance and accents was astonishing. She began to praise God in a loud and joyful voice:

BIBLE EXAMINER.

New York, June 15, 1857.

Prof. Hodge, D. D., of the Theological Seminary, Princeton, N. J., has recently written an Exposition of Paul's first epistle to the Corinthians, which, so far as we have glanced over it, seems to contain much that is instructive. We give two or three extracts from his remarks on chap. 15.—In remarking on the position of the deniers of the resurrection at Corinth, he says, their "objections could not have been founded on the peculiar difficulties attending the general doctrine of the resurrection. They must have been derived from the assumption that the restoration to life of a body once dead, is either an impossibility, or an absurdity." After this, Prof. Hodge notices the "consequences of denying the resurrection of Christ," as indicated in the Apostle's argument. We pass these remarks till we come to—

Verse 18. "Then they also which are fallen asleep in Christ are perished."

"This is the fourth disastrous consequence of the denial of the doctrine in question. All the dead in Christ are lost. *To fall asleep in Christ* is to die in faith, or in communion with Christ for salvation. See 1 Thess. 4 : 14. Rev. 14 : 13. *Are perished;* rather, *they perished.* 'They perished when they died.'" * * *

Verse 20. "But now is Christ risen from the dead, (and) become the first-fruits of them that slept."

"Christ has not only risen, but he has risen in a representative character. His resurrection is the pledge of the resurrection of his people. He rose as the first-fruits of them that slept, and not of them only, but as the first fruits of all who are ever to sleep in Jesus." * * * "*As* he rose, *so* all his people must; as certainly and as gloriously, Phil. 3 : 21."

Verse 22. "For as in Adam all die, even so in Christ shall all be made alive."

"This is the reason why Adam was the cause of death, and why Christ is the cause of life. We die by means of Adam, because we were *in* Adam; and we live by means of Christ, because we are *in* Christ. Union with Adam is the cause of death; union with Christ is the cause of life. The nature of this union and its consequences are more fully explained in Rom. 5 : 12-21. In both cases it is a representative and vital union. We are in Adam because he is our head and representative, and because we partake of his nature. And we are in Christ because he is our head and representative, and because we partake of his nature through the indwelling of his Spirit." * * *

"That the word *all* in the latter part of this verse is to be restricted to all believers (or rather, to all the people of Christ, as infants are included) is plain, 1. Because the word in both clauses is limited. It is all who are in Adam that die; and it is the all who are in Christ who are made alive. As union with Christ is made the ground of the communication of life here spoken of, it can be extended only to those who are in him. But according to the constant representation of the Scripture, none are in him but his own people. 'If any man be in Christ he is a new creature,' 2 Corth. 5 : 17. 2. Because the verb (*zoopoieō*) here found is never used of the wicked. Whenever employed in reference to the work of Christ it always means to communicate to them that life of which he is the source, John 5 : 21. 6 : 63. Rom. 8 : 11. 1 Corth. 15 : 45. Gal. 3 : 21. The real meaning therefore, is, 'As in Adam all die, so in Christ shall all be made partakers of a glorious and everlasting life.' Unless, therefore, the Bible teaches that all men are in Christ, and that all through him partake of eternal life, the passage must be restricted to his own people."

INTERESTNIG EXTRACTS.

The following extracts are from letters recently received by us; which we give, because they afford encouragement to labor on, being from persons who have become lately acquainted with our labors and feel an interest to have further information. The first is from a Minister in Indiana; the second from a Doctor in Pittsburg, Pa.; the third from a School Teacher in Illinois.

Fountain Co., *Ind.*

Dear Brother.—I have recently come across a work published by you, which advocates views I have preached sometime, having learned them solely from the Bible, and I never knew till a few days ago that such publications were in existence. Will you please send me a list of the books you publish, and the price. Please send me Dobney's "Scripture Doctrine of Future Punishment;" "The Generations Gathered and Gathering;" "Life and Death," by Ham; also, Six Sermons by Geo. Storrs.

Pittsburgh, May 21, 1857.

Dear Sir.—I have very recently become somewhat acquainted with the views held by yourself,

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and advocated in a periodical published in New York under the title of BIBLE EXAMINER. These views appear very clearly sustained by the simple literal teachings of the Bible, and commend themselves to my judgment and affections. They relieve me of unjust impressions of God's character, and in all respects harmonize the teachings of the entire Bible. My object at present in addressing you is to ascertain if you still continue to publish the EXAMINER; and if so, whether all the back volumes can be obtained. I cannot find that there is any agent in this city for the sale of works on this, to me, very interesting subject; if you have one here, please to inform me who he is. I am anxious to pursue the investigation of your views with all the help I can get. I have seen a copy of your little volume of "Six Sermons" published I think in 1846; and also some old numbers of the BIBLE EXAMINER.

I have taken the liberty to trouble you, because I know of no other way by which to obtain the desired information; and shall be happy to hear from you at your earliest convenience.

I am with great respect, yours, &c.

—

ILLINOIS, May 30th, 1857.

GEO. STORRS, *Dear Sir.*—Having accidentally met with one of your works on the immortality of the wicked, I became very much interested in the doctrine which you advocate, and, on examining the Scriptures, I was, almost per-force, impressed with the idea, that they taught the very doctrine which you support. But the mind which has been taught from infancy, on a certain theory, cannot immediately grasp another, which is entirely antagonistic to the first; let the arguments be ever so forcible and plain. It naturally desires to contemplate the subject more fully; to investigate the matter further, and to reflect upon it, long and seriously. And I think this is a very wise and judicious arrangement which the Great Creator has made in our natures and dispositions. Was it not for this great tendency of the mind, man's ideas, more especially with reference to religion, would be as changeable and variable as the winds. However, when a subject is presented to the mind of a man, I do not think he should condemn it too hastily. *It might possibly be true.* It should, therefore, be carefully examined. A close investigation will not make a proposition true, if it is false; but on the contrary if there is anything in it derogatory to truth, a thorough investigation will the more effectually develope it. But I have made my letter longer than I intended. In accordance with the principles enumerated above, I thought, after reading the work before mentioned, that I should like to read more on the same subject, and therefore subscribe for the "BIBLE EXAMINER."

TO SUBSCRIBERS.—This number completes the *first half* of the present volume. We hope those who have paid no further will not forget to *renew* their subscriptions. Let us hear from you without delay, as we should be sorry to suspend your paper.

OFFICE IN NEW YORK CITY.—GEO. YOUNG, partner in R. T. YOUNG'S *Letter File*, 109 Nassau Street, will attend to any business relating to the BIBLE EXAMINER.

Persons who wish to see us *personally*, will find us, nearly always, at our residence, 62 Hicks St., Brooklyn, early in the morning, and all the afternoon and evening. Nearly every day we call at 109 Nassau Street, in the forenoon.

Letters to us must be addressed, invariably, "GEO. STORRS, *Box* 4658, *New York*," when sent by mail. When sent by private hands, they may be left with GEO. YOUNG, above named.

IN PROPORTION as the heart becomes sanctified, there is a diminished tendency to enthusiasm and fanaticism. And this is undoubtedly one of the leading tests of sanctification. One of the marks of an enthusiastic and fanatical state of mind, is a fiery and unrestrained impetuosity of feeling; a rushing on, sometimes very blindly, as if the world were in danger, or as if the great Creator were not at the helm. It is not only feeling without a due degree of judgment, but, what is the corrupting and fatal trait, it is feeling without a due degree of confidence in God. True holiness reflects the image of God in this respect as well as in others, that it is calm, thoughtful, deliberate, immutable. And how can it be otherwise, since, rejecting its own wisdom and strength, it incorporates into itself the wisdom and strength of the Almighty.

A SANCTIFIED state of heart does not require to be sustained by any mere forms of bodily excitation. It gets above the dominion, at least in a very considerable degree, of the nerves and the senses. It seeks an atmosphere of calmness, of thought, of holy meditation.

For "Bible Examiner."

THE WATCH TOWER.

"Watchman, what of the Night"?
"The Morning cometh". Isa. xxi. 11, 12.

[Continued from page 173.]

Evangelist.—It gives me pleasure to observe your old servant John, looking so fresh and vigorous. You always expressed to me your high regard for him as a pious man, and a faithful attendant; and I assure you it has gratified me in no small measure to have seen him at last.

Watchman.—Few can be more pious than John; none, believe me, can be more trusty than he. To him, his white locks are a crown of glory, for his course is along the path of righteousness. John is a singular character, and the more you know him, he will be more admired by you. He has naturally a strong mind; he has been a great reader, more particularly of theology. His nature inclines him with no small force toward controversy, and being well acquainted with the Bible, as well as endowed intellectually much above the common standard, he discerns quickly where truth is maintained, or error defended. His only failing is this, his judgments are sometimes very severe on those whom he deems the patrons of error, and he expresses them in the most unambiguous style. He seems to revel at the slaughter of error; he attends at the sacrifice with the zest of a Levite who loved his profession. Many of his remarks are worthy of a permanent record, but he seldom intrudes his opinions, for the element of modesty is abundant in his character. I may say farther, he is a little eccentric; his thoughts sometimes find an unconscious birth; and frequently in a form adapted to excite a smile on the most stoical countenance. John has the command of all these volumes, and he has read many of them since he entered my service. He has a special quarrel with those authors who have put Hebrew and Greek words on their pages, and would speak very plainly to them if they were within the reach of his voice, and happened to be among the living. He is treated by me more as a friend and brother than a servant; still he knows his place, at any rate he has his own ideas about the station he fills, and will accept none of mine. He does not relish any interference with his domestic arrangements, and as his experience is great, as his judgment is correct, he gets full liberty to act in his sphere as he deems best. At peace we live together; and many a holy hour of fellowship we spend beneath this roof, where often we pour out our desires to the God of mercy for the deliverance of this benighted world.

Ev.—Our young friend is, I am sure, equally interested as myself in your narration. We will love and honor the old saint as one of the salt of the earth.

(*There is a knock at the door.*)

Wat.—Come in, John.

John.—A letter, master.

Wat.—In about a quarter of an hour, John, please to bring more coal; at the same time bring your Bible along with you.

John.—I will, master.

Mr. Daniel.—He is a venerable old man; his whole expression is that of sagacity, blended with moral worth.

Ev.—It would be hard to tell how much the world is blessed by that old man's prayers, he will stand high at last among the sons of glory.

Wat.—About ten years ago, John lost his wife, who was a singularly amiable, and holy woman. She served God night and day. They lived in sweet concord, but death, with inexorable cruelty, tore them asunder. It was a severe dispensation; but all I ever heard him say was, "Even so Father," or "she sleeps in Jesus." He has been considerably softened since she died; and the bend in his shoulders perceptibly increased after she passed away. Sorrow then descended as a burden on his heart; and yet he bears up well, for as he often says we can do all things through Christ who strengtheneth us.

Mr. D.—How long have you known him?

Wat.—For more than twenty years, and his conduct has all along been admirably consistent; his religious views have constantly been expanding and progressing. He has a deep sense of the importance of the requirement to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," and he has laid himself open to the influences of the truth, he has eagerly sought for a wider acquantance with the mind of God, and his labor has not been in vain. Instead of contracting with age, he has rather opened up his heart and his intellect the more fully; instead of being content with a small circle of a few feet of circumference as his walking ground from year to year, he has made bold incursions into interesting fields, and the treasures he has found have amply repaid his exertions. Freely I tell you these facts, that you may discover the worth of my faithful attendant, and that you may behold another example of what divine grace can accomplish. Perhaps it would grieve him, I am sure he would not be quite pleased did he know that I had said so much about him to my friends; but to you, and indeed to all of us the

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contemplation of such a character is fitted to be truly beneficial. Here he comes, and as usual, I shall invite him to remain a while after his service has been performed.

Ev.—Your Bible bears marks of having been well read, John.

John.—They know little who do not know the worth of the Bible, sir. I wish I had made a better use of it than I have done. My years are nearly done, and I am only beginning to get a glimpse of the wonderful things contained here.

Wat.—You have got more than a glimpse, John, and if willing to learn while God spares us, the shining of truth becomes more perfect and delightful day by day. We can lift that Book at eighty and see a little more in it than was beheld at twenty: we can also discover in it time after time till the most extended age allotted to man, fresh wonders, and fresh enjoyments. It is exhaustless fulness like its Divine Author.

Mr. D.—What light must be thrown on that page when the soul is transferred by death to the eternal world. The mists are then scattered; the things spoken of in its pages will vividly explain the language which has been familiar to us from our childhood.

Ev.—My young friend would scarcely have uttered these sentiments if he had been aware of the opinions held at the "Tower," as to the condition of the dead.

Wat.—Our young friend has perfect liberty to utter here all his thoughts. There is no reserve within these walls. He who now speaks expresses his mind freely and fully, and every visitor, old or young, is urged and expected to do the same.

Mr. D.—I am astonished! What other opinions can be entertained concerning the dead than those which I uttered, and with which I trusted that you would all coincide? Does not the awful moment of dying unlock a thousand secrets? Does it not disclose the great secret of the future, unseen, the eternal?

[During this brief reply by Mr. Daniel, John gazed on him with intense curiosity; there was also, though feebly expressed, a measure of pity quite perceptible to one acquainted with his countenance. He obviously felt moved to address Mr. Daniel, and sundry thoughts were in all likelihood rising in his mind, that were upon the whole just as well unrevealed. There might have been a question for the young friend, if he had sat at the feet of Plato, or of Paul; or rather we should say at the feet of Paul's Master. John only looked at him—then at the "Watchman," and calmly turned his eyes down to the Bible, which lay open on the table before him.]

Wat.—Early training, and other powerful circumstances may have prevented our young friend from turning his attention more carefully to the condition of the dead as it is disclosed in the sacred volume. We are all too apt to receive unquestioningly the teaching of youthful days, while we ought to test everything that has been delivered to us, by the assertions of the record. On the state of the dead, and the consequence of dying, I was for many years of the same mind with Mr. Daniel; and though I conceive my present views are more scriptural, still I feel humbled at the reflection that I remained so long with the Bible before my gaze, in what I cannot but consider a state of profound ignorance on this and some other points of no less moment. Even John here, though he looked at our friend when he gave expression to his views, with as much amazement as if he had never heard the same thoughts uttered before, was many a year under what he now considers a kind of Platonic delusion.

[This obviously was a gentle hit that good John did not expect, yet he bore the kindly reproving word of his beloved master in the spirit of meekness. John looked up with a soft smile, and said, "he'll learn like me, I trust," there was something about "need for it," or to that effect, which did not very distinctly reach the ear.]

Ev.—Not long since, I freely acknowledge, I would have spoken as Mr. Daniel has done; but I have learned a different doctrine from the Bible than what I was early taught. To you, Watchman, I am indebted, under God, for the light possessed by me; you opened up to me the Scripture on that subject, and I could not have brought my young friend to any quarter where his thoughts were more likely to be quickened, and his opinions placed more freely and searchingly side by side with the teaching of the Word. Without dispute, I deem him mistaken in his views, and I am sure he will bear to have them tested in the most rigid manner by the standard admitted by us all.

Mr. D.—The opinions you have kindly expressed of me, I shall endeavor to preserve by a willingness to hear, and a willingness to learn. Convince me that I am wrong, and I shall part with the views I have expressed in a moment. Truth is gold: error is dross.

Wat.—The subject is momentous in its nature and bearings, and I shall be delighted to open up along with you the teaching of Scripture on the point. Mr. Daniel has risen in my esteem by the

manly and Christian sentiments he has spoken. I suggest, however, that as the hour is late, we defer the consideration of the subject till some early day, when if you return about the same time you will be welcomed at the "Tower."

[This proposal was at once agreed to, though Mr. Daniel could have entered on the enquiry late as it was; and John had already the Bible opened at the place, where from past experience, he expected the Watchman to enter on the investigation.]

Ev.—Allow me to propose next Monday evening for our meeting.

Wat.—I will expect you with pleasure. Before you depart, listen to this epistle which came to the "Tower" this evening. It is addressed to the "Watchman," and is signed "Lydia, a sister in Jesus." Thus it runs, "My heart rejoices when I look towards the 'Tower.' Be faithful and many will bless you for your admonitions and warning. I long to hear of your observations; many others are waiting with kindred anxiety.—The age is dark and time-serving: the church of God is sunk in lethargy and delusions! Speak out O servant of the Redeemer! till your voice is heard by myriads—till a large company are moved to quit the abodes of ignorance and spiritual sloth, and to prepare for the coming of Jesus. Let no man take thy crown."

[After prayer they separated; and John conducted the visitors to the "Tower"-gate. On parting with them he said to Mr. D. "Young man, your locks are black, and you see mine are white as the hawthorn blossom, had I been as willing to learn in my early years, as I am now, I would have been a better servant this day of my Lord Jesus, and blessed be his name."]

Note by Ed. of Examiner.—We had hoped to have the continuation of the foregoing, but circumstances have occurred that we fear will deprive us of it. This was written for the Examiner some time since, and we have waited in vain for more from the same source, but it does not come. It is an attractive mode of calling attention to the Bible and the truth, but it needs much skill to use it successfully. If more in the same strain should be received from our friends on the other side the Atlantic waves, we shall be glad to find place for it. Till then, our articles on "*Man in Death*" must fill the vaccuum.

The Garden of Gethsemane.—The garden is now surrounded by a coarse low wall of a few feet in height, and about the third part of an acre in extent. When Mr. Catherwood was there in 1834, taking his drawings, for his beautiful panorama of Jerusalem, it was planted with olive, almond, and fig trees. Eight of the olive trees are so large that they are said to have been in existence ever since the time of Jesus Christ, although we are informed by Josephus that Titus cut down all the trees within one hundred furlongs of the city; yet it is not improbable that these, which are unquestionably of very great antiquity, may have arisen from the roots of the ancient trees, because the olive is very long lived, and possesses the peculiar property of shooting up again, however frequently it may be cut down. The trees now standing in the garden of Gethsemane are of a species known to botanists as the Olea Europea; they are wild olives, and appear pollarded from extreme old age, and their stems are very rough and gnarled. They are highly venerated by the members of the Roman communion here, who consider any attempt to cut or injure them as an act of profanation. Should any of them, indeed, be known to pluck any of the leaves, he would incur a sentence of excommunication.—*Finden's Illustrations to the Bible.*

Geography of the Bible.—It cannot fail (says the Christian Review) to gratify the reader, to know the opinion of the celebrated Ritter, the first of living geographers, in regard to the manner in which the Bible has maintained its character for accuracy under the severe scrutiny which it has undergone from the progress of modern researches in Palestine. He has recently declared his testimony on this point, the substance of which may be comprised in the following statement:—

"In the Book of Joshua," he says, "which relates the conquest and distribution of the land of Canaan, the geographical character is predominant. Its contents, therefore, in this respect, admit of being brought to the test of comparison with the ascertained condition of the country; and the result is, that accuracy has been fully established in the minutest details, even when the examination has been pursued into the most unimportant and trivial local relations. Its notices, not only of distinct regions, but of valleys, fountains, mountains, villages, have been confirmed, often with surprising certainty and particularity. The entire political and religious life of the Hebrews was interwoven in the closest manner, like a piece of network, with the geography of the land, far more so than is true of the modern European nations; and hence the opportunity to verify the alleged or implied connexion between places and events is the more perfect, and affords results the more satisfactory. Most decisive is the rebuke which infidelity has received from this new species of testimony: it has been compelled to confess with shame that it has imposed on itself, and on others, by the unfounded doubts which it has raised against the truth of the Scriptures. The authenticity of the historical books of the Old Testament has been shown to be capable of vindication on a side hitherto too much overlooked. Their fidelity in all matters within the sphere of geography places a new argument in the hands of the defenders of Revelation."

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GOD PRESENT.

"A present Deity." This is the great want of humanity. The sense of this want lies at the foundation of all idol worship. The heathen wish to see God, and so make images to represent Him. A Christian poet says:—

"Till God in human flesh I see,
My thoughts no comfort find."

This felt-want is doubly supplied in Christ. We have God with us, "Immanuel." God in human flesh" to sympathise with, and atone for us. The deficiency is on our part, that we do not see by faith, and keep constantly before the mind, the divinity which has been manifested. The Romanist would do it by a material cross. This is little better than the attempt of the heathen to represent the *Invisible*, by visible shapes—like making an image of the wind. It is true, they can represent the human form, but this is only the tenement of the Divine mind, and the material object cannot inspire spiritual devotion. Spiritual things must be spiritually discerned—there must be *faith*—there must be *meditation*. We do not "know Christ after the flesh." It would not profit us if we did. We must look beyond the material form. We must have a view of the God-man as near us, with us, around us; as, indeed, "formed in us, the hope of glory," if we would have the benefit of a present God. This is the secret of the heavenly minded Christian. The Spirit continually takes of the things of Christ, and shows them to us. He, "walks with God." "A present Deity." We need a sense of God's actual presence in the world around us. We are apt to banish Him from his own universe. We do not see Him, causing the "sun to rise on the evil and on the good," and sending his "rain upon the just and the unjust." So we say, "the sun rises," "it rains." The evil is, we *think* so, and we think of nothing more. We talk of causes and effects, in the material world, until we think there are efficient causes, aside from the Great First Cause. We forget that what are called *causes* are mere *antecedents*, having no power, except as "given them from above." The fire burns. Yes, God has established a connection which makes it proper for us to say so, and to call it a law of nature; but we should not forget the divine agency. The seven-times heated furnace did not burn the three Jews whom God would save.

We speak of *instinct* in the lower animals, as though by giving a name to a certain capacity in them, we could put out the necessity of God's presence. Yet a sparrow does not fall without Him. How does the bee, that has wandered miles from its hive, in every direction, when ready to return, take an air-line to it without mistake? How does the carrier dove, let fly even from a vessel at sea, find its way to its nest over wild and wide waters? The hand of God is the unerring guide of these wanderers in the air, as it is of the comet in its trackless course through illimitable space.

We often think and speak of our own acts as though we had some independent power. We live—we die. Is it indeed, our own act? We do certain things connected with life and death; but does the heart beat, and cease to beat, at our bidding? Thanks be to God, this is involuntary on our part; and He cares for us when we do not for ourselves; as his kind hand closes our eyes in sleep at night, and opens them in the morning.

"A present Deity." We need a sense of God's presence, of a Saviour actually, really with us in our conflicts with spiritual enemies, and under the many trials of life. The thought of his eye disarms temptation.

"Nor shall our weaker passions dare
Consent to sin, if God be there."

A sight by *faith*, of Christ in the garden of Gethsemane, or on the cross, crucifies us to the world. Nothing else can have such power to make us hate sin, and cheerfully bear afflictions. This is the secret of Joseph's victory; of Moses' preference of the "reproach of Christ above the treasures of Egypt;" of Peter sleeping quietly, the night before he was to be led out to execution, "between two soldiers, bound by two chains;" of Paul, who might have been chief among the great men at Jerusalem, esteeming all worldly gain as "dross, that he might win Christ;" of all the noble army of martyrs, who counted not their lives dear unto them, that they might be found in Him; but "came out of great tribulation, and washed their robes, and made them white in the blood of the Lamb; therefore, they are before the throne."

A sense of the divine presence is much needed, to give us strength and stability in this age of speculation, and, in many places, of "philosophy falsely so called," when religion is so much out of doors, and so little in the closet. A close walk with God, and daily communion with Christ, as of a man with his friend, can alone enable us to obey the injunction,—"Be careful for nothing;" and fit us for the conflicts, and we may add, the victories, of these latter days.—*Am. Pres.*

Christian Fellowship.—There is a defect in our *Christian fellowship*. It lacks *soul*. It needs an infusion of the love of Christ into it. It's a fellowship of *head-work*, rather than of *heart-work*. What do I know of my brother's spiritual joys and sorrows—his inward trials, sharp temptations, bitter conflicts, blessed triumphs, or rapturous delightings in the Lord? What does he know of mine? His soul may sink in the deep waters, where the felt companionship of one so weak and unworthy as I am, might help to re-assure him, or he may be exalted to a third heaven of "joy unspeakable and full of glory," whither I would give an earthly kingdom, if I had it, to accompany him, but I am profoundly ignorant of both experiences. The telegraphic communications of a true fraternal fellowship, is not established between us. We are isolated and insulated, both as respects the world and the church.

Let a simple illustration—worthy of better treatment than it usually gets—that of being laughed at—help our thought. Most of us have wooed and won a kindred human heart, for the closer fellowship of the varying experiences that chequer our life. There were indications of reciprocal attachment, ere they found a vehicle of expression in language. But how different the relations established by a mutual acknowledgment of affection. And in the intercourse of domestic life, what a magic is there in the words, so seldom spoken, yet so often yearned after, "I love you!" What though it be known and believed without the intrusion of a single doubt? The confession of it never leaps from the heart's deep fountain spontaneously and ingeniously, without sending a thrill of delight through every fibre of one's being. And, brethren, have you never felt an inexpressible longing after the unaffected assurance, from a fellow-Christian or brother minister, with whom you are one in Jesus, "My brother in the Lord, I love you!" Do you never feel as if you wanted more than looks, or hints, or reserved and fettered acting, out of the love you hope and believe is cherished for you, by your Christan brother?

Union is a theme on which our lips often dwell, but, brethren, if our hearts get hold of it as an experience, it will be at the cross of Christ. There, where I learn to love my "elder brother," I learn to love the whole family, the "many brethren," among whom he is "first-born." There, where I bow my own sinful and unworthy head, confess my sins, obtain mercy, find grace to help, and learn to pour out my heart to the Saviour, "whom having not seen I love;" there, where I find my brother similarly exercised, shall we both instinctively feel that we are *one*. It will need no effort to join our souls in a compact of holy fellowship, or our hands in a co-operation of earnest labor; the love of Christ will be a sweet, yet irresistible, restraint to both.—*Rev. W. F. Clark.*

Losing a Day.—There are many people who read a newspaper daily, who would think that they had *lost a day*, if they should ever miss to do so, but who, it is to be feared, never read a syllable of God's Word, and never feel that they are losing anything, while they thus deprive their souls of the very bread of life. What should you say of such men? Should you say that they loved God with all their minds? Should you not rather say that they loved this life, and the things of this life, and that they thought very little, and cared very little for the life which is to come? Such people would say, perhaps, that they have not *much* leisure time for reading; but if they have *any*, I leave you to judge whether of the two should come first, if we really desire to love God and to sanctify our minds to his glory—the daily reading of a newspaper, that tells only of the vain, evil, perishing things of this world; or the daily reading of the gospel, the glorious tidings of the kingdom of God. I have no need to speak now of the value and necessity of reading the Bible upon other grounds; for the sake of the instruction it contains, of the truth which it reveals; or even because it is the best and most proper food of the mind, and so designed by God, as bread and meat are given to be the best and most proper food for the body. But what I am now saying simply amounts to this: that if we sincerely seek to love God, as he has commanded us, *with all our mind*, there is nothing with which we shall desire our minds to be so much conversant as with *His Word*.
—*Bishop Wordsworth.*

The nearer the moon draweth into conjunction with the sun, the brighter it shines towards the heavens, and the obscurer it shows towards the earth; so the nearer the soul draws into communion with Jesus Christ, the comelier it is in his eye, and the blacker it appears in the sight of the world. He that is a precise Christian to the Lord is a precise Puritan to the world: he that is glorious to an heavenly saint, is odious to an earthly spirit: it is a sign that thou art an Egyptian, when that cloud which is a light to an Israelite, is darkness to thee. It is a sign that thou movest in a terrestrial orb, when thou seest no lustre in such celestial lights: for my part, if I shine to God, I care not how I show to the world.

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SPREAD OF THE GOSPEL.

* * * That the work of spreading the gospel and converting sinners, belongs to the church and not to the ministers only, will appear,

First, From the existence in the soul of every regenerated person, of a desire to have sinners converted to God. That such a desire exists, is manifested from the voice of the church addressing sinners; "And the Spirit and the bride say, come." By the bride, here, we understand the church. And this ardent desire to have sinners brought to God, is not an indication of enthusiasm, but of the presence of the Spirit of Christ. Now this desire implanted in the soul in the new creation, by "the author and finisher of our faith," was, no doubt, designed to lead to those holy labors of love, which would have for their object the thing desired. As the sensation of hunger was designed to lead us to take food into the stomach to support the body, so, the desire to have good done, a fruit of the Holy Spirit, is designed to move us to labor to accomplish good. And wherever this desire is found, we may regard it as an expression of the Lord's mind, to have us to labor to do good. And as such a feeling universally exists among Christians, they are all called upon to work in the vineyard of the Lord for the spread of the truth, and the salvation of the world. * * *

Thirdly, In the instructive figure used by the apostle, in which he compares the church to the human body, and the members of the church to the different members of the human body, we are taught that harmonious action should characterize all the members of the church; that all its parts are useful to the whole; that the most noble or most prominent are not to look upon the inferior as useless, or the latter to excuse themselves from the active duties of the church, and think that the former are to perform all the labor; that all the various parts are necessary in accomplishing the design of the Lord. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit. For the body is not one member, but many." 1 Cor. 12: 12–14. "But now hath God set the members every one in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body." Verses 18, 19, 20.

Again: Christians are commanded to be of the same mind; and the necessity of this is apparent from the consideration that they are members of the same body. "Now I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10. Now as Christians are to be of the same mind, what must that mind be? It must evidently be the mind of Christ. And we have seen that his mind ardently desired the salvation of sinners. That the minds of ministers should be concerned for the salvation of sinners, and anxious for the spread of the gospel, will readily be admitted. But that all Christians ought to feel so, perhaps will be doubted by some. Now as all Christians are members of the same body, and are to be of the same mind, it is evident that the private members are to sympathize with the ministers in their anxious concern for the reformation of sinners. In this they are all to be of one mind, although each class of members, as well as each individual member, will have its proper place to fill, and its allotted part of the work to perform.

We must keep in mind that the church is the light of the world, and the salt of the earth—The instrument by which God designed to spread the Truth, and convert sinners. And what is the church, about which so much is said, and which is to accomplish so much? It is some mysterious being, or some curious machine? Is it the collective body of the faithful believers in Christ. And every Christian is a part of that body. And as the whole body has a great and important work to perform, each individual member which constitutes a part of that body, has a part of the work to perform. * * *

The work of the ministry being regarded as the work of the churches, the members of the churches would be expected to feel interested in the success of the ministry. Hence, Paul calls upon the members of the churches to pray for the success of the gospel, the preaching of the gospel being in a measure the work of the churches, and not merely the work of the ministers; as, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak." Eph. 6: 18–20; "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified even as it is with you." 2 Thess. 3: 1. * * *

We hope there will be no disposition on the part of any Christians, to exonerate themselves from the duty of assisting in the spread of the gospel, and in saving sinners, which seems to devolve upon the members of the church of Christ. Should we not rejoice that God makes us the honored instruments of doing good? And should we not welcome with pleasure, every opportunity offered us of becoming more like Christ, "the image of the invisible God?" And when are we more like Christ, than when we are endeavoring to do good to the children of men, by laboring to bring them under the transforming power of the gospel? Said Jesus, "My Father worketh hitherto, and I work." And who then would be idle? And in what way can our time, or any other property that we possess, be better employed, than to have it employed in the cause of the Lord? "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15: 5–8.—*Gospel Visitor.*

Christ a Revelation of Perfect Love.

It was the great purpose of Christ to create the world anew, to make a deep, broad, enduring change in human beings. He came to breathe his own soul into men, to bring them through faith into a connexion and sympathy with himself, by which they would receive his divine virtue, as the branches receive quickening influences from the vine in which they abide, and the limbs from the head to which they are vitally bound.

It was especially the purpose of Jesus Christ, to redeem men from the slavery of selfishness, to raise them to a divine, disinterested love. By this he intended that his followers should be known, that his religion should be broadly divided from all former institutions. He meant that this should be worn as a frontlet on the brow, should beam as a light from the countenance, should shed a grace over the manners, should give tones of sympathy to the voice, and especially should give energy to the will, energy to do and suffer for others' good. Here is one of the grand distinctions of Christianity, incomparably grander than all the mysteries which have borne its name. Our knowledge of Christianity is to be measured, not by the laboriousness with which we have dived into the depths of theological systems, but by our comprehension of the nature, extent, energy and glory of that disinterested principle, which Christ enjoined as our likeness to God, and as the perfection of human nature.

This disinterestedness of Christianity is to be learned from Christ himself, and from no other. It had dawned on the world before, in illustrious men, in prophets, sages and legislators. But its full orb rose at Bethlehem. All the preceding history of the world gives but broken hints of the love which shone forth from Christ. Nor can this be learned from his precepts alone. We must go to his life, especially to his cross. His cross was the throne of his love. There it reigned, there it triumphed. On the countenance of the crucified Saviour there was one expression stronger than of dying agony —the expression of calm, meek, unconquered, boundless love. I repeat it, the cross alone can teach us the energy and grandeur of the love, which Christ came to impart. There we see its illimitableness; for he died for the whole world. There we learn its inexhaustible placability; for he died for the very enemies whose hands were reeking with his blood. There we learn its self-immolating strength; for he resigned every good of life, and endured intensest pains, in the cause of our race. There we learn its spiritual elevation; for he died not to enrich me with outward and worldly goods, but to breathe new life, health, purity, into the soul. There we learn its far-reaching aim: for he died to give immortality of happiness. There we learn its tenderness and sympathy; for amidst his cares for the world, his heart overflowed with gratitude and love for his honored mother. There, in a word, we learn its Divinity; for he suffered through his participation of the spirit and his devotion to the purposes of God, through unity of heart and will with his heavenly Father.

It is one of our chief privileges, as Christians, that we have in Jesus Christ a revelation of Perfect Love. This great idea comes forth to us from his life and teaching, as a distinct and bright reality. To understand this is to understand Christianity. To call forth in us a corresponding energy of disinterested affection, is the mission which Christianity has to acccomplish on the earth.—*Dr. Channing.*

Little at First but Mighty at Last.

BY DR. CHARLES MACKAY.

A traveller through a dusty road,
  Strewed acorns on the lea;
And one took root and sprouted up,
  And grew into a tree.
Love sought its shade at evening time,
  To breathe its early vows;
And age was pleased at heat of noon,
  To bask beneath its boughs;
The dormouse loved its dangling twigs,
  The birds sweet music bore;
It stood a glory in its place,
  A blessing evermore.

A little spring had lost its way,
  Among the grass and fern;
A passing stranger scooped a well,
  Where weary men might turn.
He walled it in, and hung with care,
  A ladle at its brink—
He thought not of the deed he did,
  But judged that toil might drink.
He passed again, and, lo! the well
  By summers never dried,
Had cooled ten thousand parching tongues,
  And saved a life beside.

A dreamer dropped a random thought,
  'Twas old, and yet 'twas new;
A simple fancy of the brain,
  But strong in being true.
It shone upon a genial mind,
  And lo! its light became
A lamp of light, a beacon ray,
  A monitory flame.
The thought was small, its issue great;
  A watch fire on the hill,
It sheds its radiance far adown,
  And cheers the valley still!

A nameless man amid a crowd,
  That thronged the daily mart;
Let fall the words of hope and love,
  Unstudied from the heart;—
A whisper on the tumult thrown,
  A transitory breath.
It raised a brother from the dust,
  It saved a soul from death.
O germ! O fount! O word of love,
  O thought at random cast!
Ye were but *little* at the *first*,
  But *mighty* at the *last*.

BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

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TERMS—Two Dollars for the year:

Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

EGYPT.

THE following extract is from a letter of Wm. Butler, a Missionary to India. We gave, some time since, an item from him, just before his arrival in Egypt. The facts here presented must be interesting to all lovers of the Bible and its Prophecies. Mr. Butler says:—

Having visited Cleopatra's Needle, covered with hieroglyphics to the top, I returned to breakfast, and we started for *Cairo*, at 10 A. M., the mails and specie having preceded us the night before.—And how does the reader think we traveled? By the "Nile Boat?" or on the camels? or the dromedary's back? No such thing! What a utilitarian age this is! And what a people is this busy, energetic Anglo-Saxon race of ours! We were carried in a first class saloon railway carriage from Alexandria to Cairo in seven hours! A railway and telegraph in Egypt! Why, such an innovation in this "land of steady habits," as the shrill whistle of the locomotive rushing along, is almost enough to make the old mummied Pharaohs open their eyes with astonishment at the change that has came over "the spirit of their dream!" But, thank God, it is an omen of what Anglo-Saxon mind and money and piety will yet effect over those venerable hindrances to human progress, and those human religions which have crushed the souls of men for ages, in this and other parts of the world!

As we rode along (with thermometer at 89° however, inside the carriage,) everything we saw was novel and interesting. Here were the ancient customs still in vogue. The well, with its "wheel" and its "pitcher," and the "women drawing water." The oxen ploughing, or "treading out the corn" on their "threshing floors." Then there were "the camels and asses," just as in ancient time. We saw an "ox and an ass yoked together," and from the disgust we felt in looking at such an ill-assorted arrangement, we were immediately struck with the propriety of that law which forbid it to the Jewish people. The women were veiled, and had their "nose jewels" and "bracelets" on them. Then there were the "palm trees," looking so graceful. Everything (except the railways and the telegraph) looked as it must have looked when the feet of Abraham and Isaac trod the very soil over which we were rolling! No, I make a mistake! The natural objects remain the same, but what a change in the *people* and their social life! The "princes of Egypt" have vanished—their splendid temples are in the dust—the mosque and minaret rise over their ruins—their beautiful cities have decayed—their rich herdsmen and farmers are paupers—"the wisdom of the Egyptians" is a departed glory which no longer sheds a single ray over what is now "a land of darkness and the shadow of death." Such a wretched peasantry is not to be found on earth. They live in miserable mud huts, to which the worst cabins that I ever saw in the most Popish parts of Ireland, are in comparison highly respectable dwellings. And in these they live, in filth, infested with vermin and mangy dogs, and presenting a picture of naked misery, and mental and moral degradation to which, I do think, there can be found no parallel in the whole range of human existence. The men were toiling beneath the broiling sun, up to their knees in the mud, cultivating their rice plants and corn; many of them were stark naked, and showed no sense of shame. Even the very children exhibited a precocious sensuality that was frightful; and woman—she whom the poet so beautifully styles

"The fairest of creation, the last and best
Of all God's gifts to man!"

What is she *here!* She is, what her American sister would be, were the Koran, instead of the Bible, our national faith. The whole difference is due to that divine and blessed Christianity which the enlightened and lovely women of our land regard as their glory and protection! When the women of any nation become degraded, its last hope is gone—and so Egypt sinks.

There was not a single town of respectable size or appearance between Alexandria and Cairo; nothing but here and there a collection of mud huts, with a little mosque rising above them—explaining at once the condition of the people and its cause. This is a wretched country—look where you will, misery will meet your view—country and city, it is all the same. But why is it? a country so rich by nature, why is it a "by-word" among the nations? Because Egypt remains to this hour a monument of fulfilled prophecy. And no man, but he that is wilfully blind, can go through Egypt and not be impressed powerfully by this fact. She was once queen among the nations—her literature, her wealth, her luxury, her commerce, her military power, her arts and sciences, gave her a proud pre-

eminence. And who then imagined she would to-day present such a picture of imbecility and degradation! And yet the same sun shines upon her; her deified river is as generous in its annual bounty—her seasons are as regular as they used to be; why then is her pomp and glory departed? Can any mere political economist answer these questions? The believer in Divine Revelation can answer it—and he alone can do so. In the fullness of her pride and self-sufficiency she despised the authority of Him who rules this world; she set up the vilest idols in his stead, and aimed at overthrowing the church and people of the Most High. And when this iniquity had reached its height, and every warning was unheeded, the patience of Heaven became exhausted, and God declared by the mouth of his prophet that the hour of her doom was fast approaching, and that he would present her for ages before the other nations of the world a terrible example of his vengeance against her wickedness; and also that he would put this in such a marked, and even circumstantial form that there should be no mistaking the terrible lesson, or the source from which it proceeded. Time would fail to present even an outline on this subject. But just let three or four facts be looked at for a minute in elucidation. God declared that her then large and prosperous cities should become desolate, until not an inhabitant was found in them. See Ezekiel, Chapter xxx. 14 to 18; "I will make Pathros desolate," &c. Again, in the height of her greatness He declared she would fall from her elevation to the very lowest rank among nations—and this, when all the probabilities were against such a catastrophe: Chapter xxix. 15; "It shall be the basest of the kingdoms, *neither shall it exalt itself any more above the nations*," &c. This was uttered 2,500 years ago—and how exactly it is fulfilled to-day! Egypt *is* "the *basest* of kingdoms." Is she not now of mean account, without rank, dignity, or estimation among the nations? The *greatness of a nation* lies in its population, numerous, industrious, and happy—with the means of life in abundance, enlightened by education, and enjoying the quietude that springs from public morality and justice; it includes wise and patriotic rulers, good laws, adequate revenues, willingly rendered and wisely expended; a people in fact who have honor and self-respect at home, both credit and high character abroad. But poor Egypt has none of these—her population are certainly the most degraded of any nation claiming to be civilized in any degree; she has no laws except the will of a tyrant; her ruler is a despot, and her revenues are extorted at the point of the bayonet, and are squandered with recklessness on works of no public utility. One fact shows her base condition: in the new edition of the *Encyclopedia Brittannica*, Art. Egypt, it is stated that "The agriculturists are compelled to sell their produce to the Pasha at his own price, and he again sells it to the consumers and for export at an arbitrary tariff by which he secures an exorbitant profit!" Vol. VIII., p. 516. And to consummate her "baseness," her very sovereign is yet so unkingly as to become little better than a mere "common carrier" to a private company in another nation; for on the omnibus and the package you read "the Egyptian transit administration of his highness the Pacha."

One more passage of Scripture, and I will conclude. God declared that he would abolish her native government, and her colossal idolatry forever. Her own princes and her religion were to be abolished. Ezek. Chap. xxx. 13; "Thus saith the Lord God, I will also destroy the *idols*, and will cause the images to cease out of Noph: and there shall be *no more a prince of the land of Egypt*." And from that time to this, for twenty centuries, there never has been a native sovereign on the throne of Egypt! It has been overrun and governed, in succession, by the Persians, the Greeks, the Romans, by the Arabs, the Mamelukes; at last by the Turks. But its own dynasties have expired, never to rise again. Poor Egypt! She stands on the map of the world a monument of fulfilled prophecy, and a warning to the nations that there is a God above "who ruleth in the kingdoms of men." She has drunk deep of the cup of trembling. But God will yet arise and have mercy upon her; he has not cast her off forever. For, in addition to that refreshment which shall redound to "the whole creation," through the atonement of Christ, there is a special promise of mercy for this miserable land. "The Lord shall smite Egypt; he shall smite and heal it, and they shall return even to the Lord; and he shall be entreated of them, and shall heal them;" Isa. xix. 22. "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God;" Psalm lxviii. 31. "In that day there shall be an altar to the Lord in the midst of the land of Egypt . . . and they shall cry unto the Lord because of the oppressors, and he shall send them a Saviour, and a great one, and he shall deliver them." Egypt, "whom the Lord of hosts shall bless, saying, blessed be Egypt, my people!" Isa. xix. 19, 20, 25.

Poor Egypt! may God hasten his promised mercy to thee. But post hour has come, and I must close.

Practical Wisdom.—He that would be wise, must read God's book; and he that would be holy, must approach God's throne. He that would be grateful, must remember God's mercies. He that would be content, must trust God's providence. He that would be meek, must imitate his forbearance. He that would be merciful, must feel his love. He that would be happy, must enjoy his smiles. He that would be saved, must believe God's Son, and live to God's glory.

Divine Protection.

Is thy path lonely? fear it not, for He
Who marks the sparrow fall, is guarding thee;
And not a star shines o'er thy head at night,
But He hath known that it will reach thy sight;
And not a joy can beautify thy lot,
But tells thee still, that thou art unforgot;
Nay, not a grief can darken or surprise,
Swell in thy heart, or dim with tears thine eyes,
But it is sent in mercy and in love,
To bid thy helplessness seek strength above.

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OBJECTIONS TO THE SPIRITUAL HYPOTHESIS.

BY GEORGE DUKE OF MANCHESTER.

I mentioned in the commencement of this book that there must be a dependence between the expectation of the end and the opinion held as to the order of events preceding it. This is necessarily the case, because if we are led to expect a spiritual millennium before the second advent of Messiah, and that his return will be only to judge the world at the dissolution of all things, we must give up our expectation of a grammatical fulfilment of the prophecies and promises; because there would be neither time nor place for the literal accomplishment of that promise, towards which all the prophecies converge, and from which all the promises of the ensuing glories radiate.

Hence the different styles of interpretation necessarily adopted by the advocates of the different systems. Those who hold that the church's triumph will be during Christ's personal presence upon this earth, receive the prophecies, in the main, according to the plain tenor of their language; whilst their opponents, who expect the fulfilment of all the prophecies respecting the reign of Messiah—all with regard to the restoration of Israel, and all relating to the renovation of the earth—prior to the literal advent of the Lord, must adopt a method of interpretation which they perhaps call spiritualizing, but which, in fact, throws ambiguity and mystery over language which to the literalist appears clear and explicit.

To suppose that Jerusalem will be the throne of Jehovah, is, with the spiritualizers, a carnal notion of heavenly glory; the descending of the bride from heaven must therefore mean the ascending of the saints to heaven; and the coming of the Lord can be nothing more than our going to Him. In like manner, the restoration of Israel and the renovation of the earth, are figurative descriptions of the universal spread of the Gospel, and its benign influences.

But does the spiritualizer really believe God's revelation? May it not be, that rather than test the reality of his faith by either receiving or rejecting that which is distinct and explicit, he hides the hollowness of his belief, by keeping the object of faith vague and undefined?

But from whatever cause it may spring, the result of these principles of interpretation is very evident; it becomes impossible to give any uniform, continuous, or consistent exposition of the prophecies; and the consequence is, that the prophecies, *as such*, are neglected; the promises respecting Ephraim and Judah are, irrespective of their contexts, applied to different sects of Christians; whilst the threatenings in the same predictions are left to the literal Israel.

I do not object to using Scripture in an accommodated sense; we may argue from what God has done, or intends to do, under certain circumstances, to what He will do under similar circumstances; but if we do not first fix its literal meaning, instead of accommodating Scripture fairly, we may be appropriating it unwarrantably.

By substituting the expectation of a spiritual millennium for that of Christ's personal advent, the practical parts of Scripture, as well as the prophetical, are seriously affected; for a relation between the Church and the world is expected to come about, which is quite inconsistent with those parts of the written word. The great practical point of difference between the two theories is, whether there shall be a sudden transition or a gradual amelioration, "though chequered and variable with *ultimate universality*." In this latter view the extension of the Gospel, not only "as a witness," is expected, but its universal reception is anticipated; and it is even now supposed to be very generally esteemed.

If the world is to be ameliorated by the means now in operation, it must be either through the ungodly, though still remaining unconverted, yet becoming less wicked; or else, in consequence of the real conversion of the many, there will be a decided alteration in the relative proportion between the numbers of those on the Lord's side, and those still under the power of the wicked one; or else, through the combined influence of these two causes.

The first is what is implied when people talk of the influence of public opinion; the second is what is intended, when people say that through the instrumentality of missionary exertion, "the earth will be full of the knowledge of the Lord as the waters cover the sea;" but perhaps the last is the idea, though not strictly defined, which pervades the minds of most spiritual millennialists.

To suppose that the ungodly will become less wicked, is to suppose that Satan will resign his empire, and will no longer energize in the children of disobedience; or else, that he will accomplish his purpose more effectually, by his slaves being not very manifestly on his side. The former of these opinions could scarcely be maintained were it not for an idea I fear more generally believed than expressed, that "Satan" denotes rather a personification of evil inclinations than the evil personage himself—an error calculated to expose us greatly to his devices; the other view would equally expose us to the deceivableness of unrighteousness.

But with regard to the results from missionary exertions, though I willingly grant that the effect of preaching the Gospel throughout all the world will be the gathering an elect people out of every nation; yet, I think we have also reason to expect that nominal Christianity will also become more extended throughout the world: tares, I doubt not, will be sown along with the wheat. I, moreover, believe, that if we do not keep this fact constantly in mind, but expect an alteration in the relative proportion between the numbers of the ungodly and of those truly converted, the direct tendency of such a supposition is, to blind us to the perils of the last days, when men will have the form of godliness without the power; for I fear the doctrine of the world's amendment, like that of individual perfectibility, lowers the standard of christian holiness. Its advocates suppose that there will no longer be few who find the narrow path; hence that path hath no longer, in their

estimation, so strait a gate; the rugged places are made smooth, and the narrow way widened: the little flock will no longer be weak and despised but in authority and power, hence the thirsting for political influence; and the idea that millennial blessedness is to be introduced by natural means gives a feverish desire for change, and a reckless destruction of ancient institutions. Conceiving that the saints will no longer be persecuted, they now mix with the world, and are at ease when they do not rouse its enmity; conceiving that the kingdom which cannot be moved is already partly established, they no longer live as strangers and pilgrims—thus the whole life of the Christian is lowered, and perhaps we may say that with very few exceptions, even those who maintain the doctrine of the kingdom to come, have not emerged from the evil tendency of this spiritual view, which of late years has maintained in the Church.

But let us suppose the combined influence of the two causes. From the force of public opinion—the reflection of the light without the heat of Christianity—the ungodly will become less openly profligate; and from the general reception of a diluted Gospel, the form of Christianity will become more general, but with its distinctive features less marked and decided. How perilous will such a time be! How difficult to "discern between the righteous and the wicked."

My object, however, is not so directly to take a practical view of the subject, as to show the bearing of this theory upon those parts of Scripture which are practical and experimental. The theory of a spiritual millennium, as I have already observed, does not expect a sudden transition to that state in which we shall all know even as we are known, but it supposes a change gradually to be brought about, which, when consummated, will make the experimental and practical parts of the word unsuitable; its precepts, encouragements, and warnings, useless. For though some maintain that when all the earth shall make a joyful noise unto the Lord, rejoicing and singing praise; when the heavens shall rejoice and the earth be glad, the sea and its fulness, the field and all therein shall be joyful; that then the whole creation will be groaning and travailing in pain; that when the horns of the righteous shall be exalted, that then all that will live godly in Christ Jesus shall suffer persecution; that when all God's saints shall have honor, that then they will be calumniated as evil doers; that the growing of the tares with the wheat until the end denotes ultimate universality of vital religion; still I think unprejudiced common sense must admit that two very opposite states are described.

It follows that if there is to be no defined point of transition from one condition to the other, so neither can there be any defined point of time up to which the written word will be in full force, and then suddenly become a dead letter; but in the same gradual manner that the happier condition is approximated, will the word become unsuitable; its directions for separating from the world will gradually become less stringent as the little flock gradually approaches to a majority and ultimately to the universality; as the roaring lion will gradually lose his activity, so the necessity for vigilance will consequently gradually decrease; principles which are despised, will gradually become honored; the offence of the cross will gradually cease; so we may gradually relax in watchful jealousy over our own conduct, even though all the world should approve of our principles, and all men should speak well of us: a time, in short, during this dispensation, will arrive, when all Scripture will cease to be profitable for doctrine, reproof, instruction, consolation, and support.

Thus the view which boasts of being more spiritual, is, in fact, more carnal, and in direct collision with the word of God.

The advocates of a spiritual millennium say that the world will get better and better; Revelation says that "evil men and seducers will wax worse and worse, deceiving and being deceived." The spiritualizers say that the power of the evil spirit will gradually be abridged, but the word of God says, that he will have great wrath when he knows that his time is short, and that "the working of Satan with all power and signs and lying wonders," is a sign that the day of Christ is at hand; the spiritualizers say, that during this dispensation, all shall know the Lord from the least to the greatest, but the Holy Spirit says, that there being many anti-Christs is a sign of the last time; the spiritualizer says that for a thousand years, or perhaps 360,000 years, before Christ's advent, the knowledge of the Lord shall cover the earth as the waters cover the sea, but Scripture says, that when darkness covers the earth and gross darkness the people, that then the Lord shall arise on his people, and his glory be seen on them.

If we in this manner pervert or neglect the predictions, misapply the promises, dilute the precepts, and make the practical and experimental parts of Scripture obsolete, are we not in the condition of the foolish virgins, having the word indeed as "a light unto our feet and a lamp to our paths," but having no oil to our lamps? If we have not the unction from the Holy One, an indwelling Spirit to lead us into all truth, the letter of the Scripture will be profitless.

Sonnet.

Isaiah xi.—The Peaceable Kingdom.

BY CHARLES ERNEST FAHNESTOCK.

Hear ye the music of that golden lyre,
That whispers of a time when wars shall cease;
When holy visions shall the soul inspire,
And Jesus reign, exalted Prince of Peace?
Celestial epoch in the flight of years!
Ye hours of sacred bliss, roll on! roll on!
No clouds of sorrow shall obscure the dawn
Of glory, that will flood this vale of tears:
But love will bloom upon the tyrant's rod,
And earth no more by Sin and Death be trod—
Anthems of praise attune the gentle gales;
Blossoms, exhaling incense from the sod,
Like little altars, shall adorn the vales:
While mountains sparkle in the smiles of God.

LANCASTER, Pa., 1857.—*Am. Presb.*

IS IMMORTALITY HEREDITARY?

The following article appeared in the EXAMINER ten years ago. Few of our present readers ever saw it; we therefore insert it again.

This is the question of the age. Upon this turns the truth of the Gospel of Jesus Christ, and by it we can test all systems of religion, ancient or modern, pagan or otherwise. Immortality is the subject of the christian hope—the moral lever which raises him to Heaven, and enables him to hold converse with God, and his Christ. It is the light of the sun of righteousness, by which this dark world is illuminated, and apart from which all is darkness, desolation, and eternal death. But the question presents itself to our minds, is this immortality hereditary? or is it the gracious gift of God, through our Lord Jesus Christ? We do not design in this article to appeal to the Living Oracles on this question, because an appeal to that sacred volume has already been made, and sufficient evidence has been adduced, one would suppose, to remove all doubts on the subject; but we shall bring to bear on this point, those rational and philosophical reasons which the volume of nature discloses to our minds. We propose to raise those lines which are traced on the constitution of man, as he stands before us a monument of the vast skill, wisdom and power of Jehovah. God is the author of all truth, material and revealed, and he has endowed us with intellectual powers by which we can learn those lessons which are written by his finger. You have long since established by scriptural testimony the all important truth, that immortality is the gracious gift of God. But there are minds which cannot be reached in that way, but which, to say the least of it, may be favorably disposed by an appeal to reason and philosophy. It is to all men in general, and to all such men in particular, that the following considerations are submitted.

It is held by most men, whether they profess religion or not, that man has in him an immortal principle which survives the dissolution of the body, and is then the subject of endless happiness or misery.

Now, I affirm that this proposition is not only contrary to the teaching of the Holy Spirit, but it is also opposed to the dictates of enlightened reason, and a sound philosophy.

If the mind of man were incorruptible it is clear it could not be the subject of derangement, imbecility, and disease. Incorruptibility is a positive state, and before an incorruptible thing can be the subject of decay it must pass from this positive state into a passive one, and thus it can be the subject of corruption. But as our opponents contend that the mind will remain immortal so long as the throne of God shall endure, of course, if it be incorruptible now it cannot be the subject of disease hereafter. I need not stop here to prove to any man of reflection, that incorruptibility is not corruptible; this is a self-evident proposition. If the reasoning of our opponents upon their favorite proposition be just, you see at once, that they must come to the conclusion that there is no such thing in the universe as mental disease, from the very fact, assumed on their part, that the mind is immortal! So it turns out that all the world have been deluded on the subject of mental disease—that all their supposed sufferings were imaginary, and that the very idea of mental derangement is obsolete! This is certainly the legitimate result, if the doctrine of our opponents be true. On the other hand we know that mental disease in a thousand forms does exist, and therefore deny that the mind of man is incorruptible.

But we shall be told, that although the mind becomes diseased, it is not the mind itself but its instrument that is diseased.

But do not these transcendental philosophers, also teach, that when the clay tenement is resolved into dust, the mind will be unfettered, and act with greater freedom and power. They certainly do! And if the body be a hindrance to the operations of the mind—if the spirit can act with more power when liberated from its earthly cage; in a word, if it can act with more power without the intervention of an instrument, than with it, certainly it can act with considerable power, when the instrument is out of order! Why ascribe the imbecility of the mind to a diseased state of its organ when it can operate as well without the organ as with it? Again, when two opposing principles operate together, the weaker always yields to the stronger; and if the mind of man be immortal and incorruptible, if it possesses all the durability, vigor, and power of an eternal existence, why should its energies be cramped, its faculties be paralysed, and its fires be extinguished by an association with a small piece of clay? The very idea is preposterous! If man possesses an immortal and incorruptible principle within him, so far from that principle being oppressed and cramped in its energies, we have reason to believe that, as the stronger power, it would leaven—immortalize the whole lump! Talk of paralysing the power of an immortal mind—of extinguishing those vital sparks of intellectual life that kindle in the immortal soul! It is folly all! And yet we find that the loftiest genius becomes eclipsed—the most profound judgment becomes clouded—the most gigantic mind yields to the mighty sway of disease, decay and death! Can such a mind be immortal? We find indeed, that the mind is subject to a thousand changes, produced by the slightest causes. It is oppressed by a damp and sultry atmosphere, and cheered and elevated by the cooling breeze. It is the sport of circumstances—of joy and grief—of pain and pleasure. Ardent spirits will extinguish it in the horrors of delirium tremens: a large dose of laudanum will soothe its powers to sleep in the arms of death, and claim it as its lawful prey! Tell me not, then, that man has immortality! No! he is a worm of the dust, corruptible and perishing. Immortality is the gift of God.

But it is said, man has such powers of mind—such vast intellectual faculties—such a comprehensive judgment, and such a prodigious memory that his mind must be immortal.

If this be so, why is it that all men do not possess these noble powers of mind, seeing that they

all have an immortal soul if the popular hypothesis be true? Why is it that we have youthful idiots? adult simpletons, and the dotage of the evening of life? Why is it that these incorruptible fires of mind do not kindle, blaze, and burn with equal brightness in youth, manhood, and old age, seeing the same immortal genius-inspiring agent breathes its life-giving spirit upon the strings of the exquisitely tuned instrument at each of these stages alike? If the mind be essentially immortal, why are its fortunes through life so variant? Ah! the answer is, that the instrument is imperfect in childhood, and out of order in old age. So it appears that every thing depends upon the perfection of the instrument at last, and thus the immortal mind, as our opponents will have it, is cast into the shade, and is made only of secondary importance in the manifestation of intellect!

We grant that the memory of a cultivated mind is very comprehensive, but alas! how little is remembered of one's history, and of the history of the world!

The mind of man is exceedingly treacherous—the most important facts—the most startling truths—and the most overwhelming considerations are soon forgotten—banished like the baseless fabric of a vision, leaving not a wreck behind! Reason declares that forgetfulness is not an attribute of an incorruptible mind. An incorruptible mind must have an incorruptible memory. The impressions made upon a mind that is mortal or corruptible, will be like those made upon the sand, while those made upon an immortal mind will be like those engraved upon the solid marble, and will never be effaced. It is not to be supposed that Angels are forgetful; indeed their history as recorded in the Bible clearly shows, that they remember every event, its date, circumstances, character, and object with perfect accuracy. And we presume they will never forget their communications with men in past ages of the world. There is no forgetfulness in Heaven—it is an attribute of "dull mortality," and not of incorruptibility! Impressions made upon immortal minds are stereotyped by the wisdom, knowledge, and power of God, and will remain indellible through the eternal ages! Memory, then, affords no proof of man's immortality here, but the reverse. So long as impressions fade from the tablet of his mind, just so long will that mind prove itself corruptible.

"'Ah!" says an opponent, "this is a strange doctrine—it is materialism and infidelity. Your doctrine leads to the opinion that matter can think, feel, and reason. Away with such notions!" Hold! my friend, do not be so hasty in your conclusions. We all agree that man thinks—but by what means does he think? Does he think, feel, and reason because he has an immortal soul? Are thought, feeling, and sentiment attributes of immortality only? Such is evidently the drift of your argument; for you contend that unless man possessed an incorruptible mind he could not think and reason. Then it follows that all animals, not possessed of an immortal mind, are incapable of thought, reason, and sentiment; consequently all the lower animals, as well as all idiots, simpletons, or fools, have no immortality about them; because they are incapable of displaying these mental phenomena! This argument, therefore proves too much for the advocates of the immortal-soul system. It proves that some men have no immortality! Here the opposition are certainly in a dilemma, from which no rules of logic on earth can deliver them! Truth, and not logic is now in demand. While it may be true, however, that idiots think, their thoughts and sentiments are not such as we should expect from a mind endowed with the principle of immortality and incorruptibility. Does it not follow, then, if some men, such as idiots, &c., display no trace of incorruptibility that this principle is not inherent? For if it were congenital or hereditary all men would be in possession of it.

But the ground of argument is changed, and now it is maintained that matter cannot think, or reason, no matter how organized or refined. Then, if this statement be true, all animals that think have immortal souls, minds, or spirits. But the brutes think; therefore they must possess immortal souls, minds or spirits. Perhaps it may be denied that the beasts do think, for I remember a certain Reformed Baptist pastor once ridiculed the idea, and sneered at the writer for penning it. This I am disposed to believe, was a mere show of wisdom on his part, and an attempt to brow-beat me out of an honest conviction of the truth. He, who denies that the beasts think, has no occasion to trumpet his fame for wisdom and erudition, for his folly will be known and read by all men of the best mental calibre. The beasts do think, the opinions and assertions of Reformed Clergymen to the contrary notwithstanding. And now it follows, that an immortal mind is not essential to thought, or that the beasts are immortal. Here is another dilemma, in which our opponents place themselves.

We come to this conclusion then, that the possession of an immortal mind is not necessary to the production of mental phenomena, and that all men and animals are mortal—corruptible and perishing; and that they manifest mind in proportion to the perfection of their organization—the most perfectly organized manifesting the highest degree of mental power. 'Tis organization, then, that makes the man an idiot, a simpleton, or a Solomon most profound!

It will now be asked with an air most triumphant—are thought, reasons, &c., functions of matter? I answer no—not in its crude state, but that when organized, refined, and endowed with life, it is capable of thought in the ratio of its perfection of organization. That this is true we see demonstrated before our eyes by observing the organization of different general species, and varieties in the Animal World from the smallest animalculæ up to man, the noblest work of God. Every link we mark in this great chain of organization, bears upon its face the degree of intelligence it possesses, and establishes the proposition, that intellect, other things being equal, is always in proportion to the perfection of its constitution. I have already stated that unorganized matter is incapable of thought, and I will further remark

that it is not enough that matter should be organized in order to produce mental phenomena, but it is also necessary to endow it with life. To those who admit that the lower animals are mortal, and yet endowed with thought, I will put a few questions.

If matter, organized, refined, sublimated, and endowed with life is incapable of thought, by what means do the beasts think? Thought, you affirm, is not a function of matter, and yet the beasts that perish think! Is thought a function of matter in this case? Again, I would ask, seeing that they are all endowed with instinct, if this is an attribute or function of matter? Will you affirm that sight, hearing, tasting, smelling, and feeling are functions of matter when moulded and fashioned by the hand of God? Is it not preposterous to say that matter can see? That matter can taste? That matter can smell? That matter can feel? And yet you are bound to admit this, or else be driven to the conclusion, that every living thing in the universe of God has an immortal soul! Do you shrink back from this position? If so you must admit that your views of the subject are unsound, and consequently untenable. And if all the functions of the five senses are manifested by matter organized, refined, sublimated, and endowed with life, why may not reason, perception, judgment, and imagination be also developed by matter still more exquisitely organized? If the stomach can digest food, the liver secrete bile, and the heart propel the blood, why may not the brain, acted upon by electro-magnetism, secrete thought? We therefore come to this conclusion, that matter, organized as we behold it in man, and endowed with life from God is capable of manifesting moral and intellectual functions. The brain is doubtless the organ of the mind, just as the eye is the organ of sight, the ear of sound, or the nose the instrument of smelling; and when the brain is decomposed and resolved into dust the mind becomes extinct. No brain, no mind, is a law of nature and of nature's God! When a man can feel without nerves, see without eyes, and smell without a nose, then, and not till then, may he think without a brain. Perhaps you will say that all this will be done when we shall have "put off this mortal coil." But I beg you to remember, that if an instrument of thought be necessary now in order to develop this intellectual phenomenon, that all reason, philosophy, and Revelation declare it will be necessary in all ages, until the constitution of man is changed, remodeled, and made entirely different from what it now is. A voice speaks from heaven above, and echoes through the abode of the living, the dying, and the dead, that the dead know nothing —that their thoughts have perished, and that nothing but the mighty power of God, reorganizing and calling them from the dust of death, can cause the vital spark of intellect to burn anew, and shed its light upon the "face divine." Philosophy, in my estimation, is another name for truth; and this from an impartial examination of this important subject, apart from the scripture, appears to be the verdict of reason aided by her divine illumination. May each of your readers learn and finally attain to immortality, incorruptibility, and eternal life, which are the gracious gifts of God through Jesus Christ our Lord.

Position in Sleeping.—It is better to go to sleep on the right side, for then the stomach is very much in the position of a bottle turned upside down, and the contents are aided in passing out by gravitation. If one goes to sleep on the left side, the operation of emptying the stomach of its contents is more like drawing water from a well. After going to sleep, let the body take its own position. If you sleep on your back, especially soon after a hearty meal, the weight of the digestive organs and that of the food, resting on the great vein of the body near the backbone, compresses it, and arrests the flow of the blood more or less. If the arrest is partial the sleep is disturbed and there are unpleasant dreams. If the meal has been recent or hearty, the arrest is more decided, and the various sensations, such as falling over a precipice, or the pursuit of a wild beast, or other impending danger, and the desperate effort to get rid of it arouses us, and sends on the stagnating blood, and we wake in a fright, or trembling, or perspiration, or feeling of exhaustion, according to the degree of stagnation, and the length and strength of the effort made to escape the danger.

But when we are not able to escape the danger, when we do fall over the precipice, when the tumbling building crushes us, what then? That is death! That is the death of those of whom it is said, when found lifeless in their bed in the morning: "That they were as well as ever, the day before," and often it is added, ate heartier than common! This last, as a frequent cause of death to those who have gone to bed to wake no more, we give merely as a private opinion. The possibility of its truth is enough to deter any rational man from a late and hearty meal. This we do know, with certainty, that waking up in the night with a painful diarrhœa, or cholera, or bilious colic, ending in death in a very short time, is properly traceable to a late large meal. The truly wise will take the safe side.

For persons who eat three times a day, it is amply sufficient to make the last meal of cold bread and butter and a cup of some warm drink. No one can starve on it, while a perseverance in the habit soon begets a vigorous appetite for breakfast, so promising of a day of comfort.—*Hall's (New York,) Journal of Health.*

Do not fail to read every *article* of this Bible Examiner.

BIBLE EXAMINER.

New York, July 1, 1857.

Annihilation Dreadful.—A few weeks since the following sentiment was uttered, in his pulpit, by Henry Ward Beecher—"I had rather go to *hell*—I was a going to say—than go to annihilation."

He was speaking of the consequences that would follow from one's being disconnected from God, and said, if such disconnection could be *entire*, "they would go to annihilation." Such a result, to his mind, was awful, as well it might be; and we were glad to find that Mr. Beecher was not of the opinion of some, who say, "To be annihilated is nothing." Persons of this last named sentiment must be persons of very small intellectual development; and seem so near a mere animal being as to be incapable of understanding the magnitude of the glory and enjoyment of an endless life: to such sensualists it may be fortunate that God has suffered their minds, hitherto, to be blinded as to what is the real "wages of sin:" they may need the dread of sensual sufferings, with the idea that such sufferings are to be eternal, to restrain them from sin. Such a doctrine might have been "winked at" in the "times of ignorance" which are passed, when men have been shut up in heathenish darkness, and enveloped by Popish superstitions. But now that the system of keeping men in ignorance is passing away, and men will read and think for themselves, the true Bible doctrine of *death*, as "the wages of sin," needs to be brought out and enforced, if we would save men from real infidelity: for thinking men cannot much longer be made to believe in endless misery; hence, if it is still insisted that the Bible teaches such doctrine, they must and will reject that book. If such is not the result with them, it will be strange indeed.

We hope Mr. Beecher may yet see, that such an "*entire* disconnection from God," as he seemed to think impossible, may take place; and then the awful annihilation may be, and will be, the fate of the sinner. Such a result commends itself, to the mind of an intelligent man, as just and right, if the sinner persists in *forsaking* God "the fountain of living waters," &c. Jer. 2: 13.

"Blasphemy."—This is a Greek word. Its English representative is the term "*detraction*."—Dr. Campbell says—"The Blasphemy against the Holy Spirit is certainly not of the constructive kind, but direct, manifest and malignant. It is mentioned as comprehended under the genus with abuse against man. It is explained—speaking against."

This sin, probably, could not be committed by an expression of one's real convictions, however erroneous. It must be something done maliciously—from real hatred, or in opposition to our real conviction of truth.

Many sincere persons have been greatly troubled with the fear that they have committed this sin. If the foregoing view is correct, it is easy to decide whether we have committed that sin or not.

Some in their zeal for a particular theory have denounced those who have opposed them as being guilty of this sin. Such denunciation shows great ignorance and bigotry; and should call forth the pity of those who are the objects of such abuse, rather than any other emotions. Let those who deal in such denunciation remember, that our Lord has commanded—"Judge not that ye be not judged; for, with what judgment ye judge, ye shall be judged; and with what measure ye mete it shall be measured to you again." We had much rather bear their denunciations, than be among those who deal them out. An honest, manly and Christian expression of opinion we admire in any one however it may differ from ours: but an uncourteous, denunciatory spirit, towards those who honestly differ from us, is any thing but the spirit of our Lord and Master. He did not denounce men for their opinions, but for their practices. When their opinions were erroneous he reasoned with them; but for wicked practices he denounced them. It may be true, that he sometimes rebuked them severely for their opinion, but it was when those opinions were the result of an heart that hated the truth; of that fact, he, "knowing their hearts," could judge: but no mere man can do this. Let us beware then of judging any man guilty of blasphemy without the clearest and fullest evidence, lest we are judged of God to be guilty of the sin we charge upon others; and, "thinkest thou this O man, that judgest them that do such things, and doest the same, *that thou shalt escape the judgment of God?*"

Sectarianism.—To show the inconsistency of the Sectarian arrangements with the spirit of Christianity, let us suppose the Lord Jesus to come again *personally* to earth to preach among men. To which of these churches must he go? Would it be to the Methodists? If so, would the Baptists give up their meetings and "order" to

attend his ministry? Who believes they would? Suppose he go to the Baptists—Would the Methodists and Presbyterians at once amalgamate with the Baptists? "Adventists," perhaps, might claim, he would come to our churches; but to which among the dozens of parties into which they are divided would he go? And if he should go to one only among them, would all the others leave their places to go after him? Would those who can hardly speak peaceably of such as differ from their peculiarities in belief or practice, suddenly give up to be led elsewhere. Surely the so called "Adventists"—take which party you may—are no less sectarian than the older churches, but rather more denunciatory of the two. Would Jesus be allowed to stand in the pulpits of any of these sectarian Churches if he preached against any of their division walls, *viz.*, their creeds, whether written or unwritten? If he would preach in none of these churches, must he not preach in the streets, field, or some other unusual place? If he did this, who would go to hear him? Would any of the sectarians *leave their churches* to go? Perhaps you say—"Certainly—all of them who are *real Christians.*" Well then—suppose he remain and preach in that place: Will all these "real Christians" continue to attend his ministry? If so: Will there be any one left in the sectarian churches except hypocrites, formalists, and self-deceived souls? If that would be true then, is it not true now that the sectarian divisions are kept up by those classes of professors? And is it not the duty of all "real Christians" to protest against all such arrangements as now part any that would cleave to the personal ministry of Christ? Can Christians be justified in keeping up divisions that would not bear the personal presence of their Lord, and which are a manifest violation of his design in leaving his church in the world, as expressed in his prayer, John 17? "Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one; as thou, Father, art in me, and I thee, that they also may be one in us: that the world may believe thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in thee, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Shall this prayer ever be answered? It never can be while "real Christians" suffer themselves to be separated and divided by different creeds imposed upon them by "the commandments of men." Let every "real Christian," then, ask himself what is his duty in this matter, and act accordingly.

INCONSISTENCY OF ERROR.—Dr. Edwards in opposing Dr. Taylor says:—

"If Adam by his persevering obedience, was to have had everlasting life, and happiness, in perfect holiness, union with his Maker, and enjoyment of his favor, and this was the life which was to be confirmed by the tree of life; then, doubtless, the death threatened in case of disobedience, which stands in direct opposition to this, was an exposure to everlasting wickedness and misery, in separation from God, and in enduring his wrath."

Here is an attempt to force into the argument what does not belong to it. Life and Death were set before man. Life, as a matter of course, involved holiness, happiness, the favor of God, and union with him; for, if man lost either of these he must lost it by sin; and sin is followed with Death—eternal Death is preceded by loss of holiness, happiness, the favor of God, and union with him; but the loss of either of these, or all of them, is *not* Death; it would be but the forerunner of Death, which would be the result. To attempt to drag in then, holiness, happiness, the favor of God, and union with him, as being the life that was to be the reward of man, if obedient, we conceive, is to confound ideas, and has no warrant from the Scriptures. Life and happiness are two entirely distinct things, though the latter cannot exist without the former. The Scriptures uniformly make "eternal life" to stand without any qualifying term connected with it.

When Dr. Edwards had thus confounded something else with eternal life, he tells us "the death which stands in direct opposition to this, was an exposure to everlasting wickedness and misery," &c. What an idea of death! The punishment of wickedness, is "everlasting wickedness," &c. Pray, will the Doctor, tell us, what is the punishment for "everlasting wickedness?" After all, the Doctor makes the threatened Death only an "exposure" to "everlasting wickedness," &c. Inspiration tells us, "the wages of sin is Death;"—i. e., says our author, "exposure" to everlasting life, in "everlasting wickedness and misery, in separation from God and in enduring his wrath"—which of course, "is eternally satisfying, but never satisfied!" Our "bump of marvellousness" is large, but not large enough to credit such palpable contradictions as that.

HEART--REINS--SOUL--SPIRIT.

We humbly conceive that light needs to be thrown on what may be called the philosophical language of the Bible; or those terms which are employed by the sacred writers when speaking of man as an intellectual, emotive, and responsible

agent. We present a few observations which the reader will please to take into consideration; they might have been greatly expanded, but space forbids anything save a very condensed exhibition of thoughts on the subject.

1. The Jews undoubtedly believed that the "heart," "reins" or kidneys, and "bowels" were the seats of thought and affection; and in this they are now proven to be philosophically incorrect, for the "heart," "reins," and "bowels" are neither the seat of these higher functions of man, nor are they the organs whereby they are exerted, for these superior functions are shown to be connected with the *brain*, either directly or instrumentally, as is at present almost universally admitted. But though the Jewish ideas were unsound, and their phraseology—"heart," "reins," "bowels," was also necessarily incorrect, their views were solid thus far at least—which, indeed, is the essential truth on the subject—that man does perform the functions which they were wont to ascribe to "heart," "reins," and "bowels," though these are neither the seat of the functions, nor the organs whereby they are produced. There can be little doubt that the Jews ascribed thought, reflection, and emotion to their "hearts," &c., because these are, more or less, and sometimes violently, affected by the thoughts and feelings, evolved by or through means of the brain, which result is unquestionably to be accounted for by the nervous sympathy established between the brain and these visceral organs. So that, in truth, the Jews erred in their philosophy, and in their philosophical terminology, by placing effects for causes; the effect of anger on the heart, for instance, they regarded as evidence that anger had its seat in the heart, whereas we know its seat is the brain.

2. When the Holy Spirit speaks of the heart of man, we cannot properly understand it to be God's revelation that man's heart performs the functions of thought and feeling, which the Jews conceived it did, since we find the amplest evidence to convince us that in this they were in error. It is enough to admit that man does think and feel, love and hate, &c., and that the author of Revelation uses the popular language, without at all sanctioning it as correct; leaving after times to gather sounder information as to the powers and functions of man and his organs, knowing that philosophy would by and by discover the truth on these points, or, if not, that all philosophy would admit as facts of consciousness and observation, that men did think and feel, however erroneous the prevailing views might be as to the sources and organs of thought and passion. It is not necessary to man, in order to religion and morality, that he should know what particular organ thinks or feels, more than it is essential for life that a person understands what organ secretes bile, or what is the chemical composition of his food. Man has powers of thought and emotion, of observation and conscience, and these he is bound to use, in reference to his Creator and his fellow-beings, as scripture ordains. He may ascribe these powers to his "reins," his "heart," or to anything belonging to him, or supposed to belong to him, he pleases; but that he has these capacities he must admit, and bound he is to use them all for the glory of his Heavenly King.

3. Hence we see the same phraseology employed with reference to God himself in the Revelation: but it would be awfully foolish to suppose that the infinite Spirit has a "heart" and "bowels," &c., which we find are applied to God with the utmost freedom in the Bible. Of necessity human language must have been adopted by the Holy Ghost when speaking of God to men: and the ideas, when conveyed by human language, are generally understood without even an effort. For instance, men supposed the "heart" felt and thought, hence, to express the idea that God thinks or feels, his heart is spoken of; but the author of inspiration no more intimates thereby that the Divine Being has a "heart" or bowels like men, than he does that the "heart," "reins," or "bowels" of men originate thought and emotion, or are the organs of them.

4. Even philosophers in our day, as we do ourselves, must use the unavoidably current and, strictly speaking, incorrect phraseology. For instance, it is quite common, after the example of the Bible, to speak of "the heart," of a "bad heart" a "good heart," a "kind heart," a "cruel heart," &c., when we know full well that the heart no more thinks and feels than the hand sees, or the eyes hear. The heart is the organ for propelling the blood through the frame, and is neither the organ nor seat of any intellectual or moral function; these result from the action of brain, or, at least, have their seat there. But if the heart does not originate sentiment or passion, these are evolved somehow and somewhere in the man, and the term heart is used by us to describe these capacities, and no person can misunderstand its use now when so employed.

5. In speaking of "soul" it is ever to be remembered that the primary meaning of the term is, an organized being made of dust; indeed, it exactly expresses what is now commonly understood by "body." Man was soul before he got the breath

of life; it only made him living soul. Hence, because man is soul, the breath which quickens him is called "soul," as "let this child's soul come into him again;" and very probably, in this and similar instances, the term expresses a compound idea, viz., breath entering the lungs and resulting in life. The same word very often conveys the idea of man living and exercising all his powers, as "fear came upon every soul,"—"if your soul were in my soul's stead,"—"he satisfieth the longing soul," &c., and, when so used, it expresses the idea of *living person*, or a man executing, or capable of executing, all the functions proper to his species. Indeed, in a multitude of instances, if the word soul were struck out of the text, the meaning would be left unimpaired. A few examples may be given to illustrate this:—Lev. 14: 2, "If a soul shall sin through ignorance," that is, if a man shall sin, &c., or, more briefly, he that sinneth through ignorance. Lev. 17: 2, "No soul of you shall eat blood,"—none of you shall eat blood. Num. 9: 12, "The man that is clean and is not on a journey, and forbeareth to keep the passover, the same soul," or the same, or simply *he*, "shall be cut off," &c.—Ps. 34: 22, "The Lord redeemeth the soul of his servant," or, simply, his servant. Prov. 10: 10, "Not suffer the soul of the righteous to famish," or, simply, the righteous to famish. Lam. 2: 12, "When their soul was proud in their bosom," or when they were proud, &c. There may be passages in which soul is applied to man, specifying one or more of his functions as an intellectual and moral being; but there is not one, as far as we judge, in which it is clearly taught that all these functions are executed by a separate part in man called "soul," in addition to the soul—his corporal frame, and divisible from it, and capable of surviving in consciousness its dissolution. Even the phrase "destroy soul and body in Gehenna," and all like it, simply express the destruction of the entire man, whatever may be the elements of his composition. To argue from them that man has a soul capable of existing disembodied, is, we humbly conceive, to misapprehend them altogether.

6. And then a wonderfully compound creature man must be, if all is actually capable of thought that, in the Bible, has thought ascribed to it.—Thought is assigned to "reins," "heart," "soul," "mind," and "spirit," and do all these think?—Will they all survive the hour of death, if that which thinks is placed beyond the dominion of the grim Tyrant? If the fact of ascribing thought to "soul" in man, taking soul even in the popular sense, is to prove that it shall survive death, why not the same of "heart" and "reins?" And if "soul" were to be set aside as merely descriptive of man and his powers, or, simply, of the living being man, what shall we say of "spirit?" If the "heart," which is spoken of as the seat of thought and affection, is not to survive death, on what ground can we say the spirit shall? Surely, judging from the mere quantity of expression about "heart," it is at least as important to thought and emotion as the "spirit;" we might safely say more so. Moreover, if the heart is, in scripture, spoken of as the seat of thought and affection, &c., when we are all prepared to affirm that, as sound philosophy, this is inadmissable, may not the inspired writers use the term "spirit," in reference to man, when there may be no such spirit in him as is commonly understood by the term, that is, a spirit fit to exist apart from organization and be in perfect consciousness at the same time? If, because the Bible ascribes thought, &c., to the spirit, it is inferred that it could exist and think after death, why not deduce the same about the "heart?" If the one is warranted, the other is no less so. The heart, it may be responded, obviously dies and corrupts, but the spirit is not seen to expire. Granted, we see the heart moulder into dust, and if it thought, as the Jews imagined, verily its thoughts must have vanished; but if the "spirit" thinks, who can tell us how it fares in the hour of dissolution? None but God, as far as we know, and, when he declares that, on the very day of death, man's "*thoughts perish*," wherever, or by whatever in him they are directly or indirectly produced, what more perfect solution of the question could we desire? When the "heart," which is only a part of man, is spoken of in scripture as the seat of thought, &c., may not this "spirit" in man be at most some invisible attribute of living soul, as essential to us as the heart, and yet as incapable of surviving death as the fleshly blood-engine in our breast, which organ, after all, has no direct connection with the production of thought; it and other mental and moral functions being, in some way, evolved by the brain.

7. Indeed, the whole of the matter would appear to come to this, man is a being having all the powers and functions—intellectual, moral, and animal, ascribed in the Bible to "heart," "reins," "bowels," "soul," "mind," and "spirit:" and, from the mere use of these terms, we can tell nothing as to what is the correct and philosophical view of his constitution, or whether any part of him can survive death and live on thereafter in perfect consciousness. Whatever man is, the

scripture doctrine is, the *whole man* needs salvation; the whole man requires to be sanctified; the whole man ought to be devoted to God in love and obedience; and it seems to be no less the teaching of the same book that, at death, the whole man dies. In the Divine narrative of man's creation two things only are spoken of, soul and breath. "God breathed into his nostrils the breath of life, and man became a living soul,"—Gen. 2 : 7,—a living soul capable of all the functions designated by the terms "heart," "reins," "mind," "soul," and "spirit,"—terms expressive of the conjectures of man as to his own constitution, and, though incorrect, at least to a great extent, pointing, nevertheless, to essential and universally acknowledged truths. Whatever man *thinks* he has, God commands him to lay it on His altar; though by speaking of men, as they speak of themselves, in summoning them, for instance, to give him their "hearts," he is not to be understood as ratifying the existing ideas about "reins," "heart," "soul," "mind," and "spirit." Man does what the "reins," "heart," "soul," and "spirit" are supposed to accomplish, and with the ultimate facts, or the capacity of man for thought, feeling, conscience, and moral responsibility, inspiration is only concerned; leaving us to rectify our ideas and language about the seat of thought, and its origin and laws, as research makes progress during the lapse of time.—Hence all such passages as "Love the Lord thy God with all thy heart—soul—mind and strength," "your whole soul, body and spirit," "your soul and body," &c., seem just to express ENTIRE MAN without, in the smallest degree, intimating that the being man is divinely declared to be a compound in his construction; one half, at least, descending to the dust at death, the other half capable of floating away then to heaven or hell. Indeed, the creation account of our race is to guide us in our ideas about the human constitution, and in the interpretation of all language used in the Bible concerning our powers and functions. We there in Eden see man made;—our origin, and the means whereby life is sustained, are revealed to us—God breathed into man's nostrils the breath of life, and he became a living soul;—and, concerning the organs, functions—animal, intellectual, and moral, we are permitted to inquire and speculate as we please, and to give them what titles best suits our judgment.—M.

POPULAR EXPOSITION.

It is suggested that the consideration of man as a unity, as Milton regarded him, and not as a compound of body and spirit, that is, a spirit capable of existing and thinking apart from organization, would relieve the interpretation of scripture of not a little of that uncertainty and, may we not say, oddity? which distinguishes the prevailing Biblical exposition. What we mean will be better understood by a few illustrations. In Gen. 2 : 17, we read "in the day thou eatest thereof thou shalt surely die." Now, mark how this latter "thou" is generally diluted and impaired. "Thou," that is, *thy body* shall surely die and return to dust; the "thou" instead of indicating entire man, expresses here a part of him, and that part, according to popular belief, a very insignificant part indeed.—But why make the "thou" that shall die less than the "thou" that would eat? May not the creed, and not the Bible, demand such a violent exposition? The only rational sense undoubtedly is, "if thou Adam eatest, thou Adam shalt die." Again, Job 14 : 12, "So man lieth down and riseth not till the heavens be no more." Does not the popular creed require "man," in this text, to be reduced to the body, the shell of man merely? But it is not true that "man" lies down in the grave, if the man, to all intents and purposes, is as perfect after death as before it, if he lives, thinks, loves, hates, rejoices, suffers still as certainly as prior to disembodiment. If we take the word man as just signifying the being man, a simple meaning is evidently got at once:—Man—the being man, lies down in the tomb, and rises not till the heavens be no more. Ps. 115 : 17, "The dead"—dead men—"praise not the Lord." Think of dead men as meaning here only dead bodies, and how strange the verse seems. Dead bodies praise not the Lord! Does not the popular theology teach us that the spirit is the man residing in the corporeal frame? But the Bible speaks of dead MEN: *men* die, men corrupt, men sleep, men wake. Again, Dan. 12 : 2, "Many of them that sleep in the dust shall awake." The "them," of course, means only the bodies of "them," not the "them" themselves: the true, the only real "them" having been awake in a separate state ever since the hour of death. But why dilute the "them" into mere bodies? The Prophet says "many of them"—the persons, the men, that sleep shall awake, and there seems to be no reason why we should not take his statement just as it stands. Again, John 11 : 23, "Thy brother shall rise again." "Thy brother," where was he? In the grave? No, says the current interpretation, only the body of her brother was in the tomb: her brother was in heaven, or at any rate he was then living and thinking somewhere

disembodied. But Jesus said "thy brother shall rise again." If one must be plain, shall we not ask fearlessly, was Martha's brother in the grave and yet not in the grave? In heaven and yet not in heaven? Was he in the grave in one sense, and in another not there? And, perhaps, when he came out of it, he came out in one sense and not in another. How much simpler the few words "Thy brother," the man, the dead Lazarus, "shall rise again." Once more, Acts 2: 34, "David is not ascended." That is, says the popular creed, David's body has not ascended yet. David, then, only means body David, and, of course, there will be spirit David; for surely, if it was correct to speak of David's body as "David," it must be equally proper to speak of David's spirit as David, and much more so, popular expositors being the judges. But Peter hinted no such distinctions, as the now reigning belief demands; and if a Jew, or any man, could have told the apostolic preacher that David was in heaven, that is, David the spirit, the whole argument of the preacher would have been instantly crippled and destroyed. Its strength depended on this, that, in no sense, had the Psalmist ascended to heaven; but that he—the man, the being, the prophet, was sleeping in his sepulchre, when Peter discoursed on the day of Penticost. If David the spirit was in heaven, or if spirit David was in heaven, the prophecy could have had a fulfilment in him, he might be the person to whom it had been said "Sit thou at my right," v. 34, 35, and all the apostle's arguing from the fact of David the body being still in the grave, would have been utterly inefficient and illogical.—The popular belief about man, we fear, necessitates such singular interpretation, and this—the perfect destruction of an apostolic and vital argument—appears to be one of its inevitable consequences. Why not belive that David is where the apostle said he was? in the sepulchre, and the argument about the ascension and enthronement of David's Son, the "Messiah," is felt to be overwhelming and irrefragable.

After explaining personal nouns like "David" and personal pronouns like "thou," as meaning only *bodies*, it is not to be wondered at, that the popular exposition should be found to turn round, and to deal with human "spirits" in the same manner. For example, Luke 16: 22, 23, "The rich man also died and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Now, for a moment, understanding all this as literal and not parabolic, let us mark the process that goes on. Here it is—"the rich man the body also died and was buried; and in hell the rich man the spirit seeth Abraham the spirit afar off, and Lazarus the spirit in his bosom." So we have body rich man and spirit rich man; body Abraham and spirit Abraham; body Lazarus and spirit Lazarus; the rich man in the grave and the rich man in hell; Abraham in the grave and Abraham somewhere else, and spirit Lazarus close beside him wherever he was; just as we had formerly "David" in heaven and "David" in the tomb; the "thou" to die and the "thou" not to die, but to live on disembodied as certainly as the first "thou" was to return to dust! Again, Luke 23: 43, "I say unto thee, to-day shalt thou be with me in paradise." Let us just retain the verse as it is pointed by men, and not by Divine authority, and look at the popular interpretation of it.—"I say unto thee"—meaning "thee" the spirit—"to-day shalt thou"—"thou" the spirit, be with me in paradise. All admit that the poor thief went to the grave, so that the "thou" in the words spoken to him, unlike those addressed to Adam, "thou shalt surely die," meant, not his body, but his spirit. So we have a "thou" going to the dust and a "thou" going to paradise. Then "thou" may mean spirit or body, and can with equal propriety be applied to both; both are persons, "thou" the body, "thou" the spirit, separable and distinct, one going to the grave at death, the other person going somewhere else, and smiling triumphantly at escaping death, which has seized the first person and taken him to the grave! Another instance and we have done: Phillip. 1: 23, "having" (*I* having,) "a desire to depart and to be with Christ; which is far better." Who is the *I?* Paul the spirit, of course, for it is supposed he was not speaking of his body at all; but of that which merely inhabited it for a little, and could, as is imagined, very easily, and even more comfortably, dwell out of it altogether. So that, eventually, Paul the body was put to death, and Paul the spirit was set free into the universe of God.—The "I" Paul the body went to the dust, the "I" Paul the spirit ascended to glory. With the utmost solemnity we inquire, is this not like sporting with personal names and pronouns? yea, more, is it not making the Bible a sort of toy book for the amusement of the reader's fancy or invention? As there is no demonstrable need for this mode of exposition, why continue it? In a word, why not understand that, by the "thou" in the sentence "*thou* shalt surely die," the entire man was meant: and, in the same way, that "man" rests in the

grave; the man "David" is yet in the tomb; that the thief, as a man, was sometime to be with Jesus in paradise, and not a part of him merely; and that, when Paul said, "I desire," he really meant himself—the living Paul, and not a spirit that inhabited a tabernacle he was anxious to quit. The unity of man appears to be manifested in the account of his creation, and in the "sleep" of the dead; and the reader is urged to inquire if the view of man given by the author of "Paradise Lost," is not the truth.—Q.

RESURRECTION ANALOGIES IN NATURE.—"They who have taken the opinion that the acts of the human mind depend upon *organization*, that the mind itself consists in organization, are supposed to find a greater difficulty than others do, in admitting a transition, by death, to a new state of sentient existence, because the old organization is apparently dissolved. But I do not see that any impracticability need be apprehended even by these; or that the change, even upon their hypothesis, is far removed from the analogy of some other operations, which we know with certainty that the Deity is carrying on. In the ordinary derivation of plants and animals from one another, a particle, in many cases, minuter than all assignable, all conceivable dimension; an aura, an effluvium, an infinitesimal; determines the organization of a future body: does no less than fix whether that which is about to be produced shall be vegetable, a merely sentient, or a rational being; an oak, a frog, or a philosopher; makes all these differences; gives to the future body its qualities, and nature, and species. And this particle, from which springs, and by which is determined, a whole future nature, itself proceeds from, and owes its constitution to, a prior body; nevertheless, which is seen in plants most decisively, the incepted organization, though formed within, and through and by a preceding organization, is not corrupted by its corruption, or destroyed by its dissolution: but, on the contrary, is sometimes extricated and developed by these very causes; survives and comes into action, when the purpose for which it was prepared requires its use. Now, an economy which nature has adopted, when the purpose was to transfer an organization from one individual to another, may have something analagous to it, when the purpose is to transmit an organization from one state of being to another state: and they who found thought in organization, may see something in this analogy applicable to their difficulties; for whatever can transmit a similarity of organization, will answer their purpose, because, according to their own theory, it may be the vehicle of consciousness, and because consciousness carries identity and individuality along with it through all changes of form or of visible qualities."—*Paley's Natural Theology, p.* 99, 100.—*Chamber's Edition*, 1837.

HUMAN FRAILTY.

A HOMILY ON THE CONSTITUTION OF MAN.

"All flesh is grass, and all the glory of man as the flower of grass; the grass withereth and the flower thereof falleth away, but the word of the Lord endureth for ever."—1 Peter i. 24, 25.

This passage is no less beautiful than instructive. Let us meditate upon it for some moments; and let us express our thoughts in as few and simple words as possible. We will break it up into parts, that the meaning may be more perfectly discovered.

1. "All flesh" is a mode of expressing *all men*. It refers to no particular class of human beings, but to the race, as an order of creation. Personality is here connected with organization, as is the case throughout all the Bible. Sometimes men are designated by this language, sometimes by the phrase flesh and blood, at others by body or bodies, as in Rom. xii. 1, "present your bodies," that is, present yourselves. We need not wonder at this fact; indeed what else could we expect, when we are instructed that "the Lord God formed MAN of the *dust* of the ground" (Gen. ii. 7;) and when we read, "Dust thou art and unto dust shalt thou return" (Gen. iii. 19?) Man, then, is dust, flesh, flesh and blood, body, in a word, organization—preserved in being, we may add, by the breath or spirit of life from God, common to him with the inferior tribes.—Compare Gen. vi. 17, and Rev. xi. 11.

2. "All flesh is grass, and all the glory of man as the flower of grass;" *i. e.*, all men are like grass, and all the glory of men is like the flower of grass. Obviously the point of comparison here is between the frailty of the herb and the frailty of man; between the transiency of the flower of the herb, and the fleetingness of all that is glorious in the being of man in this world. Suppose the writer had said, earthly honors are like grass, and the finest of them like the flowers of the field, would we have had any difficulty in understanding his meaning? Every person would see at once that he designed us to learn that earthly honors were fragile, and that they would soon perish like the leaves of the last summer. Why need we create any difficulty in understanding the terms, when what we have imagined to be applied to sublunary

honors is actually applied to man himself? Each human being is like a tender herb; the glory of each man as a being, resembles that of a violet, or a clover blossom, which a cold blast may waste, or a child's foot crush in death. When the grass dies, does it not, as a plant, die? And when a man is smitten by the cold hand of death, he surely does not at the same time have a second birth into life. As the flower dies, so perishes each son of Adam; even, be it observed, thus it is with ALL his glory. Instead of being permanent as the granite hills, it is perishing as the daisy; instead of being death-defying, it is subject to his dominion, and must fade at his approach. Were man immortal, were there anything about him immortal, would this language be allowable—would it not be the very reverse of truth? Thy glory, O my brother, deem it what you may, is like the flower of the orange tree, or the lily of the valley. Look back on the ages and generations that have gone before you—look round on the myriads of the great family to which you belong—look for a moment at thyself, and as it has been with those that once were, so shall it ere long be with all near thee, and with thyself—all, all are like the grass, and one day all the living will be prostrated in the dust.

3. "The grass withereth and the flower thereof falleth away." We have anticipated these words, and pick them up here simply to remark that the penman's thought is not so much expressed by them as suggested to the mind. Fully evolved, it would have been something like the following:—"The grass withereth, and the flower thereof falleth away," so man shall wither, and all his glory shall depart like that of the short-lived flowers!—It will not be preserved, for it must perish. "Dust thou art, and unto dust shalt thou return."

4. "But the word of the Lord endureth for ever." It is long since the oracles of truth and mercy were first spoken; between Eden and Patmos the line stretches far; but the true sayings of God were preserved along that tract of time, just as they have remained among men since the last inspired pen was laid aside. They abide; the writers of them fell asleep: they flourish; and their enemies, like their friends, decay. Great efforts have been made to destroy them, tyrants and apostates have striven to get them burned up with unquenchable flames; but they have have remained, and are journeying down time in immortal vigor. They are not like the grass: all their glory is not like the flower of the field.

Now mark the contrast between man and the imperishable word. Man *decays* like the grass, but "the word of the Lord *endureth for ever*."—Were man imperishable—had he an immortal soul, as we have been taught—there might be a *comparison*, though there could be no *contrast* between him and the word. Then the human being would have been unlike the flowers, and the duration of the "word of the Lord" would simply have *resembled* our own. But the word remains, while man expires; the word journeys on and displays its grandeur to the ages as it makes progress, he sinks into the silence and gloom of the sepulchre. Frail man! thy days are few!

Let us rejoice, however, that God, in love to us, has brought a better and more permanent life within our reach. Life and incorruption are brought to light by the Gospel. Yes, though now frail as the grass, you may have, at the resurrection of the just, a being permanent and glorious as that of Jesus himself. He is the Saviour from death and corruption. We bid you learn how he loved you, and gave himself for you. To his friends he says, "because I live, ye shall live also." One with him, ye shall be like him; one with him, ye shall be with him; and having the immortal, the incorruptible, the spiritual form of humanity, ye shall not then be like the grass, and your glory will then not be like the flower of grass. Have you a desire to be like the blessed Redeemer, over whom death has no power? "By patient continuance in well-doing, seek for glory, and honor, and incorruption."—Rom. ii. 7.—W.

Fate of the Apostles.

Matthew is supposed to have suffered martyrdom, or was put to death by the sword at the city of Ethiopia.

Mark was dragged through the streets of Alexandria, in Egypt, till he expired.

Luke was hanged upon an olive-tree in Greece.

John was put into a caldron of boiling oil at Rome, and escaped death. He afterward died a natural death at Ephesus, in Asia.

James the Great was beheaded at Jerusalem.

James the Less was thrown from a pinnacle or wing of the temple, and then beaten to death with a fuller's club.

Philip was hanged up against a pillar at Hierapolis, a city of Phrygia.

Bartholomew was flayed alive by the command of a barbarous king.

Andrew was bound to a cross, whence he preached to the people till he expired.

Thomas was run through the body by a lance, near Malipar, in the East Indies.

Jude was shot to death with arrows.

Simeon Zelotes was crucified in Persia.

Matthias was first stoned and then beheaded.

"DISCOURSES ON THE NATURE OF FAITH, *and Kindred Subjects, by the late* WILLIAM H. STARR: with a Memoir." Published at *Chicago*, by D. B. Cook & Co., 1857.

A copy of this work has been sent us by C. F. HUDSON, for which he will please accept our thanks. The Memoir occupies about forty pages, and is of itself worth the price of the book. It shows the conflicts of an honest, *progressive* mind in its struggles after truth; and however we might differ from some of the theolgical sentiments it contains, we could not feel otherwise than a deep Christian fellowship with such a man as Mr. Starr appears to have been. His sufferings from the suspicions of professors of religion—particularly from Ministers—who think more of soundness in their Creeds, than of deep devotion to Christ, must have been great: and in this particular we felt a sympathy with him which deeply moved our heart so as to cause tears to flow as we perused the brief history of his life.

The body of the book is filled up with seventeen "*Discourses*," and an "Appendix." The items treated on are set forth in the "*Contents*," I. Faith—Its nature—Importance of the Subject. II. Definitions Examined. III. True Definition. IV. Its Moral Quality. V. Its General Application, VI. In the Affairs of this World. VII. Religious Faith. VIII. Faith in God—Its nature and Influence. IX. Faith in Christ—Regenerating. X. Justifying. XI. Sanctifying. XII. The Response of Faith. XIII. Repentance. XIV. Evils of Sectarianism. XV, XVI, and XVII. Same Subject continued: then follows the Appendix: the whole making a volume of 289 pages, 12 mo. We have not had time to examine the body of the work; but, from the character given the author, think it must be interesting. The price, we presume, will be $1; but of that we are not certain. We expect it will be for sale in this city in a few days. The postage on it is sixteen cents. We will furnish it to any who send us money for the same.

The following remarks on Christian union are Mr. Starr's own words, which we extract from the "Memoir," and in which we most cordially unite. He says:—

It is not "a mechanical and forced union of those who are determined not to tolerate the free exercise of conscience in each other. By no means. The union for which I look, and long, is to be brought about by a *certain change of views* among Christians; not by their coming to a common doctrinal basis, as these words are generally understood, but by their coming to see that it is every man's duty to be governed by his own conscience in the fear of God, and therefore, that it is the duty of his brother to *allow* him to do thus. Sectarianism seems to be based on the notion that Christians must insist on other men adopting *their* judgments. Do you ask, 'Have you no standard, then?' Yes—implicit faith in the Lord Jesus Christ, (as the very idea of a Christian implies,) proven not by their agreeing to what dogmas you attribute to Christ, but 'by their fruits,'—penitence, love, prayer."

Such a state of toleration and Christian union we most earnestly desire; but confess we despair of seeing it realized to any great extent in our day. In one of his letters, Mr. Starr says—"Sectarianism, bigotry, and formalism have their forces *combined* and organized, and no man single-handed can make head against them. We shall be crushed and trampled under foot in the charge, and the cry of *heretic, infidel*, will be our requiem. If we wish to accomplish any thing for a freer and purer Christianity, we must reach out our hands to one another. So at least I begin to feel."

Yet, after all, the work so much desired by Mr. Starr must be commenced by individual exertion, or it will never be accomplished. Infidel or heretic we may be called now, but sooner or later the influence of such efforts must and will be felt. It may not be in our life time. We may even suffer unto death, as did our Master; but though we die, the truth promulgated in the love of Christ, and for his honor, will *not die* with us: it will grow and flourish, perhaps all the more when we, personally, are hid from the view of men.

OUR spiritual strength will be nearly in proportion to the absence of self-dependence and self-confidence. When we are weak in ourselves, we shall not fail, if we apply to the right source for help, to be found strong in the Lord. Madame Guyon, speaking of certain temptations to which she had been exposed, says, "I then comprehended what power a soul has, which is entirely annihilated." This is strong language: but when it is properly understood, it conveys important truth. When we sink in ourselves, we rise in God. When we have no strength in ourselves, we have divine power in Him who can subdue all his adversaries. "The Lord is my rock, and my fortress, and my deliverer: my God, my strength, in whom I will trust: my buckler, and the horn of my salvation, and my high tower."

All letters to us must be addressed, invariably, "GEO. STORRS, *Box* 4658, *New York*."

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GEO. STORRS, EDITOR AND PROPRIETOR.

MAN IN DEATH--No. 10.

We did intend to examine a few more texts that are relied on by the advocates of man alive while he is dead; but as we have noticed the principal ones, we shall pass the others for the present, and conclude our remarks on the subject of "Man in Death" by an extract from the writings of Rev. J. Panton Ham, on "*The Weakness of Popular Protestantism:*" an article never, that we are aware of, before published in this country. Though the extract is long, it will well pay for a careful perusal. The writer has not shown the whole of the weakness of popular Protestantism. If it is weak against Popery—as it is—it is equally weak against Spirit-Rapping, or the modern delusion called "Spiritualism." The reader, however, cannot fail to notice that the popular notion of the consciousness of souls in death feeds both Popery and Spiritualism; so that Mr. Ham's remarks will help all to see that the doctrine of man's entire dependence upon the resurrection for a future life is the true and only weapon that can be successfully used against Popery and Spirit-Rapping.

We are satisfied that as long as men cleave to the notion of inherent immortality—or an "undying soul" in man—so long both Popery and the Spirit-rapping delusion will maintain their power in spite of the denunciations of the advocates of what is called "Orthodoxy." Protestantism, as it is in these days, gives to those systems their power by sustaining the unscriptural theory of an immortal soul in man, and by not insisting that all future life is through Jesus Christ alone, and by the resurrection "at the last day." Mr. Ham speaks as follows:—

We invite attention to the Roman Catholic doctrine of the Intercession of Saints, for the sake of pointing out a substantial disadvantage to which the popular protestant theology on the subject of *human immortality* exposes its advocates in their controversies with the Church of Rome on this question. We are quite aware that even if we succeed in making plain that at such an alleged disadvantage they certainly do stand on account of their views on Immortality, we do not hereby prove to a demonstration that our own stand point is a scriptural one. Nevertheless the argument will be of some real service to the elucidation of the truth on this subject, inasmuch as it will oblige all who profess the popular opinions on Immortality to accept one of two propositions: viz., That the Immortality and capability of a separate-soul state is false; or else, That the Intercession of Saints in a glorified state has high presumptive evidences of truth. There is no escape from this alternative. Now, this latter is an obnoxious doctrine to all the Reformed Churches, by whom it has been always earnestly repudiated. Its tendency to the practical disavowal of the Scripture truth, that there is but *one* mediator between God and man, has been demonstrated in the history of the Church of Rome; and Reformers, with a godly jealousy for the exclusive honors of the Lord Jesus Christ, have set themselves to subvert this unscriptural and pernicious practice of the Roman communion. Abundant facilities have been afforded the Protestant for making good his heavy charges against the Romanist on the score of this doctrine. That weightiest of all charges, that its history affords evidence of daring presumption and idolatry, has been abundantly substantiated. The invocation of the saints has assumed the character of creature-worship, so that the Church of Rome, taken on its own adopted test of "*semper, ubique et ab omnibus,*"* fairly takes its stand in the category of those to whom the Apostle refers, who "became vain in their imaginations, and their foolish heart was darkened; * * * who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever." To make out such a case of idolatry is an easy matter, if we appeal to the practice of the Romish Church in different periods of its history; but then, what is really gained by such an appeal, when the candid and intelligent Romanist admits these corruptions and abuses, as he will call them, of a wholesome and Christian practice? Let it be granted, he will say, that your allegations against our Church are founded in truth and justice; that many of our communion in former times, and per-

* Vincentius Lirinensis.

haps many in our own day, are guilty of an idolatrous adoration of the saints; still this is not the received doctrine, but the ignorant abuse of the doctrine, of our Church. To persist in an indiscriminate condemnation of the Church of Rome after such a concession, and to endeavor to infix the stigma of idolatry in its existing communion, would be as unfair, and unworthy of regard, as if the Romanist were to exhibit the Protestant theologies of past generations, with all their contradictions, as the genuine exposition of the extant popular faith of the Protestant communion. He, with a parallel kind of justice for example, might retort on the Reformed Churches, as their accepted faith, those distorted views of the scheme of redemption which have scarcely yet died out of the faith of the less intelligent of the Protestant community. Protestantism and Popery *both* have their *variations*. The orthodoxy of both the Reformed and Roman Churches has no inherent, but only a chronological worth. To appeal therefore to any variation, or orthodoxy, which has since been superseded in either communion, for the purpose of making out a case, may answer the end of the mere trifler and the uncandid, but it can be of no avail for the destruction of error—for the error has been already destroyed by its succeeding variation—and it must be altogether worthless for advancing the truth, and effecting the conversion of another to our own faith. Popery *as it is*, is what we have to do with. Not Popery in the lowest, nor the highest form of its development, but as it is exhibited in its *medium* manifestation, which will be found to be the most prevalent, and at the same time its *orthodox form* in our own age. No intelligent Protestant can object to this method of weighing the merits of modern Romanism, because he himself will know that Protestantism has both a higher and lower form of doctrinal development, between which there is a third form, which, partaking somewhat of both extremes, may be fairly accepted as the Protestant orthodoxy of the time.

Our readers are aware that the doctrine in question has a two-fold aspect, one exhibiting more particularly the relation of the glorified saint to the earthly suppliant, the other exhibiting the relation of the glorified saint to God. This doctrine thus divides itself into two parts, called respectively, the Invocation and the Intercession of the Saints. On the former branch we do not propose so much to dwell, as it is the least important part of the subject. If, on the other hand, the Roman Catholic makes out but a lame case in rebutting the accusation, that his practice of invoking the glorified saints involves on his part the belief that the saints have attributes which are scarcely short of the infinite attributes of God; on the other hand, it may with equal justness be alleged, that the Protestant has oftentimes so spoken of the departed as virtually to make himself obnoxious to the same. For example, in that touching reflection of Cowper's, on the receipt of his deceased mother's picture, the poet exclaims—

"My mother! when I learnt that thou wast dead,
Say, wast thou conscious of the tears I shed?
Hover'd thy spirit o'er thy sorrowing son,
Wretch even then, life's journey just begun?
Perhaps thou gav'st me, though unfelt, a kiss:
Perhaps a tear, if souls can weep in bliss—
Ah that maternal smile! it answers—Yes."

This may be termed a mere poetic conceit, the utterance rather of the feeling than of the judgment; but there is verily *faith* here, whencesoever it may have originated, and the commonness of such affecting conceits not only is poetry, but in the general religious life, shows that to some extent they are the expression of the popular belief. The Romanist may fairly say to the Protestant, you have no right to call upon me to explain how the glorified saints *know* that they are being invoked, inasmuch as both of us are ignorant of the economy of that glorified state, and know not what new relationship the separate soul may stand in to this world, and what new powers of information it may possess. Prove to me, he may fairly require, that the soul in glory is altogether removed from this present state of things and has no means of intercourse with it. And how could the Protestant furnish such proof? It is a mere assumption for the Protestant to affirm that the Romanist in his practice of invoking the saints invests them with the attribute of omniscience, omnipresence, &c.—. Such a charge is without foundation, for it takes for granted as its major premiss what has to be proved, viz., that glorified saints cannot have intercourse with the inhabitants of this world without being invested with these attributes of the Deity. On this part of the controversy the Romanist is invulnerable against the attacks of the Protestant, and the latter can only make out, at best, but a plausible case, which will appear valid only to ignorant and unreflecting persons. Before the Protestant can erect an effective battery against the Romish practice of invoking saints, he must be first prepared to assert that he is in full acquaintance with all the powers and possibilities of condition of a disembodied glorified soul, and with the entire economy of its unearthly state; otherwise he argues from his ignorance and on mere baseless assumptions.

We need not trouble our readers with more than a very general history of this Romish practice of invoking deceased saints. Its earliest development was probably in the time of the philosophizing Origen, about the middle of the third century, who expressed his private opinion that the saints after death knew what occurred on earth, and helped their brethren by their prayers. The growth of this opinion naturally gave rise to the practice of entreating the martyrs, while yet alive, to remember their brethren after death, and when exalted to a state of glorification, to pray in behalf of the militant Church. Up to the time of Cyprian this appears to be the extent to which the Church proceeded in this direction. But about the latter end of the fourth century we meet with apostrophes to glorified saints and martyrs, and prayers offered for their intercession. Still later in the following century the poets, who are rarely good theologians, contributed to the growth of this superstition by the extravagant licenses which they took in their poetical compositions, and which amounted

to actual adoration of the saints, and a raising them to the rank of mediators. When the flights and fancies of poetry became the faith of the people, it is easy to conceive that the practice of invoking the saints would almost wholly supplant direct addresses of prayer to the Supreme Being. The ancient worshipers entertaining that mischievous notion of our fallen nature that God is far removed from us, in sympathy as well as in nature, were glad to avail themselves of the aid of beings like themselves, to whom they could directly and without fear draw nigh; and although Jesus, the one and exclusive mediator, is bone of our bone, and flesh of our flesh, to entice our trembling self-condemned humanity to an advancing God and Father, yet it is easily conceivable that the exaggeration of this notion would invest the saints with more attraction than the holy Jesus himself, and which was the fact. The saints became the mediators of the Church, and were most commonly addressed in public and private worship. Rome Papal had her Pantheon as well as Rome Pagan, and the old dæmonolatry once more established itself in its colossal seat under a new—even the Christian name.

Mariolatry, or the worship of the virgin, stands connected in principle with the doctrine under consideration, although it soon became a distinguished and pre-eminent part of the Romish religion. The honored mother of Christ had a principal niche in the new Pantheon, of which she became the modern Juno, the patroness of virtue, and queen of heaven. The dishonor done to God and his Christ by this part of the religious worship of the Romanists is notoriously complete and revolting.

It is not necessary that we should dwell further on this part of our subject, and we therefore proceed at once to exhibit the form in which approved expounders of the invocation and intercession of the saints express and justify these errors.

Dr. Challoner, whose writings are in the hands of most British Catholics, quotes approvingly on this point the remarks of the celebrated French preacher, Bossuet.

"It is lawful," says Bossuet, "to address ourselves to the saints in order to obtain the aid of their intercession. She (the Church), however, at the same time teaches, that we must do this in that same spirit of charity, and according to that same order of social fellowship, which prompts us to solicit the mutual assistance of one another, while we dwell together on this earthly theatre.—Did the mediatorship of Christ receive any injury, or disparagement, from the circumstance of our addresses to the saints, then would it also, as the Catechism of the Council of Trent remarks, be violated in like manner by the prayers which we thus reciprocally offer up for each other's benefit. In order, however, still farther to prevent any misunderstanding, the Catechism which I just referred to points out the very great and essential difference that exists between the manner in which we implore the assistance of the Almighty, and that in which we petition the intercession of the saints. We entreat the Almighty, it says, either to confer upon us some blessing, or to deliver us from some misfortune. But since the saints are more pleasing to Him than we are, we hence entreat them to lend us their assistance, and to obtain for us the grant of our requests. For this reason the forms of our petitions, on each occasion, are extremely different. Addressing ourselves to God, we say to Him, Have mercy on us: Hear us. Whereas, speaking to the saints, we merely say, Pray for us. (Tit. de Invoc. Sanct.) Hence, be the manner what it may in which men chance to present their petition to the saints, it is, at least, to this form that the Church and its enlightened members are always careful to reduce them; and this the above Catechism in the subsequent parts confirms."

Molanus, in his answer to Bossuet, says—

"If the Roman Church will declare at once that she has no other confidence in the saints than in the living, and that, in whatsoever terms her prayers to them may be couched, they are to be understood of simple intercession alone, that is, Holy Mary! pray for me to thy Divine Son; if, I say, the Catholics will but declare this, then all danger in such prayers is over."

Very few, we apprehend, would feel disposed to concede even thus much with Molanus. Dr. Challoner remarks, on this language of Molanus, "*Every well instructed Catholic will at once make such a declaration.*"*

"The Papist," says Challoner, "desires the blessed in heaven to be his mediators, that is, that they would pray to God for him. And in this he does not at all neglect coming to God, or rob Him of His honor; but directing all his prayers up to Him, and making Him the ultimate object of all his petitions, he only desires sometimes the just on earth, sometimes those in heaven, to join their prayers to his, that so the number of the petitioners, being increased, the petitions may find better acceptance in the sight of God. And this is not to make them Gods, but only petitioners to God; it is not to make them his redeemers, but only intercessors to his Redeemer; he having no hope of obtaining anything but of God alone, by and through the merits of Christ; for which he desires the saints in heaven, and good men upon earth, to offer up their prayers with his; the prayers of the just availing much before God."

Every candid Protestant who is not bent upon making a case, will confess that these writers have presented the Romish practice in question in a very specious point of view. The argument of the Romanist as so expounded is this:—"We are commanded and encouraged, as Christians, to intercede for one another, of which the Bible furnishes numerous examples, and Protestants as well as Papists recognize this Scriptural practice. If, then, it is both natural and proper that mankind should act as intercessors for each other on earth, why should we suppose that the glorified saint, who when he reaches heaven is not divested of his human nature and affections, should not continue to sympathize with, and pray for, those he left behind. It was acceptable to God when the saint

* See Challoner's Abstract of Gother's Papist Misrepresented.

prayed on earth, why should it not be acceptable to Him when the saint prays in heaven? Let it be granted that there is no Scripture to enjoin or sanction this practice, it must be equally granted that there is no Scripture which forbids it." Now here is not only considerable speciousness, but some show of solid argument, to which Popular Protestantism has hitherto failed to satisfactorily reply.

Now, because we are desirous of placing the dispute between Romanists and Reformers in a proper light, and are anxious to do as much justice to the former as to the latter, we trust that none of our readers will do us the injustice of imputing to us any leaning towards Popery. Our purpose is, at this point, to bring forward the illustration of what the title of the present article proclaims, viz., "The Weakness of Popular Protestantism;" but we shall not hereby either indicate or be conscious of any religious sympathy with the theological principles of the Romanist. As we read the Bible, we believe that both Romanist and Protestant occupy a common and unscriptural platform, in consequence of which, the latter is weak, and the former impregnable, at least, in his theory about the Intercession of the Saints. Protestantism concedes to Popery that dead saints enter into a state of conscious glory in a new condition of being, called the separate soul state. They both admit that *death is not death*, but merely a *change in the mode of existence* of the human being; that in fact there is no such thing as *death*, or positive personal decease, in connection with humanity.—This much both hold in common.

Let us then take a case, that of a dying godly mother, surrounded by a numerous family of beloved children, from whom she is shortly to be removed. The dying saint is a widow, and soon is the orphanage of her dear offspring to be perfected. She has uttered her brief but eloquent parting blessing, and now the sinking saint is in silent communion with God. A mother is expending her last breath in prayer for her dear orphans. She articulates but indistinctly, but the quick ear of filial affection catches some broken accents about "the Father of the fatherless." Her children are her last thought on earth. She dies invoking on them the blessing and protection of God, that He will keep them from the temptations of the world, and bring them to His heavenly Kingdom. Whither has this mother gone? To heaven, says the Protestant. Even so, says the Papist, she has gone to the presence and enjoyment of God and all the blessed. We have presumed about her last thoughts on earth; what her first thoughts may be in that new world we do not venture to surmise. But as she died with a mother's feeling, so may we, rather, *do* we presume that she enters glory with the same natural instincts. She will think of her children there, and know the solicitude of a mother there, as well as when on earth. Indeed, now that she has entered upon the incipient enjoyments of the eternal world, now that faith is changed for actual vision, she realizes more intensely the wisdom and blessedness of piety, and her bosom glows with an ardor of aspiration in behalf of her children that she never experienced before. She would that they may share her beatific joy—that she might become the ministering angel of their life! How sweet would be her employment in being sent on errands of mercy from the throne in the skies, to watch over them in life, to attend them in death, and meet their parting spirits on that mysterious confine between the seen and the unseen, the temporal and the eternal! It is not presumption to say that if she were anxious on earth for her children's salvation, she must be a thousand-fold anxious now that she is in heaven, and knows its reality and blessedness. Do not Protestants often so speak of their departed sainted relatives, and make use of their presumed anxieties and desires to influence those left behind? Here, too, the Protestant is at one with the Papist; they both admit that the mother is a mother still in her maternal anxieties in heaven, and that her sympathies with her offspring on earth are not diminished now that she is in heaven, but rather augmented. But at this point they part company. The Protestant's faith obliges him to believe that this sainted mother's feelings are confined to her own bosom—that her thougnts and anxieties are all pent up there in her own secret consciousness—and that it would violate the order of the heavenly world to breathe a thought of what is heaving in tumultuous emotion within. Were she *on earth*, in the same subjective experience, she would seek the utterance of her full soul in the outpouring prayer. The fire within her would kindle her tongue as with a coal from the altar of God. She would speak—she would pray—she would wrestle with God for His sympathy and blessing. But she must not pray *in heaven!* Her instincts must preserve a profound silence there! There is no intercession in heaven—that is a privilege which belongs only to earth. Startle not at our truthful interpretation of that mother's feelings, if we should say that she would wish herself clothed in her mortality again, a daughter of suffering, willing to pass through a second dying, if she might but stand on earth's privileged soil, and get once again into that temple of prayer. Would it not seem strange to this glorified saint, that while God was so pleased with the prayers of the faithful on earth, that he should now be displeased with their prayers in heaven? Her nearness to God in her state of glorification would incline her, never having been prohibited, to appeal with a new and peculiar confidence to Him. Can we suppose, for we are left entirely to supposition in the absence of any Scripture information, that the mere *change of place* in the experience of the glorified makes prayer unacceptable to God? *Such* a change of place from earth to heaven, from a distance, so to speak, from God, to a nearness to Him, we should have thought would have made prayer more delightful to the saint, and more acceptable to God. Now, the Papist is more consistent than the Protestant, he is truer to nature, and to religion too, if the premises, upon which both he and the Protestant stand, be admitted. The Papist says—and the Bible, which says nothing on the subject, therefore neither condemns nor approves his saying—that the glorified mother, and all glorified saints express their thoughts and feelings to God. If they have friends on earth, they not only feel for

those friends, but they communicate their thoughts and feelings to God; in other words, they pray for them. Here is just the sum of the difference between the Protestant and Papist;—the former imagines saints in glory full of solicitudes, glowing with burning zeal for the salvation of those they left behind—the latter, that is, the Papist, believes this, but he believes something more, he believes that these saints in glory not only feel, but *express* their feelings. The Romanist says, if the saints carry their human sympathies and affections to heaven, then not to exercise and express those sympathies, would be to do violence to their nature, and make heaven less a heaven than earth was. Now, the Bible says nothing at all about saints in glory, or their intercessors there. Let, therefore, common sense and candor, for there is no higher appeal, say, whose faith about the *intercession* of saints is more natural and probable—that of the Protestant or the Papist? If sectarian prejudice does not step in here to blind the judgment, the verdict will be, we do not hesitate to say, in favor of the Papist. Mark, we are speaking of the Intercession of Saints merely; on the subject of Invocation we have already remarked. The two things are quite separable; the intercession of the saints is not necessarily connected with their invocation. And on the subject of the intercession of the saints, the Papist is the better of the Protestant. The theory of the latter about the state of the glorified must be pronounced both unnatural and absurd.

Here, then, is the weakness of Popular Protestantism. The Protestant may be assured that he will fail to convert Romanists to his faith on this part of the controversy.

We have indicated the Weakness of Popular Protestantism, and it becomes us now to show wherein lies the Strength of a true Protestantism, not only in relation to this part of the Romish controversy, but the controversy in its whole extent. The strength of Protestantism lies in its practical consistency in reference to the great fundamental principle, "The Bible, the Bible only, is the religion of Protestants." If Protestants will boast less about their fundamental principle, and respect it more, then like Samson they shall rise with a conscious revival of strength, and grasping with a muscular might the old props of Popery, shall bring the whole fabric tottering down, one vast, harmless ruin. The Bible is just the lever, and fulcrum too, to upset the whole cumbrous concern. But Popular Protestantism cannot use this mighty machine, for in no small degree is Protestantism itself part and parcel with the thing to be upset. A new Protestantism must arise which shall claim the liberty of believing and carrying out the teachings of God's Holy Word, a Protestantism at once more radical and religious, with less regard for conventionalities, and more for Christian verity and simplicity. Whether such a Protestantism will ever arise may admit of doubt; the old Protestantism like its antagonist system of Rome, seems destined to live the world out along with the other corruptions of this carnal state, and to be among the last things which shall be weighed in the balances and found wanting. Such a Protestantism as that we desiderate, can only arise from a more perfect insight into the written truth, and a deeper religious feeling; it must be the birth of a higher and holier intelligence than are the characteristics of modern Christianity. It will come to pass when faith is transferred from the religious systems to the revealed Scriptures, and when fealty to God's Word shall not be branded in the name of Christianity with faithlessness and fanaticism. As yet, comparatively few dare to challenge the Christianity of the day, and bring it to the bar of the Bible. As yet, an appeal to the Bible for other than the popularly accredited conclusions, is to merit the brand of the backslider and infidel. Devout inquiry brings with it the evil inheritance of Christian ill-will, and religious suspicion. Every avenue to that truth which would root up and reform much of what has the orthodox repute, is guarded by some social peril which inflicts grievous injuries upon any who are resolute enough to reach after the potent weapon. But he who reaches it is a Protestant indeed, for he protests against all Popery whether in the Roman or Reformed Churches. It makes him free of all sanctified errors, of all systems, and places him on the spiritual vantage ground of a discerner of all things, though he himself is discerned of no man. See the radicalism of Bible Protestantism in relation to the Invocation and Intercession of Saints. The Bible proclaims the state of all the dead—A STATE OF CESSATION OF CONSCIOUS BEING. "Man lieth down and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep." Job xiv. 12. "In death there is no remembrance of thee; in the grave who shall give thee thanks?" Psalm vi. 5. "The dead praise not the Lord, neither any that go down into silence." Psalm cxv. 17. "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Psalm cxlvi. 4. "The living know that they shall die, but the dead know not anything." Eccles. ix. 5. "For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee as I do this day." Isaiah xxxviii. 18, 19. "Many of them that sleep in the dust of the earth shall awake." Daniel xii. 2. Also Ezekiel xxxvii. 12–14; Matthew xxvii. 52, 53; John v. 28, &c., &c. The state of the dead is described in Scripture by the terms, destruction—darkness—forgetfulness—silence. Psalm lxxxviii. 10–12; Psalm cxv. 17. With the dead there is neither "work, nor device, nor knowledge, nor wisdom." Their dwelling-place, into which all, without distinction, are consigned, is described by a term which does not express a real locality, but an imaginary abode; it is called Sheol or Hades, both of which in their respective testaments mean the *unseen* or *unknown* place or state, and is always represented in sepulchre imagery, as deep down in the bowels of the earth—the very contrast and opposite of heaven; and where David, and David's Lord, rejoiced that they should not be left. Psalm xvi. 10; Acts ii. 31. The victory over Sheol or Hades will be celebrated when Christ as the Resurrection and the Life shall come—and his coming will be "quickly," to the

individual consciousness of all—to revive his sleeping saints from the "*dust of death*," and then shall be fulfilled the promise of Jesus, "the gates of Hades shall not prevail against my Church," and the revived saints, conscious of their immortality, shall chant the triumph of their deliverance—"O Hades, where is thy victory?"

That the state of all the dead, according to the Bible, is one of *decease and unconsciousness*, we have abundantly shown on other occasions. Such is undeniably the *Bible* doctrine, if not the doctrine of the Churches; and in the view of this clear scriptural truth it may be easily understood why we never read in the Bible about immortal souls—disembodied souls—never-dying souls—souls in glory, &c., &c., and why the Bible has nothing to say either for or against the intercession of saints. The Bible does not recognize the heathen fiction about disembodied souls endued with a native immortality; according to it, the saints are asleep "in the dust of the earth," where in peaceful rest they await their glorious awaking at the time of resurrection. The Bible, therefore, tells the Romanist that in invoking the deceased saints, he is calling upon the DEAD, and his only response can be the hollow echo of the tomb. The Protestantism of the Bible makes short work with Popery; it pauses not to discuss the reasonableness or otherwise of its principles; it tells it that the state of the dead is a state of unconsciousness and personal decease; and at once bids away its Invocation and Intercessions of Saints—its Adoration of the Virgin—its Purgatory—its Indulgences and its Masses for the dead. And in sweeping away all this, away goes the purse and the pageantry of Popery.—Denuded thus of her wealth, her gaudy grandeur, and her superstitious sway over mankind, the prestige of Popery proper is gone, and gone for ever. But popular Protestantism dare not open against Popery the whole battery of the Bible; for it, too, has somewhat to fear from such a broadside of truth. The heathen notion of the separate state and immortality of the soul is an integrant part of modern Protestantism, and the foundation falsehood upon which many a heresy, of both the Reformed and Romish Churches, is built. The Bible would sweep this religious lie away, and thus purge Protestantism of its unscriptural notions of hell punishment and heavenly glory *before* resurrection, and bid the Church give God praise for the gift of eternal life by Christ, instead of impiously asserting its own inherent immortality. But this is both too radical and reflexive for our modern Protestantism, which would like well enough the action, could it be without the reaction. This, however, cannot be. Protestants, of the class we allude to, appear to every candid mind in a dilemma in their controversy with Roman Catholics on the doctrine we have been considering. Either they must give up their speculative conceit about man, as a being without a being—an immortal, deathless soul in a mortal, perishing body—or yield to the Roman Catholics the reasonableness of their Intercession of the Saints. A true Protestantism will accept the first alternative, by avowing the broad Bible truth, that man is mortal, and in no sense immortal by natural constitution. It will hold to the Bible truth, that man in death ceases to be a conscious being, and that immortality, or deathless existence, is the gift of God through Jesus Christ, by means of a new birth by resurrection from the dead; and that it is the privilege of the righteous only. In such a Protestantism, Popery would find a real and well-appointed antagonist, in the presence of which it would stand in obvious contrast and conscious weakness. Such a Protestantism the Bible justifies, rather demands; and, therefore, should the loud cry be heard pealing through Protestant Christendom, "Awake, awake, put on thy strength, O Zion!"

FULNESS OF CHRIST.

What the heart is at the birth,
What the soul is to the earth,
What the gem is to the mine,
What the grape is to the vine,
What the bloom is to the tree,
That is Jesus Christ to me.

What the string is to the lute,
What the breath is to the flute,
What the spring is to the watch,
What the nerve is to the touch,
What the breeze is to the sea,
That is Jesus Christ to me.

What the estate is to the heir,
What the autumn 's to the year,
What the seed is to the farm,
What the sunbeam 's to the corn,
What the flower is to the bee,
That is Jesus Christ to me.

What the light is to the eye,
What the sun is to the sky,
What the sea is to the river,
What the hand is to the giver,
What a friend is to the plea,
That is Jesus Christ to me.

What culture is unto the waste,
What honey is unto the taste,
What fragrance is unto the smell,
Or springs of water to a well,
What beauty is in all I see,
All this and more is Christ to me.

EARLY RISING.—I would inscribe on the curtains of your bed and walls of your chamber:—"If you do not rise early, you can make progress in nothing. If you do not set apart your hours of reading, your days will slip through your hands unprofitable, and unenjoyed by yourself."—*Lord Chatham.*

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scribe on the cur-
your chamber :—
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yourself."—*Lord*

From South Bend, Ind.

Br. Storrs.—The "no soulists"—as some call us—are having quite a respite from the denunciations of the "Churches" in this place. I suppose it is because we have no preaching, and they now congratulate themselves that we are "used up." I attended an exhibition at the Catholic College, a short time since, where the doctrine was attacked. It was called "Infidelity;" and the student, in his "Address upon Education," maintained that man is immortal, and therefore an *education* with reference to this point was of the highest importance; indeed, the great object, end and aim of it was to save men from a miserable future existence. He said if "Plato did reason well" man must be immortal; else why was the *desire* implanted in every bosom? I said to a lady—If his reasoning is good, all men must be happy in the future, for all "*desire*" a happy future state, whether they are "educated" for it or not. The student declared the doctrine of the contrary degraded man to the level of the lowest reptile that crawls, and brings him to the same end of the lowest order of animals—"The ring-tailed monkey not excepted," was the refined, *educated*, and collegiate expression. But I suppose the "Holy Brothers" regarded such expressions to be permissable on account of the contempt they thought the doctrine deserved.

The Spiritualists have to take the animadversions of the Churches now; but one can almost pity the weakness with which they defend themselves, so long as they contend that the spirit is a living conscious entity—complete without this body, and that it is sometimes permitted to visit earth and manifest itself in different ways. Let this point be conceded and who can prove these manifestations are not from such spirits? The churches may *deny* it till doom's day, but without presenting contrary proof, the world of immortal soulists will give credence to the doctrine.

I heard a spiritualist lecture not long ago. She affirmed that the walls of Jericho were thrown down by the same influence that tables are turned; but while she claimed that present manifestations are more powerful, and better understood, all the spiritualists in the world have never given a demonstration of one half the force or power it took to throw down the walls of that city. She claimed that the angels that visited Lot and Abraham were spirits, because they were called "men."—She forgot that they were not called *spirits of men*. In conversation with her, she asked me, "What are angels?" I replied, they are real spiritual existences, to which it is said we shall be "*equal*" in our resurrection bodies. They are not dead men, nor are dead men called angels any where in the Bible, that I know of.

"Was not the angel that visited John upon the island of Patmos of the brethren of John and one of the Prophets?" she asked: to which I replied—she must first prove that it was not Enoch or Elijah or any of those that arose with Christ and "appeared unto many," at the same time. She finally discarded the "Gospels:" they were not reliable—they were contradictory. She ridiculed the God of the Bible, that made man, and then "repented, and it grieved Him to the heart that He had made man." Christ, she said, was no more divine than any other good man. He was a good "medium," but there was as good now, if not better. I thought, "This day is the Scripture fulfilled in my ears—

She "opposeth and exalteth herself above all that is called God." Who is called God but His Son? As the earthly father gives his name to his son, so Christ is called God, the name of his Father.

How to be Loved.—The late Hon. William Wirt wrote to his daughter:—"I want to tell you a secret. The way to make yourself pleasing to others, is to show that you care for them. The whole world is like the Miller of Mansfield, who cared for nobody—no, not he, because nobody cared for him. And the whole world will serve you so, if you give them the same cause. Let all persons, therefore, see that you do care for them, by showing them what Sterne so happily calls the small, sweet courtesies in which there is no parade; whose voice is too still to tease, and which manifest themselves by tender and affectionate looks, and little kind acts of attention, giving others the preference in every little enjoyment at the table, in the field, walking, sitting, or standing."

Jerusalem.—A letter from Jerusalem of the 30th April states that, a few days before, mass was celebrated for the first time in the church of St. Anne in that city, which was performed with some pomp, the Abbe Martin delivered a sermon, in which, after thanking the Emperor Napoleon for having got back the church, he insisted that the French Government ought to require the restoration of the Church of St. Helen at Bethlehem, and of other sacred edifices which are either "audaciously usurped" by the Greeks, or turned to profane uses by the Turks. The mass was attended by the French pilgrims then in Jerusalem.

BIBLE EXAMINER.

New York, July 15, 1857.

EDITORIAL RESPONSIBILITY.—The idea has been recently promulgated that an *Editor* is responsible for *all* the views advanced in his paper by others, as well as his own, unless he controverts those views and shows their erroneousness. Ought such an Editor to have correspondents? What can they do? He stands with his *broad-axe* to hew their productions in pieces, if they do not tally with his own views. A man must be extremely in love with notoriety to give an Editor a chance to show his *bravery* in setting "heretics" right!

If such a principle of editorial responsibility is to obtain, as truth, the BIBLE EXAMINER, of course, will cease to appear; for its EDITOR will never submit to any such theology, or philosophy of responsibility. Such a paper is sectarian and partizan in the highest degree. Let thoughts be expressed, however they may differ from ours, and let readers judge of their truth or falsehood, without the Editor's pointing out everything he may think erroneous and *criticising* it, as if he were infallible.

The person whose statement of editorial responsibility has led to these remarks has changed his views a number of times in the last fourteen years; and has, more than once, censured others for their interpretations of Scripture, and afterwards embraced the same himself. This last, virtual claim of infallibility, caps the climax, and we may expect soon, if his onward march is not impeded, to hear anathamas come with all the assurance of Rome herself.

It is equally out of place for a reader to think he must write a criticism on every sentiment he sees in a paper that does not harmonize with his own, and send it off, post haste, to the Editor.—Let him take time to think; and if he finds, on mature reflection, that he has any valuable thoughts to communicate on the subject, write an independant article, stating his own views, and his reasons for them, and let all judge for themselves in the matter. This censorship over an Editor, or his censorship over all his correspondents, in whatever they may differ from him, we do not regard as worthy of toleration.

If any paper is to be used for the mere aggrandizement of an individual, let it die: the sooner it is dead the better for all concerned. The BIBLE EXAMINER is no exception to this wish. Whenever its Editor gives evidence that self-aggrandizement is his aim, and he shows a disposition to make his views a test for all others, and claims that whoever differs from his interpretation of Scripture is dishonest, or no Christian, then let the paper die: and may the Lord hasten its death. But the more an Editor glorifies himself the better he seems to be liked, by a certain class of men.

No Editor is under obligation to insert everything that may be sent him: so neither is he under obligation to make remarks adverse to sentiments contained in his correspondents' articles: nor is he responsible for all the sentiments of such articles, unless he professes to be; and if he makes such profession, his paper ceases to be a free medium of thought; for some men have such a lowly opinion of their own talents, or such an aversion to controversy, that they will keep some of their best thoughts to themselves—and so they be lost to others—if they know the Editor is to hew them to pieces—however unjust the act—if their views do not meet his approval.

If an Editor chooses to proclaim himself responsible for every expression that appears in his paper, he has a right to do so, and thus make himself responsible: but if he undertakes to make others believe they are equally so—though they have repeatedly disclaimed it—we say to him—*We* shall judge of our own responsibility and not ask our neighbor's leave. We shall submit to no *lordships* from any quarter, in this matter. If correspondents wish to be "under tutors and governors," they will, of course, write for the paper whose Editor claims, or assumes a personal responsibility for every sentiment they utter, or else controverts it. *We* shall sometime publish the sentiments of others, who differ from us in some things, without being obliged to controvert what we may deem incorrect, and thus leave our readers to judge for themselves. We do not expect our patrons to agree with every sentiment that appears in the EXAMINER, whether our own, or that of Correspondents, or selected matter. We often publish articles, not because we approve all they contain, but for their general excellence; letting that in which we do not agree with the writer pass without remark, believing such course better than to give it special notice by controverting it, and perhaps provoking a useless and protracted controversy. Such is our course; and such it will be likely to continue. Let all persons judge of their own responsibilities; so each may judge for himself, without interfering with his brother's; thus may "brotherly love continue."

LITERAL INTERPRETATION.

ZION.—"A monument raised up, heap of stones set up, sepulchre, turret, dryness."—*Butterworth's Con.* Literally—"a way mark."—*Pick's Con.*

It occurs in the N. T., Rom. 9 : 33; and 11 : 26. Heb. 12 : 22. Rev. 14 : 1. Math. 21 : 5. John 12 : 15. It is of frequent occurrence in the O. T.

The term *Church* or Churches never occurs in the O. T.; yet there must have been some term, or terms, in the O. T., used expressive of God's people, or their special place of assembling, which answers to the term *Church* or Churches, in the N. T.

It seems that *Israel*, under the Mosaic dispensation, constituted the Church of God of the O. T. Hence Stephen speaks thus—"This is he, that was *in the Church* in the wilderness with the angel which spake to him in mount Sina, and with our fathers." Acts 7 : 38.

As *Israel*, generally, constituted the people of God under that dispensation, though never, in the O. T., called the church, so Zion came to be the embodiment of the idea of the assembly of God's people, because it was the place of their special offerings and sacrifices. To the Israelites, therefore, their assemblies at Zion, or Jerusalem, had all the import of the church under the Christian dispensation: and as the place of assembling, in Israel, came to be an incorporated idea with the assembly itself, it may be true, that the idea of Zion is expressed, in the N. T., by the term Church : *i. e.*, it is the place where God specially manifests Himself, during this dispensation; and for which He has caused His Son to be placed as the foundation stone. This Stone was to be laid in "Zion :" see Rom. 9 : 33—"Behold I lay in Zion," &c.; yet this stone, or rock, is Christ, and that upon which his church is built. See Math. 16 : 18; and 21 : 42. Acts 4 : 10–12. 1 Pet. 2 : 4. Eph. 2 : 20. Comparing all these texts with Isa. 28 : 16. The conclusion is certainly reasonable, that Zion, to the O. T. saints, stood in their mind in the same relation to God that "the Church" does to the N. T. saints, under the present dispensation; and that, hence, there is a propriety and fitness—except where the connection or circumstances actually forbid it—in maintaining that what is spoken of Zion in the O. T. is properly claimed for the Church of the N. T., and was so designed by the inspiring Spirit of God.

Zion signifies, properly, "A monument raised up"—"a way mark." Such is the Church of Christ, with Christ, for the foundation and believers as "lively stones" built on him, constituting a "Monument"—"a way mark," set up of God, to direct and guide dying men in the way of truth and life, as "the light of the world"—"a city set on a hill."

JERUSALEM.—"The vision, or possession of peace."—*Butterworth.* "Teaching peace."—*Pick.*

The same remarks are applicable to the name, or term, Jerusalem of the O. T. as to Zion. Jerusalem and her children properly designated the people of God, or assembly of God—where *peace* was taught and obtained—as distinguished from all other people. Jerusalem is spoken of, by Paul, as a "Mother." Literal "Jerusalem is in bondage with her children," and "Jerusalem which is above"—literally, is *superior*, as Sarah was superior to Hagar—"is free, which is the Mother of us all"—all believers in Christ, without regard to nationality. See Gal. 4.

Things are said of Zion and Jerusalem, in the O. T., that have not been realized, or the construction we have suggested must be correct. Take for example the following language: "Thus shall the man be blessed that feareth the LORD. The LORD shall bless thee out of Zion: and thou shall see thee good of Jerusalem all the days of thy life." See Psa. 128 : 4, 5, and connection. This language, it seems impossible to restrict to literal Zion and Jerusalem; but when spoken of the people of God—whether as Israel or the Church—and the places of their assemblies, it would be appropriate to the Christian dispensation as well as to these who served God under the Mosaic.

In these remarks, our main object has been, not to establish a theory; but to guard against the specious claim of being exclusively literal interpreters. We have heard the idea, that "a man may be so straight as to be crooked." Such we fear are some who set up the claim of being the only literal interpreters of Scripture. Some men seem so literal, at times, as to lead to a doubt if they know anything of "spiritual things," even as to the "letter" itself. Let all beware of the claims of infallible interpreters; and the assertion, that the reason why all do not see the doctrines and teachings of Scripture alike, is, because they do not adopt, what is claimed to be, the literal principle of interpretation. The fact is, no man is, or can be absolutely certain that his views of Scripture, in every particular, are the exact truth, and neither more nor less than truth. The claim itself is one of the strongest evidences of fanaticism, and a false estimate of ones-self, that can be exhibited to our mind. We freely admit the right of all

men to use faculties God has given them in their search after truth, and of expressing their opinions, the result of that search; but we demur and dissent from their claim that all others must and will see as they do, if they adopt the same principle of interpretation, they claim to have adopted. Any man may differ from us in reference to the exact meaning of certain passages, and be as honest as ourself; but he cannot charge us with dishonesty simply because we differ from his interpretation, or his principle of interpretation, without a manifest breach of charity. God knoweth the heart, and is the only umpire in judgment.

PROGRESS.

Eld. Jacob Blain writes us from Buffalo, under date of June 25th, that a Baptist Church in that city has just received a member "who holds to destruction, and told the Church his views." He adds—"They are giving it up as a test question. Their preacher began to preach against our views three weeks ago, and a deacon told him, he should go destruction if he had no better arguments. The preaching stopped, and" the deacon "seems turned to our views. Their is hope for good:—a Baptist Church receiving Destructionists, &c. Several in it are with us. Let us thank God and take courage."

It is truly encouraging to find even one Church relaxing so far as not to exclude from its body a brother because he believes the testimony of inspiration—"*All* the wicked will God *destroy*"—receiving such testimony in its most literal and obvious sense, without any "learned" and artificial constructions of such language, which is, in fact, a perversion of the truth of God. We do not charge such persons with a wilful perversion of the language of the Bible; yet it is none the less a perversion, into which, however, they are led by an adherence to that most corrupting error of an immortal soul in man. O, that good men may open their eyes to see the havoc that doctrine is making with the Bible and its teachings. *Man* is mortal. Immortality can only be had through Christ, as a gift of the God of grace. When this truth is understood and acknowledged by the professed followers of Christ—and fully preached by them—then Papacy falls, and Spirit-rapping dies. But while the Popish dogma "that the soul is immortal"—to use the language of Luther—is adhered to, instead of being denounced as a "Roman dunghill decretal"—as Luther denounced it—we may expect Romanism and its legitimate fruit—Spirit-rapping, mis-named Spiritualism—will go on and grow rampant, till men everywhere sink into these whirlpools of fanaticism and madness, or become atheistical in the fullest extent.

We gave several extracts from letters, in the EXAMINER June 15th, going to give encouragement that our work is onward. One was from a Doctor in Pittsburg, Pa. Since then we have received other letters from him. Under date of June 15th he writes:—

"*My Dear Sir.*—Your favor of the 26th May, accompanying 'Six Sermons,' 'Review of Dr. Post,' and 'Life from the Dead,' were received in time. I am more and more convinced of the truth of the doctrines advocated. I wish your Review of Dr. Post could be extensively read. It has been very satisfactory to me. Please enter me upon your books as a subscriber for the 'BIBLE EXAMINER.' I have now the Review of Luther Lee, and Bible versus Tradition." [Here follows an order for various other works, and then he concludes by saying,] "I remain, very truly, yours; I think I can say, 'In hope of Life Eternal through Jesus Christ alone.'"

Under date of June 24, he writes again as follows:—

Pittsburgh, June 24.

"Lifelong impressions of truth, even though they may be erroneous, are hard to get clear of. Still I find myself settling down more and more firmly upon the foundation of Jesus Christ alone as the only Life giver. The orthodox views seem more incongruous, and even absurd, every day; for there is rarely a day in which I do not devote some portion of my time to the investigation of this great subject. I have procured a copy of Murdock's translation of the Syriac Testament, and am often surprised to find how much more it accords with these views than our translation from the Greek. I am pleased also in consulting Prof. Bush, in his earlier writings, to find him admit that the account of man's creation gives no proof of his natural immortality, that it is entirely an inferential doctrine.

"I was reading yesterday Henry Melville's sermon on the resurrection, in the edition of his sermons published by Bishop McIlvaine in 1844, and was very agreeably surprised to find him asserting that the soul is not inherently immortal; and that 'there seems no reason in the nature of things why the soul should not die.' 'We can only say that the soul has not and cannot have, any more than the body, the sources of vitality in herself.' Again he says—'We can therefore see the possibility, if

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not prove the certainty, that it is only because, the word was made flesh and struggled for us and died, that the human spirit is unquenchable, and that the principle which distinguishes us from the brutes shall retain everlastingly its strength and its majesty.' "

The readers of the EXAMINER will also remember, that in April 1, and May 15 we gave extracts from a Minister in the Methodist E. Church, who, some twenty years ago was one of our coadjutors in the *Traveling* Connection of that Church, though since holding the relation of a "*Local* Preacher," and for several years residing in the West. He had avoided reading any of our works on immortality, fearing, as many other sincere souls have done, any removal from the supposed orthodox creed on the question. But when his mind could no longer find rest in the belief of the horrible doctrine of endless sin and suffering, then he was open to an investigation of the question of man's inherent immortality, and soon was led to see that the Bible taught no such doctrine, but that immortality is a gift of God, obtained through Jesus Christ alone; hence, "All the wicked will God destroy." Two letters have been received from him since our last notice; both, however, in one envelop, though three weeks apart in date.—From them we give the following extracts:—

May 31, 1857.

Dear Brother Storrs.—In looking around me here, and considering my own present state of mind, I feel uneasy and dissatisfied. The last twenty or twenty-five years of my life have been devoted mostly to worldly pursuits, and my zeal in the cause of Christ has been greatly weakened through doubts occasioned (as I before have told you,) through the bewildering effects of the doctrine of "*Endless Life in misery.*" I never considered my abilities sufficient to preach the Gospel, and yet I cannot feel satisfied with the efforts I have made in the last twenty-five years; neither do I now rest contented with effecting so little for the good of my fellow-men, as I am doing. Multitudes around me are rushing down "*The broad road to Destruction;*" and I am myself wanting a brighter evidence of *the Holy Spirit*, witnessing with me that I am *accepted* of God. I am perplexed to know what is my present duty in regard to declaring my present views and the changes taken place in my mind with regard to *Man's Nature and his Destiny.* I firmly believe that men are under sentence of Death, and that a new life is the gift of God through Christ alone; and that the incorrigable must perish forever. But there are some passages of scripture that I cannot easily reconcile with the idea of no conscious retribution in a future state, to the wicked. Yet the idea that the wicked *live not again*, seems more consistent with the general import of the sacred volume, than any other view that has been advocated by Theologians. I sometimes wish I could stand up in public and declare my views fully, but then I am still a member of the M. E. Church, and I fear I might cause some to stumble if I should leave it, or if I should publicly proclaim my sentiments. If I could see you, and you could spend a few days in public discourse among us, perhaps the way might be made more clear before me. It seems to me that you might do a great deal of good by a visit here. I know that you, or any one else can do nothing without the Lord. But it does seem to me as though the Lord would come with you, if you were to come. I have prayed long for this place, where Satan's seat is, but no power seems as yet sufficient to shake his kingdom; and pride, love of the world, licentiousness, and intemperance abound. Some think that your sentiments have a natural tendency to all manner of licentiousness; but I do not believe it. The present age are too well informed to believe in *the endless misery doctrine;* hence, Universalism, Spiritualism, and Deism, are taking its place. But if mankind can be induced to believe in the *certainty* of the *destruction* of the *wicked* and the equal certainty of Eternal Life secured to those who *believe* in Christ, I believe a better state of things must follow. It is possible that many in time past have been induced to turn from their sins through fear of Eternal Wrath; but I think such ideas will have little good effect in time to come. I have just been reading the account of the death of Samuel Chadbourne of Great Falls, N. H., who, it is stated, was brought to Christ through your instrumentality, (in Zion's Herald, May 27th,) and I can but hope that your labors are still blessed to the conversion of others. I can see no reason why they should not be blessed now as formerly, for I trust you have the Spirit with you. I can say that I feel more zeal in the cause of Christ since I have embraced the *Life Views*, than before; yet I have not strength to *break out* as I wish, and I do not have that overwhelming sense of the Love of God, that I once had, though I think I have more consistent and rational ideas of my Maker than formerly.

If you will come and visit us, I will do the best I can towards meeting your expenses here and back. As you have seen from former letters, I am

very anxious to see you here. If you can by any means leave home and let us have a visit, I will provide a place for you to preach, beforehand, if you will let us know when you can come.

Yours truly, in hope of Immortality through Jesus.

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June 21, 1857.

Dear Brother Storrs.—The enclosed sheet I wrote, as you will perceive, three weeks since, which I neglected to send you on account of an impression that you would not be as well received here as I wished, if my invitation should be accepted. I now send it, wishing to let you know what is passing in my mind, and awaiting the leadings of Divine Providence on your thoughts and action in relation to my wishes. I want sympathy; but I do not wish to burden you while you are no doubt already loaded with many important cares. You have showed a willingness to receive my correspondence, and still I fear I may be asking too much of you. The Christian world have been so long instructed to believe that men are *necessarily immortal* and exposed to *immortal sorrows*, that it is hard to correct the error; and I suppose all, who embrace your views, will be subjected to much misrepresentation and trial, until God shall in some remarkable manner call up the attention of good men to see the inconsistency of those scripture interpretations, which so misrepresent his own character. And truly it does seem mysterious that the better part of the race should be so deceived for so long a time, even since the days of the apostles. But the present time reveals so many among all the different sects of Protestant Christians, (to say nothing of the great multitude of Catholics,) who are sheer *hypocrites*, and bringing forth the worst fruits of a worldly heart, I can but hope that God is about to lift the vail from the Church of Christ. I have lived too long to little purpose; but it seems to me (while I am now upon the last verge of this life,) as though in the Providence of God I might do something to call *some* to think of an *immortal life*.

To convince men of error, the truth must be supported by the power of God and a holy life. I want more of the energy of the Holy Spirit within, and to show my Church associates that God is with me.

There is no one on earth that I desire to see, so much as yourself, and yet I cannot tell how you would be received here. I have thought you might do great good here, and yet I fear opposition would be rampant. I think there is no place where you could get a better hold on the people, for it seems to me as though the minds of many were prepared for a change, and yet there must be a struggle with the old errors of the Church. I must leave all in the hands of God, and hope He will direct you in relation to me, and to my wishes.

Yours, in hope of Eternal Life through the great *Life-Giver*.

Remarks by the Editor.—If our way seems to be open to go west the coming autumn, we will spend several weeks there. So far as we can now see, there is but one hindrance, viz.: the lack of funds to meet *traveling* expenses. If this should be "taken out of the way," we shall be likely to go to Wisconsin, "if the Lord will." If He does not will it, we hope no circumstance or consideration will lead us west. We are content to "go forward" or "stand still," as the "cloud" of God shall indicate. The world was made before we were born, and God's inspired Prophets were long since in the world. His word lives now that they are dead; and it will live, though we should never write another line or preach another sermon. Its life does not depend upon any one mortal man.—If He, however, should "open a great and effectual door," and indicate our duty to enter into it, we shall do so, if there are as many "adversaries" as Luther defied when called before the Council, charged with heresy. We trust, we are consecrated to God and His truth, whether to do or suffer; and we dare not choose which it shall be. "Thy will be done," is our prayer.

—

A friend in Tennessee, who is a subscriber for the Examiner, and who has had many of the works on immortality, writes—

"Most of my books and papers on the Life and Death theme are loaned out. I understand they are producing quite a stir in some localities. Some of the young reading professors are examining and admitting the undoubted truths of the doctrine, while their pastors are warning or cautioning them that it is only a new phase of infidelity; and that they would as soon see them with a dick of cards in their hands, &c. I hear that one of the most talented preachers has taken the Six Sermons and promised a full examination and refutation at some of his subsequent appointments, and those young friends are anxiously waiting the result. These proceedings are not in my settlement, but I have mainly been to blame for the mischief, as they are my books, and I introduced the 'Heresy' into this region, &c. &c."

THE STRUGGLE OF REFORMERS.

Dear Brother Storrs.—One of the severest trials of dissenters is found in the prestige of a long succession of opposing authorities, that seem to convict the dissenter of doctrinal guilt, and to leave him no appeal. His appeal to the Bible seems the interpretation of a single mind, put against the concurrent testimony of a thousand interpreters, all good and learned men. Against such an array, the "minority of one" must struggle manfully, and it succeeds rarely. Indeed, too frequent success would make the course of man's history too changeful. Yet without change, what would mankind be?

To mitigate the severe trial I have named, and to encourage the timid, I have sought a respectable history of the doctrine of the immortality of the good alone, and think I have found it. I think also that its intrinsic worth has occasioned the three different counterfeits I have found, each of which has had a large circulation. These are the Stoic, the Gnostic, and the Judaic doctrines, of the immortality of a class.

But the trial of dissent from venerable authority, though severe, is ennobling, if it come of profound and deliberate conviction. And the account given by Luther of his struggle in this matter is very interesting. It is found in Stephen's Essays in Ecclesiastical Biography, published as one of the volumes of the British Essayists. The volume is worth its price, though the Epilogue, containing the doctrine of your paper, has not been republished in this country. F.

No error can be more extravagant than that which would reduce Martin Luther to the rank of a spiritual demagogue. The deep self-distrust which, for ten successive years, postponed his irreconcilable war with Rome, clung to him to the last; nor was he ever unconscious of the dazzling splendor of the pageantry which his own hand had contributed so largely to overthrow. There is no alloy of affection in the following avowal, taken from one of his letters to Erasmus:—

"You must indeed feel yourself in some measure awed in the presence of a succession of learned men, and by the consent of so many ages, during which flourished scholars so conversant in sacred literature, and martyrs illustrious by so many miracles. To all this must be added the more modern theologians, universities, bishops, and popes. On their side are arrayed learning, glories, numbers, dignity, station, power, sanctity, miracles, and what not. On mine, Wickliffe and Laurentius Valla, and though you forget to mention him, Augustine also. Then comes Luther, a mean man, born but yesterday, supported only by a few friends, also have neither learning, nor genius, nor greatness, nor sanctity, nor miracles. Put them all together, and they have not wit enough to cure a spavined horse. What are they? What the wolf said of the nightingale—a voice, and nothing else. I confess it is with reason that you pause in such a presence as this. For ten years together, I hesitated myself. Could I believe that this Troy, which had triumphed over so many assaults, would fall at last? I call God to witness that I should have persisted in my fears, and should have hesitated until now, if truth had not compelled me to speak. You may well believe that my heart is not rock; and, if it were, yet so many are the waves and storms which have beaten upon it, that it must have yielded when the whole weight of this authority came thundering on my head, like a deluge ready to overwhelm me."

The same feelings were expressed at a later time in the following words:—

"I daily perceive how difficult it is to overcome long cherished scruples. Oh, what pain it has cost me, though the Scriptures is on my side, to defend myself to my own heart for having dared singly to resist the pope, and to denounce him as Anti-Christ! What have been the afflictions of my bosom! How often, in the bitterness of my soul, have I pressed myself with the papist's argument—Art thou alone wise? Are all others in error? Have they been mistaken for so long a time? What if you are yourself mistaken, and are dragging with you so many souls into eternal condemnation? Thus did I reason with myself, till Jesus Christ, by his own infallible word, tranquillized my heart, and sustained it against this argument, as a reef of rocks thrown up against the waves laughs at all their fury."

Dying Profitably.—To die profitably is a step beyond dying comfortably; I mean, to die so as to do good to those that are about us in dying—to die so as to convince them of sin and convert them from it: which is to die like Samson, when he slew more Philistines at his death than in his life before. We die profitably when our natural death is a means of spiritual life to any. Now this will not, cannot be, but in the way of believing. He that doubts, droops, desponds, calls in question, and dies so as rather to frighten from than allure to the love of religion and godliness.

"THY KINGDOM COME."

Linda was a school-girl, a wild, frolicsome school-girl. Everybody loved her. Her uncle was a stern old deacon, one of the old-fashioned formalists, who thought it unseemly to smile, and a positive crime to laugh aloud. He was a holy, God-fearing man, but he had been "trained in the strictest sect," and there are spots on the sun, you know, but they do not sully its brightness. This uncle mourned in spirit over little Linda. "She will sartinly come to some dreadful end," he would groan when her wild, frolicsome nature overleaped the boundaries of her dread for him.

Gradually, no one ever could tell when the change took place, Linda went aside to pray, and to study the pages of her little Bible. She was still a merry girl, but a softer light came to her eyes, a tenderer tone to her voice. This beautiful bird of promise had learned to love the dear Saviour.

"Thy kingdom come," murmured the young girl, lingering on the sweet words. "What can I do," she whispered, "to bring this glorious kingdom on the sinful earth?"

Suddenly she clasped her hands. A thought born of the Holy Spirit filled her soul with joy.—"I can go to the heathen; I can teach the little children about Jesus Christ; I can be a missionary."

Blessed tears fell on her pure, spiritual brow, as she knelt at her mother's feet and told her wish. A few months passed, and a white-winged ship bore the fair girl to heathen shores. Swiftly fled the years, bringing glad tidings of great joy to the native land of sweet Linda Gray. And what of her work?

In a crowded city church, one sultry afternoon, a stranger from the land of Burmah stood in the sacred desk. His form was commanding, his face full of intelligence, his dark eye beaming with Christian love. Genius held a sway over that vast multitude, as he expounded the word of God, and amid tears and breathless silence, spoke as follows:—

"My friends, I was a poor ignorant boy, with my idols about my neck. Debased, cruel, full of evil. I knew no good, no God. You sent a gentle woman to my home. Her face was like the stars, mild, but shining. She took me by this tawny hand, and while tears fell from her lovely eyes, told me of Jesus. She led me to the cross. I fell at its foot and cried for mercy. God heard me, and here I am to-day, a man, no idols, no cruel rites; no hate in my heart, all is peace there. My friends," and his voice sank to low music tones, "there is a little grave in Burmah, and the birds sing around it, the flowers grow above it, and many a Burmah child goes there to weep. Her form rests under the rich mould; and I am a living monument of her Christian love. And blessed be God that he put it into the heart of the gentle Christian maiden, to lead me into 'his kingdom.'"

And in many homes that day, Linda's name was written as with a pen of fire. Her life had been a living commentary on the petition, "Thy kingdom come."

A Swearing "School Marm."—At the Branch Anniversary of the American Sunday School Union, held at Boston last week, Rev. Mr. Westbrook, the Philadelphia Secretary, illustrated the deep darkness in some portions of the West, by the following singular anecdote:—"There was one large settlement there that had never had a church, or school, or Sabbath school; and where children had grown up without ever having heard a prayer. To this place, one of Governor Slade's school teachers came. She commenced her school with prayer, to the astonishment of the children, one of whom went home and said—'You never did see such a school marm! She got down on her knees, and swore with all her might!' The truth was, these children had never heard the name of God, but in profanity, and hence their astonishment."

Reproach a Blessing.—All the shame with which the world surrounds the believer becomes the back-ground of a splendor on which the sun never sets. The curtain of reproach falls upon the Christian as the curtain of night falls on the earth, revealing above far greater glory than it conceals below; and he feels in all its sweetness the force of this benediction, "If ye be reproached for Christ's sake, happy are ye."—*Cumming.*

Personal faith must rest to a considerable extent on clear and well defined dogma. Dogma is the form in which the religious feelings of an individual fix and set themselves so as to hold a positive relatation to his understanding, and exert an instrumental force upon his will. In the religious domain of a *community* large spaces must be left open and free, unoccupied by any dogmatic determination; but in the faith of the *individual* all these must be filled up, so far as he has intellectual strength for the task, to the inward peace and contentment of his own spirit.—*Rev. J. J. Tayler.*

"HALL'S JOURNAL OF HEALTH—*New York Monthly*—$1 *a year*."—A valuable Periodical.—The Contents for July, are :—"Going to the South—Sleep of Children—Trouble Kills—A Wife worth having—The Marriage Relation—Idiots—Experience of Multitudes—The Longest Livers—Dentistry—Politeness—The Last Wish—The air we breathe—Sympathy for the Erring—True Teachings—The Punning Shoemaker—School Studies—Mortality of Cities—Happiness—Servant Girls—Fifteen Years in Hell—Hydrophobia—Destructive Agencies—School Agencies—Intussusception—The Fruit Season—Diarrhœa."

Can Dr. HALL "afford" to say, in his excellent Journal, that the "BIBLE EXAMINER" is a Semi-Monthly, of sixteen octavo pages, devoted mainly to the defence of the doctrine of "*No Immortality, nor Endless Life, except through Jesus Christ alone*:" GEO. STORRS, (New York) *Editor and Proprietor*? Terms $2 a year.

We know the Dr. does not agree with us, theologically; but hope he will feel disposed to give us the above notice.

"EDUCATIONAL HERALD, *Devoted to Education, and the Interests of School Teachers, and Pupils.* SMITH & BOYD, Publishers and Proprietors, 346 Broadway, New York. Price 50 cents per year."

A neat Quarto of 8 pages, and we presume very useful to all interested in its objects.

A NEW WORK, probably to be entitled, "*Debt and Grace; Essays in Theodicy*," is to be issued about Oct. 1, by J. P. JEWETT & Co., Boston.

This work we have several times alluded to, and have occasionally been permitted to give extracts from the manuscript. While we do not expect to agree with all it contains, we shall be glad to see its advent into the Christian world, hoping it may do much good.

DO NOT CONDEMN HASTILY.—Be patient with your erring brethren; for God is very patient with you, and it is your duty to imitate your Father in heaven as much as possible. For one or two acts which may be proved to be wrong, not to condemn and cast out for ever a brother beloved. You may not understand the whole case, and if you were faithfully and prayerfully to visit that brother, and labor with that brother, as Christ has labored with you, he might be saved. We cannot always see into the heart, and our judgment would perhaps be condemned as often as approved by our Saviour. Instead of casting stones at an individual, we would often, if we knew and felt as Jesus does, sympathizingly say to the erring, "Go and sin no more." We are not called upon to exercise judgment so much as mercy and love.

SPIRITUALISM, i. e. LYING.

Our readers will recollect, in the EXAMINER for April 15, we put in a "protest against *religious* papers publishing such palpable and barefaced lies, even if *sworn* to," as was at that time going the rounds about a woman, who had been dead seven months, coming out of the grave in all her "rottenness" and "grave-worms" to deliver a message to her husband, who had just died, but who revived to receive her message. The Editor of the religious paper who felt, possibly, that we were severe on such a mass of false statements, as the account manifestly contained, wrote to the Post Master of the town where it was said the occurrence took place, and has now "learned that the exhibition never took place." As for ourself, we were just as well satisfied before as now that the whole account was a *lie*—the lie was manifest on its face, as it is easy to show, if such a miserable hoax was worth a notice. The Post Master's letter in reply to the Editor of the religious paper to which we referred is as follows :—

GRAND TRAVERSE, [Michigan,] June 2.

Mr. —— —— :—Sir—I now write to inform you the story you sent is *false*; there are no such persons in or about Grand Traverse as are mentioned in said story. I have received and answered letters on this subject from nearly every State in the Union, and have a large package of letters now for James Taylor, Dr. John Morton, &c.—There never have been any such persons here at all, therefore there is no truth in the matter. Report says, the Editor of the Grand Rapids Inquirer wrote and published said story for his own diversion.

H. C. FURMAN, P. M.

The Editor of the religious paper, who has now learned that he was imposed on, says :—

"We see no season why the same agents that throw chairs, tables and pianos about the rooms, may not go to a graveyard, get a corpse and bring it into a room at midnight."

We are truly sorry our brother should have made such an admission as the above implies. A corpse, in all the loathsomeness of seven months in the grave, brought out of her grave and made to speak, and immediately fall into a mass of mere corruption! Can the power, or "agents that throw chairs," &c., "about rooms" do that? No: not even if it were "the devil" himself. No power but that of God ever did, or ever can raise the dead so as to make them speak. We have not the least fear that the spirit-rapping delusion will ever have permission to use the power of God to raise the dead, in the way and manner described in the case which has led to these remarks. To hint it, as a possible case, is to weaken the evidence of

Bible miracles, in our judgment. "The devil had the power of death," but he has not, and never had the power to give life, or make the dead perform the actions of life, when once life has been taken away. Such power belongs to God alone, and has never been employed except by His own servants, and for purposes of mercy and truth. Wicked men or devils cannot imitate in this matter. Vain are all their efforts in that direction; and let not God's people admit, for a moment, that any such feat can be done by spirit-rappers as that which has occasioned these remarks. No such thing can be performed by Satanic agency; and the whole spirit-rapping business, in our opinion, is nothing but jugglery; and Blitz, the Magician, can out juggle the whole host of spirit-rappers. To attempt to *prove* it the work of the devil is a work of supererogation. We are of opinion it will yet be found to be simply an "invisible power of nature," perfectly explainable, and unconnected with any spiritual agency.

Free Church Missions.—The Free Church of Scotland has now in Indian twenty-four ordained European missionaries, and at least twenty native agents, including nine ordained ministers. The Committee on Missions say:—"Measures are in progress for forming native congregations, with native ministers ordained over them, wherever that is practicable. The time has come when churches should thus be organized; and though the day may still be distant when very much can be accomplished in that form by native Christians, it is right that they should be trained to self-reliance, as well as in others Christian attainments.—This will both invigorate them and encourage the church at home, while the goodly spectacle will be beheld abroad, of Christian communities planted in the midst of the heathen, to cover a land of death, at last, with the highest forms of life.

The Bible and the Sultan.—At the 43d Annual Meeting of the British and Foreign Bible Society, the Report says: "In Turkey a copy of the Scriptures has been officially presented to the Sultan. The Sultan has not received the Bible in idle curiosity, for it is well known that portions of it were, by his desire, read to him every day, and that he took a deep interest in its contents."

The Philadelphia Plan.—We have received, not before acknowledged, from D. W. White $10; John Kemp & Brothers $10; Rufus Wendell $10.

For the "Bible Examiner."

CHRISTIAN REQUIEM.

BY S. BATCHELOR.

Christian, thy race is now run,
Thy trials with self now are o'er,
The battle with powers of darkness is won,
Thy doubts and thy fears are no more.

Christian! thy banner is red,
The blood of the Lamb is its stain,
In following thy leader once laid with the dead,
Through Him thou shalt victory gain.

Christian! while facing the foe,
Thy fall is more glorious than they,
Who seeking corruptible crowns onward go,
And gaining may last but a day.

Falling! how glorious thy fall,
A conqueror while yielding thy breath,
Thine armor shines bright now as at thy first call,
The Lord's in thy life and thy death.

Christian! how blessed the day,
That faith opens up to thy sight,
But yet thou must rest for a season till they,
Who are coming, shall fall in the fight.

Christian! we read thy last thoughts,
"How sweet is a Saviour's embrace,
I served Him, he doth not forsake me in aught,
I see now the end of the race.

"Knowing though worms shall destroy,
I yet in the flesh shall see God,
Whom I shall behold in 'The Morning' with joy,
And the saved who the dark vale have trod.

"Mortal—but immortal then,
Death no more shall waste or destroy,
Come Jesus, bring glory, immortality, when
We shall know the unspeakable joy."

Tobacco.—The Maine Conference of the Methodist Church has passed resolutions denouncing tobacco as "an expensive and needless indulgence unfavorable to cleanliness and good manners, unbecoming christians, especially christian ministers; and like the use of alcohol, a violation of the laws of physical, intellectual, and moral life."

All letters to us must be addressed, invariably, "Geo. Storrs, *Box* 4658, *New York*."

he "Bible Examiner."
QUIEM.

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BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

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TERMS—Two Dollars for the year:

Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

From the Boston Cultivator.

IMMORTALITY OF THE SOUL.

Mr. Editor:—In the Cultivator for January 24th, I noticed an article "To Jimmie," and I trust the writer will not be offended if I remark thereon. He commences his train of reasoning by citing examples of the wonderful instincts of beasts, which I desire to comment upon.

"The beaver and muskrat have outstripped even the Herschels in the science of astronomy, by their wonderful foreknowledge of tides and tempests."

Is this assertion correct? Let us examine it. That animals are taught by instinct the approach of tides and tempests, who disputes? But that this foreknowledge is superior or even equal to what astronomers are able, by means of proper instruments to predict, we are not prepared to admit. Astronomers not only do this but more, for the precise time of an eclipse, the size, weight and distance of the heavenly bodies are calculated with remarkable accuracy—does this show inferiority to the blind instinct of beasts?

Again, he says, "No doubt he [man] was endowed with a higher instinct than any other animal, in his primitive state." Admitted, but now bring evidence to show when and how he lost it. Did God, when man sinned and fell, take away any natural powers that he before possessed? I think not so. Every animal has instinctive powers peculiarly his own, and so has man; and although education may hide those powers to a certain extent, and supply their place, yet they are not annihilated, but lie dormant within; and man in a savage state exhibits these powers as perfectly as the brute. Man, having a superior reflective faculty predominant and peculiar to his own organism, is superior; and what is this reflective faculty?—the soul.

Now, let us turn to where our friend says, "its instinct is a higher grade of knowledge than the acquired wisdom of man; his life, therefore, has a higher claim to immortality." Which would our friend consider the higher grade of knowledge, that whose possessor is able to give an intelligent reason for his belief, or one who says, "I believe so because I do?"

The knowledge of the brute creation is extremely limited, compared with the extent of man's wisdom. The power of speech was given to man, with his reflective faculty and intellectual endowments, that he might communicate his knowledge to his descendants, and they, enjoying the results of his experience, be better prepared to enjoy life than their parents; thus each generation grows wiser. But not so the beast; the beaver always constructed his habitation as now; the sparrow has built the same kind of nest, and so on; no progress, no mind, scarcely. And again, God placed man over all other earthly creatures; an evidence of his vast superiority; while the Bible declares that man was made a little lower than the angels. The natural inference is that the soul is immortal, and that hereafter we shall be as angels. So, having proved the inferiority of beast-instinct to man's wisdom, it follows that the beast has not a higher claim to immortality than man.

The Bible everywhere teaches that there is a future existence, not for the body that must perish, but for the immortal soul, and that a mansion is prepared for the blest, a sure inheritance, a rich promise, sure as His immortal word, rich as his love! BROTHER JOE.

The following article was written for *The Boston Cultivator* in reply to the foregoing one. The Cultivator did not see fit to admit the reply, and the author has sent it to us, asking a place for it in the BIBLE EXAMINER. To do full justice to "Brother Joe" we have given his article above from the *Cultivator*.—ED. EXR.

Animal Instinct.

REPLY TO "BROTHER JOE."

Mr. Editor.—In the *Cultivator* of March the 14th, I perceive that "Brother Joe" has taken some exceptions to my views of animal instinct.—He maintains that the wisdom of man is greater than the instinct of brutes. This must depend upon what he makes that greatness to consist. If he means that man has a knowledge of more THINGS, he is correct. Man has acquired a great deal of unnecessary knowledge, which does not increase his sum of happiness; and a great deal more by which he is enabled to supply his artificial wants; but the supply of these wants does not increase his happiness. His assertion that astronomers foretell "tides and tempests," is not correct as it respects the knowledge of the brute, the "beaver and muskrat." The former does indeed

foretell the tides of the ocean; but they do not, like the latter, foreknow the time of storms and tempest, or the rise of rivers and smaller streams. This, to the animal, is a useful knowledge and would be to man if he possessed it. Again, man possesses some very imperfect knowledge of medicine; not enough, however, to prevent him from killing two patients as often as he cures one; while the brute, by his instinct alone, is enabled to practice medicine without the loss of a patient. The medical skill of the learned M. D. is not to be compared to that of a toad or a rattlesnake.—The acquired wisdom of man, together with his reasoning faculty, is known to be, at least, but an erring guide; whereas the instinct of the brute is unerring, and may be relied on, and is every way sufficient to answer the creature's end.

He admits, that man was endowed with a higher instinct than any other animal, in his primitive state, and then demands "evidence to show when and how he lost it." He further says—"Education may hide these powers to a certain extent, and supply their place; yet they are not annihilated, but live dormant within; and man in a savage state exhibits these powers as perfectly as the brute." His question, "when and how" man lost the higher instinct, which he had in his primitive state, is easily answered by asking what he fell FROM, if not from his primitive state? Surely, he does not mean to deny the fall of man; and if he fell, he must have fallen from his primitive state. But if he does deny the fall, let him prove that man does still possess his primitive instinct. True he says "that instinct is not annihilated, but is hid, and lies dormant within." How then does he know it is there? He might as well tell me I have a hidden and dormant pain in my head, which I cannot perceive; but I may know there is pain there because he says so. As for man in a savage state exhibiting instinctive power "as perfectly as the brute," it needs proof. I admit the uneducated man has more of this power than the educated. I know of Indians examining the burrows of the muskrat in the fall to see how high a stream would rise the next spring. Now if his instinct was as perfect as that of the brute he would not ask the muskrat what his own instinct would teach him. Again he says—"Man, having a superior reflective faculty, predominant and peculiar to his own organism, is superior. And what is this reflective faculty? the soul." From what source did "Brother Joe" learn this fact, if it be a fact, that man's reflective faculty is a soul? Unerring instinct never taught such a palpable absurdity; it is not taught in nature, or by Divine revelation. If the "superior reflective faculty of the man is the soul" of man, the inferior faculties of a beast is the soul of a beast. Can "Brother Joe" give any intelligent reason, only he thinks so; or is it merely, "I believe so because I do?" Now, which is the higher grade of wisdom, man's erring "believe so," or unerring instinct?

To prove the inferiority of brute instinct to man's wisdom, our brother has referred to "the habitation of a beaver and the nest of a sparrow," and shown us that the brute makes no improvement in these things, while man is continually improving. A curious argument; one totally devoid of instinct. He would make it appear that improvement is a greater evidence of true wisdom than perfection. Man has gone on improving his habitation because he is too great a fool to get it right the first time; but the brute got his right the first time trying; which left him no room for improvement. No alteration in the nest of a sparrow would add to her comfort, or benefit her brood; while man has been trying his feeble skill in building for six thousand years, and has not yet reached the perfection of the sparrow.

Our brother further says—"God placed man over earthly creatures; an evidence of his vast superiority, while the Bible declares that man was made a little lower than the angels. The natural inference is, that the soul is immortal, and that hereafter we shall be as angels."

His first assertion I admit, that man was placed over the creatures; that is, had dominion over the fish of the sea, the fowls of the air, &c.; but it does not appear that he NOW HOLDS that dominion or superiority necessary to hold such dominion.—What man WAS before the fall, and what he NOW is, are two very different things; of this difference our brother takes no notice. His next assertion is, "The natural inference is that the soul is immortal, and that hereafter we shall be as angels." This is a very unnatural inference. We have shown that the brute possesses a higher order of wisdom than man; and if man possesses an immortal soul, because he knows some things imperfectly, the beast, which knows so many things PERFECTLY, must also have an immortal soul.

Again, he says—"The Bible everywhere teaches that there is a future existence, not for the body, that must perish, but for the immortal soul, and that a mansion is prepared for the blest."

Now the Bible teaches no such thing. It is the erring wisdom of men, who teach that the Bible teaches this erroneous doctrine, while the Bible itself teaches just the reverse; that is, that there is a future existence for the body, and none for the immortal soul, for man does not possess such a thing. The Bible teaches us that man is mortal, not immortal, and that the righteous who die in Christ, will live again at the resurrection at the last day, and become immortal. Whatever our brother may fancy the immortal soul to be, his Bible nowhere teaches him that man ever lived without a body or ever will. The circumstance that men may become "as the angels," does not prove they will exist without bodies, until it is proved that angels have no bodies. Some of the angels have been known to eat man's food, and they must have had bodies to eat it with, and stomachs to hold it, besides fingers to eat with.

Neither is there a promise of "a mansion prepared for the blest." Our brother will perceive, on a little reflection, that his "immortal soul," and "mansions in the skies," in all very good Hymn-book religion, but miserable Bible religion. The Bible is a Divine revelation, and is the only sure guide to all religious knowledge, therefore, the Bible Christian has nothing to do with the ever erring, and ever clashing opinions of man. From this best of books we may derive the knowledge of

what man was before the fall. In the second Adam we see the lovely character of an unfallen man; One who held dominion not only over beasts, but over disease, and even death itself; and could have commanded twelve legions of angels to his assistance. He also knew all things necessary to the comfort of man here and hereafter; and all this by intuition. The first Adam was made a living soul; the second was made a quickening spirit, or life giving power. The first man was, therefore, the first living soul; and the first living soul was the first Adam; and he is everywhere in the Bible spoken of as a unit; and nowhere as a duplicate being. That sophistry which makes him two separate entities, a body entity and a soul entity, would also make him as many beings as he has faculties; and we should have a SOUL ENTITY, a BODY ENTITY, a SPIRIT ENTITY, an INTELLECTUAL ENTITY, and an INSTINCTIVE ENTITY, and if the sum of these faculties make up the immortal soul, the beast will come in for his superior share in an immortal soul; for he has, by intuition, the end of all man's useful knowledge without going over the literary ground of acquirement; then,

"Why should man in his fallen state,
Boast of his knowledge, and think himself great?
When Inspired wisdom by faith has declared,
That man, unto a wild ass is compared." Job 11: 12.

A few words more and I have done. Will "Brother Joe" do me the kindness to take down his Old Bible, (I do not mean his hymn-book,) and turn over its sacred pages, and find, if he can, a text of Scripture that says—the "soul is immortal," or the "soul cannot die," or a text equivalent to these expressions? then favor me with the result of his investigation. For if the soul is immortal, religion is one thing; and if it is not, religion is another thing altogether different.

I am, thy Brother in Christ, striving by a continuance in well doing, to obtain immortality at the resurrection of the just. SAML. MASON.

Plymouth Hollow, Conn.
March 20th, 1857.

MAN IN DEATH. No. II.

We thought to terminate this series of articles with our last, but have concluded to add a "COMPARATIVE VIEW of the Doctrines of the Conscious and Unconscious states between Death and Resurrection." The cry, that the idea of unconsciousness in death is comfortless and gloomy, has deterred not a few from allowing their convictions of the truth to settle down into faith that a future life is dependent on a resurrection from the dead: thus they have had their faith weakened, or destroyed in the Scripture doctrine of a literal resurrection "at the last day."

On this topic we shall give an article by Rev. J. PANTON HAM, of England. Its appropriateness, forcibleness, and importance are so apparent, that we are sure none of our readers will be displeased to see it, even though they may have seen it before. Let all those who are offended with our view of man's state in death, because of what appears to them its gloomy aspect, read carefully the following remarks. Mr. Ham speaks as follows:—

The Scriptural argument for a state of non-existence of man in death, has been exhibited in the work, entitled *The Generations Gathered and Gathering*, but such is the state of mind which a long familiarity with, and faith in, the opposite opinion, has produced, that this interesting and important inquiry is in danger of being prejudged, through the partiality of the feelings, which it is easy to understand, are apt to array themselves in opposition to, and to disturb that patient investigation which the subject naturally requires. The *British Quarterly Reviewer*, like most interested in, and, it would seem, pledged to, the maintainence of the popular theology, will not venture to confront the array of Scriptural evidence against the current opinion, but seeks undignified shelter beneath the assertion that our view is "materialized and gloomy." With him, and, we fear, with too many others, the question is not "Is it true?" but "Is it acceptable?" And viewing it from this standing point, it is not surprising that he should foreclose the inquiry, by condemning it as *gloomy*. We can understand how an ordinary reader might arrive at, and rest satisfied with this conclusion, but confess to a feeling of surprise that a learned reviewer should place himself in such a point of view, and thence give forth his verdict.—This fact, however, but shows the necessity of meeting this objection on its own grounds, and justifies the departure, in the present instance, from our prescribed course of Biblical exposition.

It is proposed, therefore, to discuss, as fully as the limits of this tract will permit, the Comparative Merits of the doctrines of the Disembodied Consciousness, and Human Unconsciousness, between the periods of Death and Resurrection; from which we think it will be seen, that the doctrine of Human Non-existence, and therefore, of necessary unconsciousness in death, is a doctrine *less gloomy* than that in which the popular faith so implicitly reposes.

By non-existence, we do not mean to assert, nor do we imply anything touching the respective destiny of the component parts of man's nature. All we mean is, that after the dissolution of death, the conscious being, MAN, ceases to retain his consciousness, and is really extinct. That this is a mystery, and a very great mystery, is readily acknowledged, but not such a mystery as cannot be believed. No less a mystery, certainly, is the popular opinion of the elimination of the human spirit, as a distinct being from the material organization of man, at the moment of death, but which, nevertheless, receives the faith of the great mass of Christian men. Of this latter opinion, it may be said with truth, that it is the greater mystery of the two, baffling every attempt at intelligent conception. The former—and which we maintain is

the Scriptural view of the state of man in death—is supported by the phenomenon of death itself, and of the preliminary circumstances of dying.—The gradual decline of the expiring life—showing at every step of its progress, a farther withdrawment from all external things, until at last, all consciousness of what is beyond itself seems entirely to have ceased, even while the pulse continues its feeble vibrations—should encourage rather than forbid the conclusion, that death itself is a total cessation of the conscious being, and not a more complete retention and development of it.

How tenacious is the material organization of the life that animates it! And how, apparently at least, does the self-consciousness decline as life ebbs from its high mark. Even *before* death, self-consciousness is again and again destroyed, and in the case of the swoon and delirium, and *because* of disease and derangement *in the material organization.* Is it then reasonable to conclude, in the presence of such phenomena as these, that self-consciousness only seems to, but does not really, decline, until in death it actually expires? The phraseology, and entire reasoning of the Bible, bid us deny a condition of life for man *in*, or during the continuance of death, and therefore the popular theory, which maintains this doctrine, ought to be prepared to show that it is more rational to accept than reject it. Moreover, the mystery of absolute non-existence of the human consciousness in death, is commended to our intelligent faith by the fact, that previous to our human birth, we had no conscious existence. There has been a time when we were not, why should there not be a time again when we shall not be? What has been may be repeated. The doctrine of the soul's survivance as a separate being after death, has neither reason, analogy, nor scripture for its support, unless it be again absurdly maintained—as some of the ancients held—that the human soul has a pre-existence.

That this doctrine is gloomy and repulsive, arises, not so much from the view we take of the state of man in death, as the fact that the doctrine *concerns death itself.* The subject is necessarily a gloomy one in *itself*, and whichever view we take, we cannot divest it of its essential gloominess. To our life loving natures, death must ever appear as the king of terrors; and it argues no little against the popular faith, that they, who believe that death is but a new and higher development of life, have as strong an instinctive dread of it, as those who deny this doctrine. They who regard death as the door of life, and who believe that death introduces immediately to the bliss of the heavenly world, ought to welcome, rather than strive to shun it; and the fact that they do not so welcome its approach, is a strong presumptive evidence against the truth of their opinion. The natural instincts give the lie to the artificial faith. We do not forget indeed, that some have died in triumphant anticipation of a glory immediately following their decease, but this is no proof that their faith was right; all this fact proves, is, that death did not, and could not destroy their hope in a future realization of a blessed immortality. It is true they were expecting it at the moment of death, but the *time* of possessing their reward was less the occasion of their dying joy than the *certainty* of possessing it. These happy deaths are however, comparatively rare, which ought not to be the case; they should be the rule, not the exception, where the popular faith is professed.

It should, therefore, be distinctly pointed out, that those who believe in a state of life for the soul after death, and before the resurrection, view the fact of death with as much dread as those who regard the intermediate state as one of unconsciousness and non-existence. Like Hezekiah, they think it a greater blessing to live than to die—although they profess to believe that death removes them from a scene of suffering and sin, to the presence of God and His Son, and the companionship of the holy and blessed. They rejoice also in the recovery of their dying friends, and, like Paul of Epaphroditus' recovery, speak of it as an act of God's "mercy." Here are ample evidences that a deep instinctive dread of death exists in the human nature, and which, despite a false though fondly cherished faith, expresses itself on all suitable occasions. The instincts of humanity are against the dogmas of false religion. Facts therefore prove, that even the *popular* doctrine of death is regarded as a *gloomy and repulsive* doctrine; so that there is no advantage enjoyed by the believer in the soul's separate life after death, over the believer in a state of entire cessation of the human being. No accommodating theology can convert the curse of God into a confection! Death is the curse, "the wages of sin," which we can never treat as a guest, but must ever dread as an enemy. The Christian consolation which the Bible administers is the assurance to all who are in Christ Jesus, that though they die, they shall live again, when Christ, who is "the Resurrection and the Life," shall come to raise the dead saints, and invest them with their "building of God"—their "house not made with hands, eternal in the heavens;"—their "spiritual body:" or perfect resurrection and incorruptible nature.

So far then, the practical advantages of both theories are equal. The disciple of the one theory can be as hopeful and joyful in the hour of his mortality, as the disciple of the other. Nor is the disadvantage greater in the one case than in the other, for both theories recognize the necessity of dying—of passing through the pains of dissolution—and of quitting this scene of things forever. Each theory has its coffin and its grave. In both, corruption and the worm have their work to do. In these respects, neither has the advantage of the other; both alike are gloomy; and from one as much as from the other, our natures instinctively recoil. But beyond this pont, there is a difference in the respective theories. According to one, the man has ceased to be; he is from this time, the subject neither of hope nor fear; of pleasure nor pain; of satisfaction nor disappointment. The "*shadow of death*" has cast its sable mantle over him; and the "*gates of death*" have opened to welcome him. He has gone down "*into silence:*" (Psa. 115 : 17.) his dwelling is "*in the dark,*" in "*the land of forgetfulness.*" (Psa. 88 : 12.) He is registered among "*the congregation of the dead:*" (Prov. 21 : 16.) he is where there is "*no*

work, nor device, nor knowledge, nor wisdom," (Eccl. 9 : 10.) for "*the dead know not anything.*" (Eccl. 9 : 5.) We are disposed, and naturally so, to turn away from this vision of death : we say, it is cold and gloomy. It is so : but call it not the writer's theory, nor a human theory at all, for its description is given in the language—not of speculative man, but of the infallible Word. The language and imagery are from the Bible. Turn away, we may, after learning the solemn lesson of our guilt, to seek deliverance through Him who is "the Resurrection and the Life ;" but turn away to another theory, we cannot, without discrediting the revelation of God, and reposing in a mere fond conceit. This, however, is not the place for entering upon the proof of our theory of death—we will keep to our professed purpose, which is not to discuss here the truth of the doctrine, but the comparative advantage of the two theories.

We have admitted then, that our view of the state of man in death, is most repellant to human feelings. But be it acknowledged, that both theories stand on an equal footing up to a given point —the point of actual decease. Beyond this point, whatever repulsiveness may attach to our theory of death, does not, let it be observed, affect him who is the subject of death, but only those who are living, and who may be contemplating it. To the deceased, who is deprived of consciousness, there can, of course, be no painful experience, whatever. All the repulsiveness that is peculiar to this theory, is in the aversion with which we contemplate the extinction of our being. The thought of not being is the painful thought—and the *whole sum* of the gloominess of this theory of death.

We turn now to the popular theory of a state of consciousness for man in death, as a separate spiritual existence, or soul. Of this condition of the human being, we can form only a vague idea. It is beyond possibility for us to conceive of a condition of being apart from a material organization of some sort. To have an idea of personal existence, we must have both material and form. It may be of a texture as pure and impalpable as light, but a material there must be, however subtile, and of necessity our conception invests it with form, and gives it locality. Of a pure immaterial essence, we know nothing. They who believe therefore in the soul's separate state after death, as the human personality, conceive of it, we apprehend, in a human form—the express image of that possessed before death, but of a substance altogether different—ethereal. The common notion of an apparition is probably that which generally prevails with respect to disembodied souls. In this condition of existence, then, it is presumed, that man passes after death. The human being becomes an apparition, a "shade," as the poets represent. Will it be maintained, that so far as this change of the mode of human existence is concerned the popular theory of the state of man in death, has an advantage on its side? The *perpetuation of life* is an advantage, unquestionably, (supposing it to be a fact) but is *such* a perpetuation of the living being an advantage? Without offering any opinion on the reality of apparitions or ghosts, we merely ask, does the expectation of becoming one of these mysterious beings after death, invest the state of death with attractiveness? The popular theory holds out the prospect of an intermediate state in the society of shades or ghosts, into one of which we ourselves are to be transformed. This is a feature in the popular theory which does not belong to what we believe to be the Scriptural theory ; is this feature, then, such as commends the popular theory of the state of man in death? Our's is condemned as gloomy—is this more inviting to human nature? If we may judge by our present views and feelings, we should be disposed to decide that such a prospective condition and companionship as the popular theory holds out, is rather *against*, than in favor of, its doctrine of death. It is natural to us to have a fear of supernatural existences. The disciples, when they saw their Lord walking on the sea, felt as we should have felt under such circumstances : "They were troubled, saying, 'It is a spirit,' (some have erroneously concluded that the word "spirit" here means the disembodied human spirit. If the disciples had meant the spirit of Christ, they would not have said "*a* spirit," but "*his* spirit." The meaning is, they supposed they saw *a being of a different nature*, a spirit,) and they cried out for fear." With respect, therefore, to the *personal nature*, and *society* of the intermediate state of conscious existence, the popular doctrine rather loses than gains by the comparison. Our human sympathies pronouncing the judgment of this view of the comparison, decide *in favor* of the non-existence, rather than *such an existence* of man between death and resurrection.

And if we examine the other characteristics of the popular representation of the intermediate state, we shall be prepared to admit that the advantages are decidedly on the side of the unconscious state of man in this solemn interval in his history. The period between death and resurrection is of necessity—even according to the popular belief—a unique condition of existence,—constituting a second estate, perfectly distinct from the first and last estate of the human existence. In religious phraseology it is termed "the intermediate, or disembodied state." During the continuance of this state—which must be long or short, according to the distance of the decease of any individual of the human family from the final consummation of all things—there is a complete separation, in the experience of the blessed dead, from all painful experience of the former life in the body ; but no less separate and distinct is this intermediate condition from that which is to distinguish the life to come. While, therefore, this second condition of human existence is represented as a higher condition than the first, being exempt from all its painful contingencies, it is yet but an *imperfect* state, and awaits some unknown, distant period, when its condition shall be perfected. It is sometimes, in general discourse, called heaven, and a state of glory ; but when its teachers enter upon an explanation of their theory, they always, as they are compelled to do, admit that it is but an imperfect condition—not that perfect state of glorified existence which shall be introduced after the resurrection of the dead. As man carries with him into this new state of exis-

tence his characteristic nature as an intelligent and emotional being—which his organic change leaves unaffected—he must be still the subject of hope, desire, and of all other emotions proper to him, as possessed of a mental and moral nature. By the aid of memory he can recall the past, and by the faculty of foresight he can anticipate the future.—Let us imagine the spirit of the Apostle Paul in this interesting state. Would such a state be a heaven to him, or to any of a kindred spirit with him? The state, mark, is not that of perfect bliss, which is yet to be revealed, but of quiescence—conscious repose. He that was willing to abide in the flesh for the service of Christ, and the Church, would, we should think, be impatient of the restraints and inactivities of this intermediate state. In itself, too, it could have no positive attractions, for he says to the Church at Corinth, according to the popular exposition of the language, that he had no desire for the disembodied state: "*Not that we would be unclothed, but clothed upon.*"—[2 Cor. 5:4.] Paul was only willing to leave this world on condition of being *with Christ.* "To depart," he says, "and *to be with Christ is far better.*" [Phil. 3:23.] He did not mean to "depart" in the modern sense of his soul leaving his body; for he says, "Not that we would be unclothed:" but to "depart" from his present mortal and corruptible nature, and the power of death, which departure would take place at the time of resurrection from the dead, when "absent from the body," (the mortal nature,) he would be "clothed upon," with an immortal nature, and so "be present with the Lord."

When Paul was on earth he "groaned"—to use his own strong language—for "*the redemption of the body;*" [Rom. 8:23,] and he thus expresses his anxiety: "*If by any means I might attain unto the resurrection of the dead.*" [Phil. 3:11.] Imagine the spirit of Paul in this intermediate state, groaning for the redemption of the body, and longing for the resurrection of the dead. Could Paul be happy there? Could the intermediate state be a heaven to him? And imagine the souls of the blessed, generally, looking forward to the pregnant future, as the season of their manifestation and glory: is such a state consistent with enjoyment and heavenly repose? Could it be otherwise than a state of dissatisfaction and discontentment?—Think of the patriarchs immured in this state—cherishing ardent hopes of the future bliss—through thousands of long years. Paul tells us that these ancient worthies "having obtained a good report, through faith, received not the promise: God having provided some better thing for us, (in these last days,) that they without us should not be made perfect." [Heb. 11:40.] Is such a state of hope deferred consistent with a state of blessedness? Since there must be a lapse of time for the accomplishment of the beneficent purposes of God concerning the human race, the consciousness of this long lapse of time, which is the vaunted quality of the popular doctrine of the intermediate state, is rather to be deprecated than desired. To the Divine Being "a thousand years are as one day," but not to the human being: to the latter it is the long, slow-moving series of ages, especially if a prospective good is at its farther end. This doctrine of a conscious state for a fractional part of man between death and resurrection, is like all attempts at patching God's revelation—a most miserable mistake! Blessed it cannot be to live in a state of almost perpetual hope deferred; rather, "blessed are the dead which die in the Lord, for they rest"—in unconscious repose—"from their labors," awaiting "the crown of righteousness which the Lord, the righteous Judge, shall give" them "at that day"—the day of his appearing.

The popular doctrine of a state of consciousness for man between death and resurrection, when examined on its own professions, is evidently rather an evil than a good. To the doctrine of a cessation of consciousness in this interval, which the Scriptures most decidedly teach, must be given the ready choice of every rational mind. On this latter, and unpopular, yet Scriptural theory, the holy man who died five thousand years ago is at no greater advantage or disadvantage with respect to the future reward, than the last man who shall die in this life. To borrow the words of Archbishop Whately, "The moment of our sinking into this state of unconsciousness will appear to us to be succeeded by that of our awaking from it, even though twenty centuries may have intervened; of which any one may convince himself by a few moment's reflection." [Revelation of a Future State.—Note C.] On the theory we advocate, the moment of death is virtually the moment of resurrection, and the instantaneous realization of the great reward. Not so, on the popular theory.—The moment of death is to dismiss the conscious being to an intermediate state of imperfection and discontentment, possessed of a nature, and destined to be the companion of natures, from which our human sympathies instinctively withdraw, as both unnatural and undesirable. The state of glory, according to the popular doctrine, is far distant in the unknown future—waited for by the disembodied soul, but still disappointing its hopes, and prolonging its patience. We leave it, therefore, with the candid and intelligent reader to decide which, on its own independent merits, commends itself most to our approval as human beings—the popular theory of a state of consciousness, or the unpopular theory of a state of unconsciousness for man, between the periods of death and resurrection. They who judge theory by the evidence of its truthfulness, we refer to the volume entitled, "The Generations Gathered and Gathering; or, The Scripture Doctrine Concerning Man in Death."

The River Euphrates.

An English company has been incorporated, with a capital of $5,000,000, to construct a railroad between the Mediterranean and the river Euphrates. A "concession" has been granted by the Porte, and the company are already taking measures to commence vigorous operations. So we shall soon have a railroad down the Euphrates.

THE LAW OF LOVE.

A TALE OF REAL LIFE.*

A striking instance of the irresistible power of the Law of Love, exercised amidst all the difficulties which a selfish and grasping state of society throws in its way, is to be found in the history of one of those small communities in the far West, which have established themselves on the banks of the Mississippi, in the name of the Prince of Peace. The one to which we allude is described by Mrs. Child, who received from one of its founders—a hard-working, intelligent mechanic—an account of its organization, the substance of which is subjoined :

About thirty or forty New Englanders—simple-minded, but earnest men—had for several years been accustomed to meet at each others houses for the purpose of talking over their duties to God and man, for their mutual support and encouragement. For their enlightenment on these topics there was no need of many books ; their library was the Gospel, and whilst studying its precepts by the light of conscience, they felt not the want of a spiritual teacher to enforce them. Anti-slavery Societies were not then in existence ; but having their minds imbued with the spirit of Christian fraternity, and impressed by the Christian doctrine that all men are equal in the sight of God, there was no fear of their arrogating to any one race of human beings a right over the lives and fortunes of another, however naturally inferior to themselves in mental or bodily gifts.—Their free discussion of various subjects created amongst them a unity rather than a diversity of opinions ; and thus mainly agreeing in belief, and fully accordant in spirit, this little band at length determined to emigrate to the western wilderness, and there, freed from the shackles of bigotry and prejudice surrounding them at home, to found a community which should be governed only by the Christian law. The Peace movement had not at that time any extended influence ; and whilst others were only beginning to discuss the principle of non-resistance, these humble men went bravely forth to act upon it ; and faithfully did they adhere to their determination.

Having chosen an eligible site to found a colony, their industry soon improved the land, and their frugal habits placed them in a prosperous condition.

And now came the trial of the practical nature of their peculiar faith. Their fold was invaded by wolves, in the shape of reckless and unprincipled adventurers, believers in force and cunning, who acted according to their creed. But they were not ejected from the colony—not even punished for their evil doings—but were gently remonstrated with, and treated with unvarying kindness ; and even when this appeared to fail of its effect, the Christians, nothing daunted, openly announced, " You may do us what evil you choose —we will return you nothing but good."

And true to their word, and to their conviction of the ultimate success—or at all events of the righteousness of their line of conduct—they endured all kinds of depredations and of wilful mischief. When bars were taken down in the night, and cows let into their cornfields, they would repair the damage as best they could, put the cows in the barn, and at twilight drive them gently home, saying—" Neighbor, your cows have been in our fields. We have fed them well during the day, but we would not keep them all night, lest the children should suffer for want of milk." And rude boys, who would at first have been ready to plan any mischief, would say to one another,—" Don't throw that stone, Bill! When I killed the chicken last week, didn't they send it to mother, because they thought chicken broth would be good for poor Mary ? I should think you'd be ashamed to throw stones at their chickens." Thus was evil overcome with good, until this state of things becoming known, some lawyers came into the neighborhood, thinking that here would surely be employment for them, and offered their services to settle disputes ; but they were answered with such words as these—" We have no need of you. As neighbors, we receive you in the most friendly spirit ; but for us, your occupation has ceased to exist. We will return good for evil, believing this to be the highest truth, and therefore the best expediency." And so it at length proved ; and such faithful perseverance found its reward.

By degrees a visible change came over the once troublesome neighbors. They grew ashamed of continuing to annoy those who repaid injury with benefits. As years passed by, not one could be found willing to harm them, and they presented the spectacle of a colony thriving beyond their neighbors, and yet beloved by all ; for they stood the test of prosperity with the same constancy as they had done that of adversity, and with their wealth, their generosity increased. They were liberal to a proverb in their contributions for all useful and benevolent purposes, and were the better able thus to indulge their kindly feeling, from having no law-suits to swallow up their hard-earned means.

No case ever occurred to baffle their philosophy —the simple, but all-comprehensive doctrine of universal love. The following conversation took place between a visitor and one of their members : " What would you do if an idle, thieving vagabond came among you, resolved to stay, but determined not to work ?" " We would give him food when hungry, shelter him when cold, and always treat him as a brother." " Would not this process attract such characters ? How would you avoid being overrun by them ?" " Such characters would either reform, or not remain with us. We should never speak an angry word, or refuse to minister to their necessities ; but we should invariably regard them with the deepest sadness, as we would a guilty, but beloved son. This is harder for the human soul to bear than whips or prisons. They could not stand it : I am sure they could not. It would either melt them or drive

* Frederika Bremer's Homes in the New World.

them away; in nine cases out of ten I believe it would melt them."

After the lapse of ten years the public lands, which the settlers had chosen for their farms, were advertised for sale by auction. According to custom, those who had first cultivated the soil were considered to have a right to bid it in at the "government price." But the fever of land speculation ran at that time unusually high; capitalists in various states were sending agents to buy western lands, and adventurers from all parts of the country were flocking to the auction. The first day's sale showed that speculation ran to the verge of insanity, and the Christian colony had small hope of retaining their farms. As first settlers, they had chosen the best land, and persevering industry had brought it into the highest cultivation, so that its market value was much greater than that of the acres already sold at exorbitant prices. In view of these facts, they had prepared their minds for a further move into the wilderness, perhaps to be again ejected by a similar process.

But on the morning when their lots were offered for sale, they observed with grateful surprise that their neighbors were everywhere busy among the crowd, entreating and expostulating on their behalf, with such words as these: "Don't bid on their lands. These men have been working hard on them for ten years, and during all that time they never did harm to man or beast. They were always ready to return good for evil, and are a blessing to the neighborhood. It would be a sin and a shame to bid on their lands."

The rare example had its effect, even amid the feverish excitement of the speculators. When the sale came on, and the cultivators of the soil bid at the government price, no one bid over them, and without an opposing voice the fair acres returned to them. Verily, "the wisest political economy lies enfolded in the maxims of Christ."

BIBLE EXAMINER.

New York, August 1, 1857.

THE TWO HORNED BEAST.

Some writers, for several years past, have attempted to show that the "two horned beast" of Rev. 13th is a symbol of the government of these United States. Much has been promulgated in defence of this position that seems plausible; but, is such a position tenable? We do not propose to follow the argument in all its aspects and positions, but simply to notice the subject briefly.

First, it is maintained by those who advocate the theory under notice, that the seven last plagues of Rev. 16th are all yet in the future. This is essential to the argument, because the very first plague takes effect "upon the men which had the mark of the beast, and upon them that worshiped his image." We take it, there is no ground for dispute that this is the "two horned beast" and "the image" which it made. Now if one of the seven last plagues has been poured out prior to this time, the argument that the United States' government is symbolized by the two horned beast falls to the ground; for, that proves the seven last plagues are not all in the future, as they must be to make the argument available. But these same writers maintain that the Ottoman empire is symbolized by the great river Euphrates, Rev. 16th; and some of their number have said, "The more one thinks upon this subject, (Rev. 16: 12.) the more, it seems, must he become convinced that the drying up of the Euphrates is the consumption of the Ottoman empire." If so, as it is manifest that empire is on the decline, and has been for a number of years past, is it not a self-evident fact that the *sixth* of the seven last plagues must have commenced to be poured out some years since? and, hence, that the first five had been previously poured out? If this be true, then the two horned beast and its image are many years in the past—at least, from one to three centuries. Hence, that beast cannot be a symbol of the government of the United States.

Again, as it is not pretended, by the writers of whom we speak, that this government has yet attained the power to "cause that as many as would not worship the image of the beast should be killed," or that it has yet made such a law, or proclamation, it follows, if the two horned beast is the symbol of this government, *the time* of the third angel's message, Rev. 14, has not yet arrived; because that angel proclaims, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand," &c. This clearly shows that that beast and his image were in actual existence, and acting to put those men to death who would not obey the mandates, when the third angel begins his message; hence this government cannot be the two horned beast; or else, the third angel's message has not yet commenced.

Further. A portion of those who maintain this government is symbolized by this beast, tell us, that "*Sunday keeping*" is the "mark" of the two horned beast: that is, it has substituted the first day of the week for the seventh, thereby "changing the Lord's Sabbath for the Pope's Sunday." But, the two horned beast "caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

and that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name."

This government has not yet proceeded to this point; and the third angel's message does not go forth till the two horned beast has taken this position; hence that angel's message has not yet commenced, or this government is not the power symbolized.

But again. The advocates of the view we are noticing, call Sunday "the *Pope's* Sunday:" then if Sunday keeping is the mark of the beast, the Pope must be the two horned beast, for the mark—whatever it is—is "the mark of the beast;" it belongs to him, and is not something he has adopted from another. The image may be adopted; but the mark is that of the beast himself—of his own invention, and peculiar to him: so that if Sunday keeping *is* the mark, and the Pope is its inventor, it follows, inevitably, that he is symbolized by the two horned beast, and not the United States' government.

While we do not affirm that Popery, in any of its forms, is symbolized by the two horned beast, we give it as an opinion that some of its phases seem most likely to be intended by that beast, and that it is many years in the past. In the 12th, 13th and 14th centuries, by the edicts of Popery it was death for any man to read the Scriptures in their own tongue. During that period, or near thereto, in our opinion, came up the two horned beast, and acted out its prophetical character; and more than ten years since we became satisfied, that so far as certainty can be arrived at, Luther and his coadjutors fulfilled the prophetic work of the three angels, Rev. 14; and whoever will read the history of those men, with an unbiased mind, it seems to us, cannot fail to see that this is the true view of the subject. Luther and those who labored with him employed almost the exact words of the prophecy in their bringing out the Scriptures to the people, and in their denunciations of Popery. Sure we are, that nothing has occurred in this century that can bear any comparison, as to a fulfillment, with the work of Luther and his coadjutors. And that work harmonizes not only with the prophecy under consideration, but it brings the seven last plagues in their proper place; six of which, to our mind, are clearly in the past.

We might present other reasons for rejecting the theory that the United States' government is symbolized by the two horned beast; but we feel averse to protracting remarks on the subject, and do not see how any reflecting person can think to maintain such a position, which, to us, seems so clearly without foundation. If we are asked, what position in prophecy we think the United States has? we answer, that of a "strong nation afar off," which the Lord will yet "rebuke." See Micah 4 : 3. All the symbolical beasts, in our judgment, are located on the old Roman Territory, and can be found no where else.

SPIRITUALISM.

Do any wish to know the blasphemy and madness of this modern Necromancy, let them read the following, from the *Christian Spiritualist:*

"A youth is now living upon earth unknown to man, and to those spirits who at this time are most generally in communication with us. He is the type of a perfect man. He is a sample, to which the race shall ultimately attain. He is under the guardianship of celestials, and is in process of developing his physical nature by due and appropriate exercises. He has a brain with new organs, affording a broader forehead and a higher reverence. He is supposed to be at this time about ten years of age. At twelve years he will give token of remarkable mental endowments.

"He is in the United States. He will possess powers of which men now have no conception.—The wonders wrought by Jesus will be thrown into the shade by the more wonderful which shall be witnessed from this person, and his twelve principal mediums, who are also in process of preparation for the work assigned them. These twelve are also, as yet, in obscurity. The youth will be prepared to act at the time of the greatest need. He will restore order from the confusion which shall arise in our country. The process of purification must first be here endured, and when the paroxysm shall have passed, then will restoratives be judiciously administered by this person and his associates. Thus our country is the kingdom which the Lord of heaven shall set up, which shall break in pieces all other kingdoms. Here is the nursery of mediums which shall affect the purposes assigned, from aforetime, by the supreme designer. Here is the New Jerusalem, from whence shall issue the law. Many thousands of lesser mediums are also at this time under spirit tutors, being prepared for service, who have no thoughts that they are being thus disciplined. When wars and revolutions shall have prepared the way, they will go forth to heal the nations, to establish political and religious freedom, and to bring into unity all people; to humble all that are exalted, and to bring down those who are lifted up."

INFORMATION WANTED.

"INFORMATION WANTED.—Will some one give us the titles, publishers and prices of a few of the best works written against the doctrine of the sleep, or unconscious state of the dead, and the annihilation of the wicked?"

"Yes, I will. There is an old work called the

Bible. It contains five general divisions, viz.:—Pentateuch, Historical, Poetical, Prophetical, and the last Will, or New Testament. Its Author is the Holy Ghost. Moses and the judges of Israel, the Prophets, Jesus himself, and the inspired Apostles, were the publishers, or declarers, of the great truths of revelation, which plainly show that all such doctrines as are named in the above inquiry are of their father, the Devil, and his works they are doing on the earth. The prices are all the way from fifty cents to ten dollars, and can be had at any of the bookstores. S.

"March 5th, 1857."

The above is taken from the *Morning Star*. As we read it we felt constrained to ask, "What is written in the prophets, how readest thou?" We too have sought after books against the sleep of the dead, and the death of the wicked. We have been to this same "old work called the Bible." We have searched it through all its divisions. And what has been the result? We will present a few specimens of what we have found there.

First, in that division called the Pentateuch, we read, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3 : 19. This language is addressed to the intelligent being. It is not Adam's body merely which is the subject of this threatening, as some have said, and thereby tried to dodge the question; but it is Adam himself who is spoken to, the "living soul" which Adam "became," when God breathed into him the breath of life. It appears to us, and we cannot shake off the impression, that this text has direct bearing on the state of men in death.

Again: (Deut. 31 : 16,) "And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers," &c. Moses is addressed, and his fathers spoken of: not Moses' body and the bodies of his fathers; but the whole organized being—all that constituted man. They were sleeping, or had lain down, (margin,) and God told Moses that he should sleep with them.

This must suffice from this portion of "the book" on the sleep or unconscious state of the dead. We next inquire, What does it teach concerning the destiny of the wicked? Ans.—God told Adam that if he ate of the forbidden tree, (or sinned,) he should surely die. And Moses says to the children of Israel, (Deut. 30 : 19,) "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."

This testimony is unequivocal; and it is from the Pentateuch too. It does not say, There is an inherent immortality entailed upon you whether you will or not, and there is therefore set before you unending happiness and eternal misery; no such thing; but I have set before you life and death. Now we all understand these terms; at least upon any other subject than the final destiny of man, they are never allowed to have but one meaning; and that is well understood. Life is living, and death is its opposite, cessation of existence. And why not let language perform its office, and have its meaning in the case before us, especially since that latitude which would allow us to call life happiness, and death misery, would shatter the whole Bible into ruins, and demolish any theory which might be built thereon?

Second, in that portion of the Bible called historical, concerning the dead we read, (2 Sam. 7 : 12,) how the Lord said unto David, by the mouth of Nathan, the prophet, "And when thy days be fulfilled, and thou shalt sleep with thy fathers," &c. Now Paul tells us that in his time David had not yet ascended to heaven; (Acts 2 : 34,) and we certainly should not think of looking to hell for a person who, like David, was a man after God's own heart. Where then was he? We answer, in the language of the text, he was sleeping with his fathers; and there he will sleep till the last trump: for Job says that they shall not awake nor be raised out of their sleep till the heavens be no more. Job 14 : 12. But we are anticipating. One text on the destiny of the wicked, and we pass. 2 Chron. 25 : 4. But every man shall die for his own sins.

Third. We come now to the Poetical division of the sacred book. How is man represented in death, and after the final judgment, by the Poetry of the Bible? The testimony here is abundant, of which the following must serve as samples:—"Consider and hear me, O Lord my God; lighten my eyes, lest I sleep the sleep of death." Ps. 13 : 3. See also Ps. 76 : 5; 88 : 10–12; Job 3 : 13; 7 : 21; 14 : 12; Eccl. 9 : 5, 6. And as we pursue our inquiry under this division, as to what shall be the end of them that obey not the gospel of God, we are met by the Psalmist with this declaration: "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs. They shall consume, into smoke shall they consume away." Ps. 37.

Fourth, in the Prophetical portion of God's book to man, we are no less definitely informed on

this subject. The Lord bids the prophet Ezekiel prophesy, and declare unto his people, (chap. 37 : 12, 13,) "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves," &c. Then the Lord's people are in their graves. Are they conscious while there? If so, it must be a doleful existence. Daniel speaks of them as sleeping in the dust of the earth. Chap. 12 : 2. And Hezekiah says that the living may praise God, but the dead cannot. Isa. 38 : 18, 19.

Touching the second point against which our friend above wishes to find some testimony—viz., the destruction of the wicked—Ezekiel says plainly, or rather the Lord by Ezekiel, (chap. 18 : 4,) "The soul that sinneth it shall die." Jeremiah says, (chap. 21 : 8,) that the way of life and the way of death is set before them. The Lord says that he has no pleasure in the death of the wicked. "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Eze. 33 : 11.—We cannot stop in this article to make even a bare reference to the texts which declare the doom of the ungodly. Suffice it to say that it is set forth in these words: that they shall be destroyed, shall perish, shall go to perdition, shall be consumed, shall come to an end, shall be rooted out and cut off, and shall be burned up. He must be an expert theological chemist who can find the smallest extract of eternal life in these declarations.

We have yet remaining before us, for examination, one more division—the last Will, or New Testament. The testimony which we have already examined is not such as we should expect to find in a book which was declared to be against the sleep of the dead and the destruction of the wicked. It remains to be seen what the New Testament writers, and He who came to bring life and immortality to light, may say on the subject, and then we can draw our conclusions.

As we enter this department of the great temple of truth, almost on the very threshold we hear John declaring of the Saviour, that he will thoroughly purge his floor, and gather his wheat into his garner, and burn up the chaff with unquenchable fire. Mat. 3 : 12. We hear the Saviour declaring that "no man hath ascended up to heaven:" (John 3 : 13;) that the dead are in their graves, and the time is coming when they shall hear the voice of the Son of God. John 5 : 25, 28. Paul, speaking of David, says that after he had served his own generation he fell on sleep.—Acts 13 : 36. He tells us that if there is no resurrection, (rising again,) even those who are fallen asleep in Christ are perished; (1 Cor. 15 : 18;) and that the wages of sin is death. Rom. 6 : 23. Says the Saviour, "He that believeth not the Son shall not see life, but the wrath of God abideth on him, and he shall perish;" (John 3 : 15–36;) and to perish is to die, to be destroyed, to waste away, to come to nothing.

And such we find to be the whole tenor of the New Testament teaching on this subject. What, then, shall we conclude? What can we conclude? Is the word of God yea and nay? By no means.

But notwithstanding the Bible speaks out so plainly on the subjects of the unconscious state of the dead and the death of the wicked, our friend at the head of this article wishes to obtain some of the best works against these doctrines. Has he read the Bible? Does he know that these very views are the teachings of that book, from beginning to end? Or does he wish to find something to disprove the plain testimony of the Bible?—What does he mean? Information is wanted on this point.

And again, the person who took it upon himself to point out the book which would answer the individual's inquiry, when he says that these views are from their father, the Devil, and his work they are doing on the earth, what does he mean? Does he mean that a great portion of the Bible is inspired by the Devil? We would advise him to bestow a thought or two more upon these things before launching forth in these assertions. But what an untimely reference did he give to his friend! Should we sincerely inquire for books against the sleep of the dead, and death of the wicked, and any one should refer us to the Bible, we must, upon examination of that book, consider ourselves decidedly sold. A more unfortunate reference for that object could hardly be made.—We hope, however, the person will examine the Bible, see the light, and have no more occasion to inquire for books against the truth.—*Review and Herald.*

"INFERENTIAL TESTIMONY."

The following article was sent us some weeks since, with a request to publish or return it. We chose the latter course, as we thought enough had been said for the present on both sides of the question. The author, however, did not think so; and hence sent the article to *The Crisis*, from which we copy it. He has affixed only his initials to it; but most of our readers will see the author in the style of his writing.

On the Conclusiveness of Inferential Evidence.

If I testify that A or B stole my money, and that A did not steal it, my testimony is as conclusive against B as if I testified that B stole it.

If the divine testimony declares anything concerning the wicked dead which cannot possibly be fulfilled without their being "made alive," the testimony is as conclusive as the positive declaration that "the wicked dead shall be made alive."

The divine testimony that the wicked shall "AWAKE to shame and everlasting contempt;" (Dan. 12: 2,) that "ALL that are in the graves *shall hear his voice and shall come forth;*" (John 5; 28–29,) that God "will render . . . *tribulation* and *anguish* upon *every* soul of man that doeth evil . . . IN THE DAY when God shall judge the secrets of men by Jesus Christ;" (Rom. 2: 6–16; Acts 17: 31,) "that every idle word that men shall speak, they shall GIVE ACCOUNT thereof in the day of judgment;" (Matt. 12: 36,) that "we shall ALL stand before the judgment seat of Christ, . . . and every one of us shall GIVE ACCOUNT of himself to God;" (Rom. 14: 10–12,) that persons long since dead "shall GIVE ACCOUNT to him that is ready to judge the quick and the dead," 1 Peter 4: 4–5;—these and other similar divine testimonies, I affirm, cannot possibly be fulfilled *without the wicked dead being made alive.* I will only add that, it is impossible that men can be "hurt of the second death," or indeed know a "*second* death," without being made alive from the first; and that in respect to the manifestation of divine justice before the universe, in rendering to men according to their deeds, it is impossible without the revivification of the wicked dead. Respectfully submitted. H. G.

We would have preferred not to notice this article, nor would we have done so had it been sent to the Crisis and not to us, in the first place. As it is, we feel called upon to remark on it.

The "conclusiveness of inferential testimony" must depend very much upon the fact whether there be, or not, *positive* testimony against the *inference* drawn; and whether the witnesses who testify on the positive side are unimpeachable. If they are, their positive testimony cannot be set aside by any inferences, however seemingly clear; the circumstances from which the inferences are drawn may be capable of another construction, and must be, if the positive testimony cannot be set aside.

It might perhaps be best that we should pass our author's illustration about "A" and "B" unnoticed, but in the connection it has some importance. If a witness should testify as there stated, we should consider his testimony as not reliable. Look at it. It impeaches A and acquits him in the same breath. "A or B stole my money;" but "A did not!" Why then implicate him at the outset? Why this indirect way of saying "B stole it?" To us, it seems plain such a witness would be unworthy of credit, because he manifests a want of frankness which should characterize a truth speaker. If we should add to this, that another witness testifies *positively* that "B" did not steal the money, surely no jury would ever bring in "B" as the thief.

As to whether "the divine testimony declares anything concerning the wicked dead which cannot possibly be fulfilled without their being made alive," that is a question not to be settled by *inference* so long as *positive* "divine testimony declares the wicked dead" are in such a state, that "they are dead, THEY SHALL NOT LIVE, they are deceased, THEY SHALL NOT RISE." Again. "He that believeth not the Son SHALL NOT SEE LIFE, but the wrath of God abideth on him."

Those who wish to see more of like *positive* testimony, that the "wicked dead" shall not live again, will please look at our pamphlet "WILL THE WICKED DEAD LIVE AGAIN?"

Our author takes it for granted that "the divine testimony" saith things of "the wicked dead which cannot possibly be fulfilled without their being made alive." We have yet to learn that this statement is true. He gives us a number of texts, concerning which he says, "I affirm," they "cannot possibly be fulfilled *without the wicked dead being made alive.*" We meet this affirmation, with a counter one; and we "affirm" that they can all "be fulfilled," in their true and proper scriptural import, "without the wicked *dead* being made alive;" and that there is nothing in any of them that can set aside the *positive* testimony that "THEY SHALL NOT LIVE."

We ask the reader to take the pamphlet above referred to, and see if we have not therein shown, that the texts here brought forward, by our author, do not, and cannot prove that "the wicked *dead*" will ever be revived into life. We believe we have shown it fully; and here we leave the subject, as we do not wish to be perpetually repeating.

PROGRESS.

Under this head we gave some extracts from letters in our last. Since then we have received another letter from our old coadjutor in the Methodist E. Church. His present position will be seen by the following extract. We do not, and have not advised any one to withdraw from their old associations, if they can enjoy liberty to speak out their convictions there. If they cannot do so, then surely they cannot remain in such churches

without an enslavement, which we could not and will not endure. Nor can we think any one can well justify himself in continuing a relation where he must suppress his honest convictions of truth. Yet each, for himself, must judge of his own responsibility in the matter. To his own Master he stands or falls, and not to us, or to any mortal being.

We still withhold this brother's name till we shall see him, or he shall say he wishes us to publish it. He has never asked us to withhold it.—We had wished he might have full time to decide in his course without interruption from any foreign influence.

———, July 9th, 1857.

Dear Br. Storrs.—Yours of the 29th ult. is received. I have made up my mind on one step which I had taken before I received your last. I have withdrawn from the Methodist E. Church; a step I could not have taken without much reflection. I have been a member of that Church for nearly thirty-eight years. The way has been preparing long, and I feel justified in what I have done, though I could not advise others to do the same *merely* on account of a change of views. I expect to have more peace in my own mind, with my present views, than I could possibly have there. The Church were loth to have me leave them, and feared the consequences to religion. But I am not in heart separated from any who love our Lord Jesus; and I feel much more free to declare my views than before. By this step it will be more readily known that I am an advocate for the Life views, and I hope some good may be done by it. Though many fear that these views do not hold out motives to the wicked, sufficiently strong to lead them to reform their lives, I think, that if the *fear of eternal death*, and the *hope of eternal life*, will not induce men to become Christians, *indeed*, then we might as well despair, and let them go on in the broad road to destruction, and take the consequences. If these views prevail, I shall hope there will be less hypocricy among the professed followers of Christ; yet there will be many tares among the wheat—until the harvest—in every stage of the Church universal.

It may be that many will still cavil—as they have done—with Revelation, because the subject of man's accountability has not been plainer, and more generally revealed to the whole race; but for myself, I am greatly relieved by the views I have lately received. With these views, revelation seems perfectly consistent with the goodness, wisdom and justice of the Almighty; and it seems impossible for me to entertain any sentiment contrary thereto.

The members of the old church are very quiet and say but little to me. Though I have heard a few sermons, and occasionally a remark intended for my special benefit, yet I have not been much shaken, but rather confirmed by the weakness of the arguments used. I see that the doctrine of the natural immortality of man, and of the endless misery of the wicked in a future state, stands on a very feeble foundation.

If I am prospered, I want to visit the East in September; and if I do not see you here, I shall endeavor to see you, if I go East, in Autumn. I may soon be in a situation to say, "*Come over and help us.*" May the Lord direct. I trust He will direct, while we are disposed to follow the leadings of His Providence.

Christ the only hope of your unworthy brother.

THE POST MASTER of Weaverville, Michigan, writes us as follows:—

"I wish to know if you can come or send some one to preach the word as you understand it? The door is wide open here for the truth. A true Militant Church could be established here on the ruins of Popery, "Orthodoxy," Deism, Spiritualism and its concomitant errors. Our system of religion is like Civil Jurisprudence—behind the times. I have several of your works, which I confess I fully indorse; specially the "Six Sermons," and "Life from the Dead." I mean to do something towards disseminating those views.

From Eld. M. Batchelor.

POWNAL, Vt., July, 1857.

Br. Storrs.—I felt like saying a few words for the EXAMINER. The word of the Lord is my theme, or the foundation for a few thoughts. The word of the Lord is His will revealed to men, His purpose unfolded. Thus, if I wish to know His mind, I can open the Bible: there I can read His heart in print. It is, thus and thus saith the Lord. This to me ends all controversy.

I believe God has there said what He meant, and meant what He said: so I have only to understand what He says and I know what He means. I have not to go to a D. D. to know the meaning of what He saith. What is written? how readeth thou? saith the Lord to the young man. This blessed word of the Lord is treated by His professed friends as no other book or writing is treated. When my son sends me a letter, we read and we

have confidence enough in him to believe he is honest, and in the possession of common sense enough to say in the plainest manner just what he means. But men dare to add, to take away, and change the word of the Lord at pleasure. Such men condemn the infidel while they themselves have done worse. They, by their presumptuous alterations and additions, have made a fable-bible, and call it the word of the Lord. The infidel lets it be as it is; but such men do worse; and many an infidel is so through their misrepresentation. We hear the preaching, and read the writing of those called believers, and we have, and read, for Bible what is as far from it as paganism is from Christianity. "Spirit land"—"Immortal soul"—"Endless torture"—"The dead wearing crowns of glory, and clothed with immortality"—"The conversion of the world;" and the Church reigning without her Lord; &c. The word of the Lord sweeps it all away. Is not this adding to the word of the Lord? To me, God has told us plain, in His word, all that is necessary to know of Himself; His Son; the plan of life; the creation and constitution of man; what he was in innocency; since the fall; and his final destiny; and of the earth, past, present and future. I feel satisfied with God's word as it is.

This then is a perfect rule of faith and practice for all. To talk, live, feel, and act like the Bible is safe, though it is unpopular, not merely in the world, but more especially among the ministry: and most of our revivalist ministers, that have such mighty revivals follow their labors, scoff at the literal interpretation of the word of God, and deal more in fables and fiction than in the matter of fact truths of the word. When I joined the Baptist Church, 35 years ago, we boasted that Christ was our only Master, his word our only creed, and that the word was plain and could be understood; but, alas! alas! the scene is changed. When the Committee came to examine, in reference to my views of the final destruction of the wicked, I appealed to the Bible. One of the ministers held up the creed in his hand and said, We are not come here to know what you believe in view of the Bible, but in view of the articles of faith; then said, I am no longer a Baptist. At their following Association they excluded me and the Church of which I had then been pastor eleven years. This was over two years ago. "Heresy" was the charge; namely, they believe extinction of being is the penalty of the law. But, "after the way they call heresy so worship I the God of my fathers," &c.

By the Bible we shall be judged at the last day; and if our life, faith, spirit, and practice is like God's word, that word will justify us, and Jesus approve us. MATTHEW BATCHELOR.

THE INSTRUCTORS of a people need far more knowledge than their oracles.

The great body of mankind show their humbleness of mind, by submitting themselves to man, instead of to God.

Orthodoxy, which, strictly speaking, means right faith, in popular language, means conformity to what is generally *received* as the right faith.

To follow imperfect, uncertain, or corrupted traditions, in order to avoid erring in our own judgment, is but to exchange one danger for another.—*Bishop Whately.*

"THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN."—"I shall never be happy again," quivered the pale lips; "earth and sky are alike dark to me, since they laid my only one in the dust."

"Does religion, then, afford you no consolation?" asked the white-haired pastor solemnly.—"Does not the thought that he will come again from the dead 'at the last day,' lift this vail from your spirit?"

"No, no; I know nothing, think of nothing but that I have lost him, lost him. All is a dead blank; my heart is like a stone. Oh! I would give worlds to lose this awful weight; worlds, worlds."

"And if I should say that this terrible weight may be cast off; this cold heart made warm again!"

"Oh! tell me how; for I am in despair!" she cried.

"In one year, dear madam," said the white-haired man, "my only son, grown to manhood, was drowned, my wife laid in her grave, my daughter taken from me by death, and my own health so prostrated that I could no longer minister in holy things to my people."

"How sad!" cried the young widow, clasping her hands, while her eyes filled. "How did you, how could you bear it?"

"By looking up to my Father, and saying,—'Thy will be done on earth as it is in heaven.' Is the prayer new to you?"

"Oh, no!" murmured the disconsolate one, her pale face bowed upon her hands, "I say it every day—but—I have never felt it."

The Sabbath came round, and the young widow, for the first time since her husband's death, went to the house of God. On her way she met

the white-haired man, and with a gentle but subdued smile, she said, "I can bear it now."

A light as from heaven beamed on his aged face. "Then you found His strength sufficient?"

"Yes," she answered; "it was a struggle, but as soon as I felt it was right, the load fell off."

And the white-haired pastor, as he stood up to talk to the people, took for his text the words, "Thy will be done."

LET DOWN THE NET.

"Master, we have toiled all the night and have taken nothing; nevertheless, at thy word I will let down the net."—LUKE v. 5.

The fishermen were discouraged. Their labors had been fruitless. They had "toiled all night, and taken nothing," and now, wet and exhausted, were preparing to put aside their nets. Why should they make any further endeavors? They certainly could accomplish nothing. But the gracious Saviour approaches them. "Launch out into the deep, and let down your nets for a draught." How strange the command seemed to them. That was exactly what they had been doing; toiling, and wearying themselves all night, and to no purpose. "Nevertheless, *at thy word* I will let down the net." And they did launch out into the deep, and they did let down their nets, and they brought up such a net full of fishes as they had never seen before.

Is there no encouragement for us in this? Can we not here see that the hand of God may yet be stretched out in our behalf, even though we have never before felt its blessed influences? Oh! yes. Fellow Christians, take courage. Do our churches languish and droop? Are our prayers cold and dull? Are our songs of praise feeble and spiritless? Are we accomplishing nothing? Be not discouraged. The Galilean fishermen were discouraged, and the same God who helped them can help us in our necessity. Has eighteen hundred and fifty-six passed away without any visible good fruits?—Eighteen hundred and fifty-seven may yet see some. We have toiled all the past year and taken nothing. But stop, dear friends; have we toiled?—Perhaps we have not. If we have done nothing for our Master, perhaps that is the reason why we cannot see that he has done anything for us. We have done nothing, and have expected that he would do it all. Let us now listen to him in faith, and we will hear his command, "Launch out into the deep, and let down your nets for a draught." We must do it. We have never before rightly let down our nets, and now that eighteen hundred and fifty-seven has fairly opened upon us, we must not be afraid to do it. "Launch out." Banish all fear of the world; all fear of professing Christians who will not "launch out," and who, if we do, will say that we are too enthusiastic. Our condition demands enthusiasm. It demands faith. It demands prayer, zeal, energy, steadfastness, promptness.

It is our Saviour who commands us. This alone should be sufficient to make us obey. What he tells us, we, as his followers, are bound to obey.—What he promises, we know he will fulfil. Then there is no risk. No danger of failure if we do it in his strength. No danger that the world will laugh at us for not accomplishing what we undertook. He is with us, and if we trust in him, he will continue with us, and then we care not what is against us.

Let us not be afraid that our nets will break, or our ships sink. Our Saviour saved the fishermen's ships from sinking. Oh! that we had such an abundant draught that we might at least think our nets in danger of breaking. Then we might feel encouraged. Then our poor, faithless hearts might see that which they now have not faith to expect, or courage to try for.

Dear friends, shall the year, of which two precious months are now gone, be as fruitless as the year which is past? Shall so many of our churches languish, and mourn that God's Spirit is not vouchsafed to them? Oh! let us commence anew. If we have never yet let down our nets, we will let them down now. Let us go forward in the strength of our Master, to war against all the unholy influences which are gaining ground in the hearts of those who ought to be his servants; and he will give us grace to gather them into his net. Let us work as we have never worked before.—Ours be the toil; his be all the glory, for ever and ever.—*Am. Presb.*

THE "ORIGINAL SIX SERMONS."—PHINEAS A. SMITH, *Rochester*, N. Y., has a quantity of these Sermons in the 18mo., or pamphlet form; unconnected with any other matter. He will furnish them at the following prices, *viz:* 12 1-2 cents single: $9 per 100. Any person wishing that work should apply to him, as we have none.

THE PHILADELPHIA PLAN.—Wm. Ridgeway and James Jackson, Paterson N. J., have taken *one share*, and paid the $50.

For the Bible Examiner.

THE CROWN OF LIFE.

The molten gold from dross
Is purified,
Is tried;
If pure, it bears no loss.

Are worthies in the flame,
"The Truth" is there;
To bear,
To gird them for the same.

Did Satan tempt thy Lord,
Lo, angels came!
The same,
In spirit, ye record.

Never will I forsake,
He saith, Nor leave—
Believe,
To thy stronghold betake.

Trials the faithful wait;
Though strong thy foes,
Oppose;
Faint not—joy comes though late.

The conflict then renew,
And end the strife—
With Life,
The unfading crown in view. S. B.

BOOKS AND PAMPHLETS.

On all books and pamphlets, sent by mail, the postage has to be *pre-paid*, according to the new law. Any of the following works will be sent, any distance under 3000 miles, postage free on receipt of the retail price:

1. BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: the Corruptions of Theologians Detected, and the Traditions of Men Exposed; showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. An invaluable help to understanding the Scriptures. *Price*, bound, 75 cents; in paper cover 50 cents.

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BIBLE EXAMINER.

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BODY AND MIND.

BY REV. REGINALD COURTENAY, ENGLAND.

THERE is only one hypothesis by which the force of the conclusion drawn from the dependency of the mind on the body can be diminished. It is that, which supposes our mental powers to possess an independent energy of their own, much greater than they are in this world permitted to exercise; and, far from being aided and promoted in their action by the co-operation of the body, to be limited and impeded by it. Relying on this hypothesis, Dr. Brown considers the temporary or permanent loss of reflecting powers in consequence of a nervous affection to be a proof of *nothing more* than a susceptibility of the soul to be affected by the body to which the Creator has united it; and "to be no proof of the soul's mortality." Now the loss of reflecting powers, to which Dr. Brown here alludes, ("from the influence of disease, or of age, which is indeed itself a species of disease,") may certainly prove something more than a mere susceptibility of the soul to suffer injury through the body; and yet be no proof of the mortality of the thinking principle. A healthy condition of the nerves may do more, and many facts prove that it actually does more for the soul, than merely *permit* the unimpeded exercise of its powers. It enables the mind to act. Such is the condition of human life, which consists in the mutual action of mind and body. * * *

But on the supposition of Dr. Brown—a supposition of which many writers on this subject have made use—our bodies form no part of ourselves, nor are we in any way indebted to them for our enjoyment of mental energy. To this effect is his quotation from Cicero:—"Suppose a person to have been educated from infancy in a chamber, in which he could see objects only through a small chink in the window shutter, would he not be apt to consider this chink as essential to his vision, and would it not be difficult to persuade him that his prospect would be enlarged by the demolition of the walls of his temporary prison?"* On which he observes, "In such a case as that which Cicero has supposed, if the analogy may be extended to the present objection, it is evident at least, that if the aperture were closed for years, or if the light transmitted through it were merely altered in tint, by the interposition of some colored transparent body, these changes would as little imply any blindness or defect of vision, as if the darkening or tinging of the light had occurred only for a few moments." It is evident, certainly, that whether the aperture be closed or left open, or the chamber demolished wholly or in part, the faculty of sight of the person within—who is analogous to the thinking and sentient principle belonging, for a time at least, to the body—would not be at all affected; but for the *exercise* of the faculty of sight he would be entirely dependent on the condition of the chamber. But there is no sort of resemblance between the breaking down the prison walls, and the dissolution of the body. If the aperture be supposed to correspond with the bodily eye, then the enlargement of the aperture to any extent, even to an entire demolition of the walls, would correspond with enlarged powers of vision, not effected by a *destruction*, but by an enlargement or multiplication of the corporeal organs of vision. And on the other hand, if the chamber resemble the body, within which the mind is confined, then the walls, the floor, and the roof correspond with the different parts of the body; but the aperture, which is nothing but a mere negative idea—the absence of wall, cannot possibly correspond with any part of the body. In common speech, or rather in the language of many reflecting persons, the body is called a "house of clay," an "earthly tabernacle," and the mind is said to "dwell within it." But these expressions, natural, and just, and beautiful as they are, when employed by those who are

* This was a favorite view of the great Roman philosopher. In the first book of his Tusculan Disputations he says "there is no faculty of sensation in the body; but certain *passages* as it were, are hollowed out, from the seat of the mind" [the brain] "to the eyes, the nose, and the ears." And a little further on, "Although nature has wrought those openings which lead to the mind from the body, in the most skillful and workmanlike manner, they are nevertheless blocked up in some degree by gross and earthy matter; but when there shall be nothing except mind" [i. e. after death] "no obstacle will prevent its perceiving the qualities and natures of things."

This is as if we should improve our vision by taking out our eyes: which he treats as mere impediments—blocking up the openings. Cicero is not the only philosopher who has been led into absurdity by the attempt to detect in physical phenomena confirmations of moral truths or conjectures.

convinced, on better authority than any physical speculation can afford, that the mind will inhabit another mansion hereafter, must be cautiously used, as the basis of a philosophical theory. They must not be permitted to lead us to the conclusion, that the body acts as a *screen*, hindering us from perceiving external objects; or is an *obstacle* to our acting upon them, or a *clog* upon the intrinsic activity of our thoughts. Surely it would be unreasonable to conclude that our nerves *hinder* us from feeling external objects, and that sensation would be more acute without them. From this extravagance Butler happily escaped; he had discrimination enough to see that those mental powers, to which bodily organs were attached, were dependent on the organs. But, owing probably to his ignorance or inconsideration of the functions of the brain, he committed the same error in respect of the reflecting, as Cicero did in respect of the sentient faculties. The Roman philosopher, not perceiving that the eye was an organ of sight, supposed that vision would be more perfect after the dissolution of the body; and the error of the English philosopher arose from a similar cause. The same reasoning that led Butler to differ from Cicero, should have led him one step further—to a rejection of the notion that our reflecting powers are physically immortal.

The Creator has not given us any general power of perceiving things without, but has only given us a consciousness of certain changes which external objects produce in particular parts of our corporeal frame, when that frame is in good condition. Does the fact that we are so restricted now, or any other physical fact, warrant us in supposing, that we shall *not* be restricted hereafter? In like manner, the powers of the mind differ in different individuals, and depend invariably upon the physical condition of the brain. Does this, or any other physical fact, justify the conclusion, that when the brain is rendered utterly inefficient, the powers of thought will be equal in all men—or greater, in each instance, than they were before?

Besides, what are we to assign as the actual limits of our powers, after the dissolution of the body, if they then retain, and more than retain, their former energy? To what regions of the universe are our perceptions to extend, when the bodily screen, if a screen it be, is removed: and what are to be the confines of human knowledge when we are no longer clogged and encumbered by the brain?

Is the enforcement of the penalty of death, imposed for the original transgression, to render men as gods, knowing all good and evil? and to defeat the purpose of their expulsion from Paradise, by enabling them to lay hold on the fruit of the Tree of Life? This difficulty may fairly suggest a doubt, whether the dependency, or connection, of mind with body, is more than the *necessary limitation* to which created beings are subjected. He, who by the Word of His power, called the universe into existence, and has, through the same Word, sustained it ever since, has alone the privilege of direct, unlimited communication with, and operation upon, all material things. Every particle of matter in the universe obeys his laws, and each, separately, and at every instant, whether it be in motion or at rest, is affected by His will. The Creator has granted to us a partial power over our own bodies, apparently analogous to His own infinite power over the created universe. We are capable of moving our limbs; and whether the contraction of the muscles be the effect of a direct operation of the will, or whether the will affects the nerves, or the brain, and they, or both of them, influence the muscular fibres, by some cause over which we have no control—whether the effect of our will be chemical, or mechanical, or of any other kind—it is clear that the effect, the motion, *originates* in a direct action of mind upon certain particles of matter. We have not this power over *all* matter, nor can we, by any exertion of will, subject one particle of matter to its control.

And He by whom all material changes are perceived at once, and not by any communicating media or any series of effects, has likewise granted to us and to the inferior animals a partial power apparently analogous to his own. We are immediately conscious of certain changes taking place in particular particles of our bodies. When we feel pain in an extremity of the body, it may be that the mind is as it were brought into contact with that extremity, and is immediately conscious of the effect on the nerves situated there: or, for aught that we can discover, an influence is transmitted to the brain, and thence to the mind. But however long the circuit, however numerous the series of effects, it is clear that the material part of the process of sensation must have a termination somewhere; that there are *some* material changes, some states of matter, of which the mind is directly conscious. Our knowledge of all immaterial existences (besides our own) is yet more closely limited: since we have not even a partial knowledge of them of the *direct* kind; all our information concerning them being gathered from their effects on material things. Now if we suppose that these powers of sensation or motion are retained after death, not in a passive, or latent state, but with an energy unlimited by the body, where is the line to be drawn between our share and that of other disembodied spirits, nay even between our share and that which the Almighty himself holds under his especial and absolute control? Upon what portions of matter, organized or unorganized, is our faculty of *producing motion* to be exerted? certainly on no part of this sublunary world; in which, as we know from constant experience, all motion obeys either the laws, that is, the will, of the Author of Nature, or the will of embodied creatures: this stage the dead have altogether quitted, and can play their part on it no more, whether for evil or for good. And where are we to find room for the exercise of the *sentient* principle? Not in this world; though the mere sensation of earthly things by incorporeal beings could occasion no inference with any thing that is transacted here:—it would be absurd to suppose a total disunion between this faculty, and that of producing motion—to assign one world to the spiritual hand, and another to the spiritual eye.

"Let then these faculties of sensation and voluntary motion," it may be replied, "since they are

common to the lowliest animals as well as man, and seem from the very necessity of the case to require a body through which to act, perish, or become inactive, when the body is destroyed. The reflecting faculties are not under the same necessity: sensation must reside somewhere; motion also is restricted by the limits of space; but thought has no relation to place, and may therefore go on as well after death as before."

That such a distinction as is here supposed is inadmissible, flows as a necessary consequence from the facts which have been already mentioned, in proof of the dependence of the reflective powers on the body. The union of these powers with the brain is not less intimate than that of the sentient powers with the nerves: both alike are subject to a corporeal limitation, and stand in relation to place. It would surely be the height of presumption in us, to question the propriety of this arrangement, and declare it to be unnecessary. We cannot suppose that Nature acts like an ignorant workman, who improperly applies a general direction of which he does not comprehend the spirit, so as to produce a superficial resemblance, in cases between which there is really no analogy. If the higher faculties have a brain belonging to them, it is for some better reason than because the lower faculties have nerves; and further, if the sentient principle ceases to act after death, its inactivity must be the result of an inherent inability to act. And the moving principle, if the faculty of producing motion may be so termed, must be under a similar disability. It would be absurd to think that they will be inactive—that they are inactive now, in the case of those who have already suffered death—on account of any inconveniency that would arise from their acting. If the powers which now depend on nerves do not act after death, it must therefore be in consequence of an inherent inability to act, in a disembodied state. And we are not entitled to exempt the reflecting powers from the same disqualification that affects the others; and to conclude, because no inconveniences would arise from their activity, and it would be easy to suppose them active, that therefore they are active.

In a word, since in this world the reflecting powers of the mind *do not* act without the aid of a material organization, although they do not appear to be necessarily related to place as the sentient and moving powers are, we must infer—if we have a due estimate of the wisdom of all natural arrangements—and are convinced that nothing, not even one slender fibre of a brain, is vainly made—that all the mental powers alike, the highest as well as the lowest, *cannot* act without such aid from the corporeal frame. In forming this conclusion, we by no means deny or call in question the power of the omnipotent God, to cause the soul of man to exist in a separate state, if such should be His will. The conclusion amounts merely to a denial of any capability of the mental powers, as at present constituted, for independent activity: and in no wise contradicts the supposition that they may be rendered active after death, by some change in their nature then to be effected. Physical discoveries having shown that all the mental powers, (whether peculiar to man, or common to the lowest animals,) are in an equally intimate union with matter; and that even the highest faculties do not dispense with a brain, but act by means of a brain, we conclude that all will meet the same fate, on the dissolution of the body; though there does not appear to be the same *à priori* necessity or expediency for the action of the higher faculties by material organs, as of the lower.

[To be Continued.]

OBJECTIONS TO THE MILLENARIAN THEORY.

BY GEORGE DUKE OF MANCHESTER.

An able millenarian writer has made the following important statement: "It is a remarkable fact that whilst the single tenet of the *one thousand years* was by the generality [of the Reformers] *carefully avoided*, all the important truths connected therewith—as the coming of our Lord Jesus Christ to set up a glorious kingdom on earth, in which all the saints should partake; the dead being raised and the living changed; the literal restoration of the Jews to the literal Canaan: the earth being then renewed, and Jerusalem rebuilt; and the previous manifestation and destruction of Anti-Christ—were almost universally entertained by the Reformers."—*Brooks on Prophecy*, p. 78.

I do not cite this passage with the view of showing that those who are not looking for Messiah's kingdom have departed from the doctrine of the Reformers, but with a desire of inducing those who are waiting for the revelation of Jesus Christ, to inquire why the tenet of the one thousand years was so carefully avoided.

The peculiarity of the millenarian view, as opposed to that of the Reformers, consists in supposing that Messiah will resign the throne of David at the end of the thousand years; the view which I have attempted to establish is, that Messiah will resign the throne of the Father at the commencement of the thousand years.

The millenarian view appears inconsistent with itself; it does violence to the expressions of Scripture with respect to time; it departs from the great principle for which we are contending, the literal acceptation of the word of God; and if I mistake not, it is subversive of most important truths, both with regard to the person, and the office of the Messiah.

The reason assigned why "the kingdom" will not be surrendered until the conclusion of the millennium is, because Christ's enemies, until then, will not be completely subdued.

Those who use this argument, acknowledge that "until" is a note of time. Christ's enemies will not be made his footstool *until* the end of the thousand years; but Christ sits at God's right hand until the end of the thousand years.

Again, Christ will sit at God's right hand *until* his enemies be made his footstool; when his enemies shall be made his footstool he will resign the kingdom; therefore, Christ will sit at God's right hand until he resign the kingdom.

Hence, according to this view, Christ will not reign upon earth until the expiration of the millennium, nor will he reign after the thousand years; so that he will not reign upon earth at all.

A similar observation may be made respecting the existence of death; if death is supposed to exist as an enemy of Christ until Gog and Magog be destroyed, it appears that the following consequences will ensue:—

Christ will not leave God's right hand until all his enemies be made his footstool; death, the last enemy, will not be subjected until the close of the millennium. It will follow that Isaiah xxi. and xxvi., the restoration of the Jews, the resurrection of God's people, and the shout of triumph—"Lo, this is our God!" will be deferred to that period. Thus the hypothesis is inconsistent with itself.

There is also a laxness and inconsistency in the interpretations put on the expressions of scripture relative to time. If one who limits Christ's reign upon earth to a thousand years be asked, what is meant by "an hour," John v. 18? He will tell you "a thousand years." What is intended by "a small moment," Isa. liv. 7?—About five-and-twenty hundred years. "A very little while," Heb. x. 37?—About eighteen or nineteen hundred years. This is all justified, because they are but a moment when compared with eternal duration.—But then what are we to understand by "for ever and ever," "everlasting," "no end?" That, also, we are told, means a thousand years.

The continuation of the saints' reign is equivalent to the duration of their eternal life; for "inherit the kingdom" is explained by "these shall go into life eternal." But the eternal life of the blessed is the measure of the duration of the punishment of the wicked; for the word is exactly the same, "And these shall go away into everlasting punishment, but the righteous into life everlasting."

The punishment of the wicked, therefore, is co-extensive in time with the glory of the blessed; but the reign of the blessed, the perpetuity of which, though marked by every possible expression denoting eternity, is, by the millenarian, restricted to a thousand years; the same expression, therefore, when intimating the duration of the punishment of the wicked, may in like manner, be limited. From this reasoning, two opposing, but equally dangerous theories, respecting the future, are deduced; some infer that all the wicked will at the last be saved, others imagine that all the condemned will ultimately be annihilated.*

The theory held universally by millenarians, a few years ago, and which is still most generally maintained, is, that the reign of Messiah upon the throne of David will be limited absolutely to a thousand years; and that the reign of God "all in all" denotes the kingdom of the undivided Trinity.

This supposition seems to me to involve errors destructive of important truth, both with regard to the person and office of our adorable Lord.—Whatever the reign of God "all in all" denote, it must imply some distinction from the mode of rule previously exercised by the Son. This difference the millenarian expresses in words to this effect: Jesus will reign as man during the millennium, and as "God over all," in the ultimate and eternal state. In that case, what, I ask with all reverence, is to become of the human nature of our Lord? It can neither be annihilated, or deified, or made co-essential. Now, actions are not attributable to natures but to persons; and, though it be true that in the actions of Jesus, the attributes of either nature may predominate, still, in all that Jesus has done or suffered, or is to do, we must acknowledge the God-man. If, then, the Messiah reigns in the undivided Trinity as God "all in all," as his humanity cannot be annihilated nor be made co-essential, it must be co-ordinate. If, then, the human nature reign in the person of Messiah, and all the acts are the acts of the person, it will not be the reign of God "all in all" in the undivided Trinity, but the reign of the Christ co-ordinate with the Father and the Holy Spirit; and, in nothing does it differ from that kingdom which the Son will surrender to the Father, in order that God may be "all in all," unless, indeed, it be said that in one case, and not in another, the Holy Spirit is also included; but, to say that this is what is intended by the surrender of the kingdom by the Son to the Father, would, I apprehend, be an abuse of language.

But, then, I have heard it said that Jesus will reign at the same time as man on the throne of David, and as God on the throne of the undivided Trinity. The same error, with regard to the person of Christ, is involved in this view; either the one person, Jesus, is at the same time subject and not subject to the Father, or else there are two persons; the one, it appears, would be a contradiction, the other, a heresy. You cannot say that the one nature is subject and the other nature not subject; one nature sitting on the throne of David, and the other nature sitting on the throne of God. One nature, truly, is co-essential, and one inferior; but it is the person of Jesus Christ who now sits upon his Father's throne, and it is the person of Jesus Christ who will hereafter sit upon the throne of David; therefore, whichever modification of this hypothesis be maintained, a fatal error with regard to the person of the Redeemer, seems to be involved.

Equally fatal errors with regard to the official character of our Lord also seem to flow from this theory. Millenarians seem to think that our Lord being eternally upon a subordinate throne, involves the supposition of degradation, and destroys the idea of his co-equality. I must repeat that we are not speaking of the co-essential and inferior natures of our Lord; our inquiry is whether he will be co-ordinate or subordinate to the Father, when the future eternal relations are in manifestation.—For as long as the human nature exists in the person of the Son of God, he must be in an assumed relation; either the human nature must be assumed into the relation naturally due to the WORD, which

* This last named punishment is "eternal," in the strictest sense of the term. The "annihilation" of the wicked, or their death is eternally unrevoked, so that our author's statement on this item is not correct.—ED. EX.

is the case during the present dispensation; or the WORD must be in the subordinate relation of the Son of David, which it is admitted will be the assumed relation during the millennium. For the humanity of Christ to be raised to co-ordination, seems more wonderful than for the Word to be subordinate; because, arguing from human conceptions, there is nothing inconsistent in a co-essential nature being subordinate, it is the due relation of every son to his father; but not so for an inferior nature to be co-ordinate.

I have argued thus, not that I wish to build a theory upon reasoning of this nature; but to show that the prejudice against the subordination of the Son of God is only from want of definite ideas; for I think there is, and believe that there should be, just as strong a feeling against results which would flow from the supposition of the Lord Jesus reigning for ever upon the throne of the undivided Trinity. Will He ever cease to be the Christ? Will there ever be a disruption of the chief corner-stone from the spiritual temple? Will the Lamb ever repudiate his spotless spouse? Will the head ever be severed from the mystical body of Christ? Such a thought is more shocking to the feelings of the believer than the idea of subordination can be; and yet what is implied in these relations, but Jesus in his office character, Head over all to his Church?

If the prejudice arising from feeling be removed, the judgment will admit that God's kindness towards the Church, "in the ages to come," will be through *Christ* Jesus, and that glory to God will be by and through *Christ* Jesus throughout all ages, world without end.

Before quitting this subject, I must notice an opinion recently put forth, that Messiah will reign for a thousand years upon a throne different from the Father's throne and distinct from the throne of David, at least so I understand the following sentence: "A special kingdom is indeed given to Christ, to sit on the throne of David, and to reign over the house of David [Jacob] for ever. But besides this, we learn that at the seventh trumpet the kingdoms of this world are become the kingdoms of our Lord and his Christ, and He shall reign for ever."* I know of no other throne to be held in succession by the Christ, besides the throne of David; the Lord himself speaks only of his throne and his Father's; the promise to David was that the *Christ* should sit upon his throne; and both that promise and the one referred to above, say, that the reign shall be for ever; but if He is to be on one throne for ever, I see not how He can ever, after his assumption of that throne, be on another throne.

Again, the advocates of this view admit that the glorified will share the throne of the Messiah during the millennium; they also maintain that this is the throne which Messiah will yield to the Father; the consequence of this view is, that there will be a throne upon which Christ will sit; the beloved sharing it with him; this throne not being the throne of God, yet not subject to God, for Christ becomes subject by resigning it.

Lastly, it cannot be said that the mystery of God will be finished when the seventh trumpet begins to sound, if the relations which are to subsist to all eternity are not assumed until after another dispensation has passed away.

I conclude by noticing Isa. ix. 6, 7, which embraces all the points for which I contend; it appears to be the language of the Jewish nation, when brought to acknowledge Jesus as the Messiah: "Unto us a child has been born," an expression which clearly refers to the human nature of the Lord; "Unto us a Son has been given;" this being God's gift of his Son seems as clearly to denote the divine nature of the Messiah . . . "of the increase of his government and peace [there shall be] no end; upon the throne of David and upon his kingdom to order it and to establish it with judgment and with justice, from henceforth even for ever." As it is the throne of David it is the throne of a creature, or the subordinate throne; on this throne the Child that has been born, the Son that has been given, the mighty God, or God the mighty man, will sit; clearly, therefore, the two natures in the one person of Messiah are included. As it is the throne of peace, it is that which the Prince of Peace will assume when all his enemies shall be under his feet, which will be when He shall leave the right-hand of Jehovah the Father. This reign will be thenceforth from the time of the conversion of the Jews; and it will continue even for ever, and of it there shall be no end. Manifestly, therefore, Jesus the mighty God, will for ever sit on the throne of David, in his office character, (for I speak not of his essential relation,) subordinate to the Father. And we must not attempt to get rid of these plain declarations of Scripture, with regard to the office character of the Lord, by mystifying one kingdom with another; or with regard to the blessed Lord himself, "either confounding the natures or dividing the person."

Rather let us adore Him for his condescension than attempt to honor Him by holding doctrines inconsistent with the revealed purpose of Jehovah. "Will ye speak wickedly for God? and talk deceitfully for Him?" "Be it far from thee, Lord," may meet with the rebuff, "Get thee behind me, Satan."

SYDNEY SMITH gives some good advice on the subject, "Never teach false morality. How exquisitely absurd to teach a girl that beauty is of no value, dress of no use! Beauty is of value—her whole prospects and happiness in life may often depend upon a new gown or a becoming bonnet; if she has five grains of common sense, she will find this out. The great thing is to teach her their just value, and that there must be something better under the bonnet than a pretty face, for real happiness. But never sacrifice truth."—*Salad for the Social.*

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* *Bickersteth's Signs of the Times*, p. 44. Though I cannot assent to this piece of detail, in a deep prophetical point of doctrine, I am happy to mention the work as replete with the most valuable practical matter.

AN ENGLISH OFFICER ON AMERICAN MISSIONS IN THE EAST.

At a late meeting of the Turkish Aid Mission Society of London, General Sir Fenwick Williams, the hero of Kars, a gallant soldier and most excellent man, gave a noble testimony to the worth and labors of our American missionaries in Turkey and Persia :—

"Gen. Sir Fenwick Williams, of Kars, moved a resolution expressive of sympathy with the American missionaries. When he visited the Turkish capital in the year 1840, having been sent there by Her Majesty's government for special purposes, he immediately became acquainted with the American missionaries, among other branches of society to which he was introduced. Some, alas! there were who had passed away from this scene, and were no more; but others remained.—There was Mr. Goodell, Dr. Schauffler, Dr. Dwight and Dr. Hamlin. Now, he had for years witnessed the labors of these gentlemen; he had seen the difficulties which they encountered, and the persecutions which they underwent. The persecutions were of a double nature. In the first place, there were persecutions on the part of the bishops of the Armenian and Greek churches, who, in addition to the functions of their sacred calling, exercised the rights of magistrates over their congregations.—They had, therefore, what, in feudal times, would have been called the power of pit and gallows—that is to say, they had dark dungeons in which to confine those who attempted to stray from their folds, while, perhaps, many of those who entered those dungeons never again saw the light. It was under such difficulties as these that the missionaries prosecuted their great work, among other things translating the Scriptures, and educating a certain number of youths, who spread themselves gradually over distant portions of the Sultan's dominions, and sowed seed which he hoped would in time produce most abundant fruit. Now he thought that after he had told them *that for sixteen years he had watched these missionaries*, entered into social converse with them, and been a guest in their houses, he was in a position to testify, as he now did, that they were worthy of the confidence and support of the Society. (Loud cheers.) With regard to those who were now living and laboring in the Turkish empire, if anything which he had said on that occasion should cause one additional mite to be added to the funds which were placed at their disposal, he should account that one of the happiest moments of his life. (Cheers.) He was also for many years employed on the Turko-Persian frontier, and he had opportunities of seeing the missionary laborers in those regions. On his arrival in the north, he visited, among other places, Oroomiah, which was a beautiful district, comprising a lake of great beauty. There he found Dr. Perkins, who was at the head of the missionaries; Dr. Wright, a medical man, who was joined with them in their labors; Mr. Stoddard and Mr. Stockton, who were assisted by others, including a printer and a type founder. Around the borders of the lake were assembled the remnants of the Nestorian Christians, who were the special objects of the benevolent labors of the missionaries. He visited, in company with the missionaries, the churches, or rather the little dens designated churches. He saw lying on the neglected altars of the churches remnants of the Scriptures, comprising, perhaps, in one instance, a tenth of the whole; in another, not more than a third, the amount depending on the ravages of time and of more malignant enemies.—From this dark picture he wished to draw the attention of the meeting to the printing establishment of these pious men. He went there, accompanied by the Russian Consul, (as was understood,) who was associated with him in his labors. They inspected together the whole establishment, and it was impossible to imagine a more interesting or touching sight. The only thing which the Americans brought with them was paper. There he (Sir F. Williams,) and his Russian companion saw the making and the arranging of the types. They found the entire Scriptures prepared for those who were the special objects of the mission; they were printed in two colors, one in the modern language, the other in the ancient. Who are to read the book? The priests are so ignorant that they could not do it. The missionaries established a school for the youth of both sexes, and he thought there were as many as from ninety to one hundred pupils when he was there. As soon as the education of the scholars was completed, they are to go out to the different districts, and he had no doubt that now that the interdiction was removed, those who had been educated were scattered through the country, and were engaged in the work for which the missionaries designed them."

HUMAN AUTHORITY.—The right of private judgment, is one, which God has not merely given permission, that men may exercise, but made provision that they must. We may refrain from exercising it on this or that particular point, but it is only to transfer it to another point. For instance, a man distrusting his own knowledge of medicine, may refrain from exercising any judgment as to the remedies he should use, and may put himself wholly in the hands of a physician: that is, he judges that a physician is needful, and that such and such a practioner is worthy of confidence. Or supposing he distrusts his own judgment on this point also, then, he consults some friend, whom he judges to be trustworthy, as to what physician he shall employ. On any matters in which a man takes serious interest, such as religious matters, he can avoid exercising private judgment, only by withdrawing his attention as much as possible from the whole subject, except as far as regards outward observances and forms.—*Bishop Whately.*

All letters to us must be addressed, invariably, "GEO. STORRS, *Box* 4658, *New York*."

WORKS OF FICTION.

BY ARCHBISHOP WHATELY.

Those works of fiction are worse than unprofitable that inculcate morality with an exclusion of all reference to religious principle. This is obviously and notoriously the character of Miss Edgeworth's moral tales. And so entire and resolute is this exclusion, that it is maintained at the expense of what may be called poetical truth. It destroys, in many instances, the probability of the tale and the naturalness of the characters. That Christianity does exist, every one must believe as an incontrovertible truth; nor can any one deny that, whether true or false, it does exercise—at least is supposed to exercise—an influence on the feelings and conduct of some of the believers in it. To represent, therefore, persons of various ages, sex, country, and station in life as practicing, on the most trying occasions, every kind of danger, difficulty, and hardship, while none of them ever makes the least reference to a religious motive, is as decidedly at variance with reality—what is called, in works of fiction, unnatural—as it would be to represent Mohammed's enthusiastic followers as rushing into battle without any thought of his promised paradise. This, therefore, is a blemish in point of art which every reader possessing taste must perceive, whatever may be his religious or non-religious persuasion. But a far higher and more important question than that of taste is involved; for, though Miss Edgeworth may entertain opinions which would not permit her, with consistency, to attribute more to the influence of religion than she has done, and, in that case, may stand acquitted, *in foro conscientiæ*, of wilfully suppressing anything which she acknowledges to be true and important, yet, as a writer, it must still be considered as a great blemish, in the eyes, at least, of those who think differently, that virtue should be studiously inculcated, with scarcely any reference to what they regard as the mainspring of it; that vice should be traced to every other source except the want of religious principle; that the most radical change from worthlessness to excellence should be represented as wholly independent of that agent which they consider as the only one that could accomplish it; and that consolation under affliction should be represented as derived from every source except the one which they look to as the only true and sure one: "Is it not because there is no God in Israel that ye have sent to inquire of Baalzebub, the god of Ekron?" This vital defect in such works should be constantly pointed out to the young reader; and he should be warned that, to realize the picture of noble, disinterested, thorough-going virtue presented in such an instance, it is absolutely necessary to resort to those principles which, in these fictions, are unnoticed. He should, in short, be reminded that all these "things that are lovely and of good report," which have been placed before him, are the genuine fruits of the Holy Land; though the spies who have brought them bring also an evil report of the land, and would persuade us to remain wandering in the wilderness.

Not Remembered, Yet Not Lost.

The good Bishop Hopkins of old thus encourages those readers and hearers of the Word who, though earnest in their desires, yet fail in their efforts to keep in memory the lively oracles:—

I have heard of one who, returning from an affecting sermon, highly commended it to some; and being demanded what he remembered of it, answered, "Truly, I remember nothing at all; but only, while I heard it, it made me resolve to live better; and so by God's grace, I will." To the same purpose, I have somewhere read a story of one who complained to an aged holy man that he was much discouraged from reading the Scriptures, because he could fasten nothing upon his memory which he had read. The old hermit (for so, I remember, he was described,) bade him take an earthen pitcher and fill it with water. When he had done it, he bade him empty it again and wipe it clean that nothing should remain in it. Which when the other had done, and wondered to what this tended, "Now," said he, "though there be nothing of the water remaining in it, yet the pitcher is cleaner than it was before; so, though thy memory retain nothing of the Word thou readest, yet thy heart is the cleaner for its very passage through."

SIR MOSES MONTEFIORE IN PALESTINE.—We are gratified to be able to announce that Sir Moses Montefiore and party arrived safely at Jerusalem on Wednesday 20th May. The philanthropist and his companions immediately repaired to the synagogue, where prayers of thanksgiving were offered up for their safe arrival. Sir Moses, we understand, expresses his high satisfaction with the state of the various institutions established by him. The windmill has already reached a height of fifteen feet. The intended hospital will be converted into almshouses. Sir Moses resides in his garden outside the city.—*London Jewish Chronicle.*

BIBLE EXAMINER.

New York, August 15, 1857.

DANGEROUS PREACHING.

Three men were recently hung at St. Louis, Missouri, and each expressed his strong conviction on the gallows that he was going immediately to heaven, and that the crime he had committed had been the means of bringing him to his Saviour.—The minister who filled them with this idea no doubt did it with the best intentions, but the propriety of such teachings may be well questioned. Men are usually taught that it is *living* virtuously and religiously which gains immortal happiness; but if men are to reach the same reward through the commission of crimes, and the greatest of all crimes be the immediate instrument of their salvation, the question arises, where is the merit of a good life in respect to the hope of the future? If it is preached that crime may be the means of saving, is not a very strong inducement held out to commit it, and may not murder come to be regarded by the reckless as the readiest means of obtaining it, at the end of a life, ill spent? Such preaching seems to be dangerous to society and promotive of crime.

We clipt the foregoing from the *Preacher and United Presbyterian.* It so fully expresses what we have long maintained, that we were glad to see the sentiments uttered by our Orthodox exchange. We have long been satisfied that this business of attempting to lead murderers, and others who have spent their *whole lives* in a violation of God's authority, and in neglect of His offers of mercy in Jesus Christ, to think they can find that mercy in a dying hour, is a most pernicious business, and fraught with awful mischief to the deluded sinner and to society. It is easy to step from such teaching to the idea of finding mercy *after* death, and hence to offer prayers for the dead.

Let all sinners know and understand, it is not a few pangs of grief, nor a call induced by fear, when they find death inevitable, nor an avowed faith in Christ in that hour, that will avail as a passport to the kingdom of God. No: inspiration hath declared of such—"Because I have called and ye have refused" * * * "ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh, and your destruction as a whirlwind; when distress and anguish cometh upon you. *Then* shall they call upon me, but I WILL NOT ANSWER," &c. See Prov. 1: 24–32.

If men will persist in spending their lives in sin, let them not think they can find mercy in a dying hour. Neither themselves or the survivors can have any scriptural ground for the idea that such can or will obtain mercy at that, to them, awful period; and the principle that leads to such a conclusion, if consistent, will lead to the teaching, that mercy may be sought and found after death as well as before; and so the Roman purgatory and prayers for the dead would be a most natural result.

Death, to be a hopeful one, must be preceded by a life of voluntary submission to God and His Christ; with the remission of sins past, and such a life, subsequent to remission, as demonstrates an honest endeavor to conform to the will of God: for, saith the Saviour, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Our remarks relate to persons, who, in previous life, have possessed the means to know what God requires of them; and with those means and opportunities have persisted in a course of sin and neglect of the service of God. Such cannot plead the case of the dying thief to solace their minds; for they are not, and never can be in like circumstances with him—even supposing that account of the thief not to be an interpolation, which may prove to be a fact, and there is much to induce the belief that it is; but without arguing that point, it is admitted by all, there is not another instance of like character to be found in the Bible; and the general tenor of Scripture is against the idea that an unholy life can be followed with dying the death of the righteous, or of entering into the kingdom of God.

It is unto them "who by patient continuance in well doing, seek for honor, and glory, and immortality," that "eternal life" is to be given; and not to those who, disregarding the laws of God, and the rights of their fellow men, go on from sin to sin, till their crimes bring them to the gallows: then, when "indignation and wrath, tribulation and anguish" has overtaken them, and their "destruction cometh as a whirlwind; when distress and anguish" has come upon them for their persevering wickedness, it is no time for them to add to all their other sins that of giving God the lie, and contradicting His solemn declaration—"Then shall they call upon me, but I WILL NOT ANSWER." Long enough has the Christian world given countenance to this monstrous delusion that such sinners, as we have spoken of, can find mercy in a dying hour, and wilful murderers been encouraged with the idea of a passport to heaven after all their crimes.

If such sinners find mercy, it must be by some dispensation not revealed in the Bible, in our opinion; and we further believe, that a minister has just as good and scriptural ground to encourage these life-long sinners to hope God will have mercy on them in a future life, as that He will extend it to them while about to die the murderer's death. Let this terror of God go forth to do its righteous work, that, "No MURDERER HATH ETERNAL LIFE ABIDING IN HIM;" 1 John 3 : 15; and let Judges cease to use—at the end of a death sentence—"May God have mercy on your soul:" which sounds very much like, saying—"You are too wicked to live on earth: May God take you to heaven." Such talk makes us think of the Quaker's plea for the abolition of capital punishment:—"You would not hang a man without giving him time to become a *Christian?*" said he. "No:" was the reply. "Well, when he has become a Christian, you would not hang a *Christian*, would you?" he added. This hanging Christians is a wicked business, let who will do it.

THE LAST ENEMY OF THE CHURCH.

The opinion commonly entertained by professing Christians concerning the nature of man, has imposed on the terminology of the Bible a special technical sense. The current belief concerning the natural constitution of man is, that he is in part mortal and immortal—his spirit or soul as an immaterial essence, being endued with the Divine attribute of deathlessness, and his body as a material organization being subject to decay and dissolution. According to the popular creed, the body is no essential part of man's proper self, whose personality resides in the soul as a distinct entity or being, and therefore the personal being man is capable of a condition of existence altogether separate from the body, which is but an instrument or organ to enable him to exist and act in such a material world, as that in which his Creator has seen fit to place him. Properly speaking, therefore, death, in its commonly accepted sense, as the destruction by disorganization of what had previously an organic existence, cannot be affirmed of man the conscious being, but only of the body of man.—Man himself, being independent of his material structure, does not suffer by its dissolution. He, the conscious being, does not die when death takes place, but emigrates from a material into an immaterial mode of existence. The term death, therefore, is not to be applied to the decease of man in the same sense as it is understood of the decease of an inferior animal or plant, but in a figurative and technical sense. Its opposite also, life, as used in the Bible, needs also to be modified, and have a non-natural sense imposed on it. The grand reward of the Bible is "eternal life" to all the faithful, but according to the belief of the churches, all men by natural constitution, as immortal beings, are endowed with "eternal life." As therefore endless life is exhibited in scripture as the special privilege of the faithful in Christ Jesus, the term life, like its opposite, death, is presumed to mean something else, viz., felicity or blessedness. In this way, and entirely on account of the opinions commonly entertained about the constitution of man as compounded of mortal and immortal elements, the words life and death in religious phraseology have a meaning which they do not have in their popular and conventional usage. It is plain, that if no such notions were possessed about the nature of man, we should understand these two familiar mono-syllables when they occur in the Bible, as they so often do, in the same sense as they obtain in ordinary usage. We beg our readers particularly to notice that the wide-spread opinion about the constitutional nature of man, which has its origin, not in the Bible, but in a purely human speculation, has led to the imposition of a strangely non-natural sense on two of the most simple and familiar words in any language, wherever they occur in the Bible in reference to man, although to impose such a sense on them in their common usage, would introduce the greatest confusion into the language and ideas of mankind.

But this philosophical theory of the constitution of man, which originated in the Grecian philosophy of the academy, and was imported into Christianity in the post-apostolic age by converts of the Platonic school, has not only influenced the terminology of the Bible, but also its rudimental ideas as a religious revelation. It has entirely destroyed the sublime significance of the Christian doctrine of the resurrection, and thrust it back from that foreground prominence which it evidently has assigned to it in the Christian scriptures. Death, too, which is always spoken of in the Bible as a universal evil—an enemy alike to all, is flatly contradicted by the philosophical religion which is begotten of this false theory. Says Paul in his chapter on the resurrection in the first Epistle to the Corinthians—"The last enemy that shall be destroyed is *Death*." Here death is exhibited as the enemy of the human race. It is always represented in the scriptures as "the wages of sin," and described as "the curse." It is said to have

a "sting," and to possess a dreaded "victory," the deprivation of both which by Christ at the time of the first resurrection, or resurrection of "the dead in Christ," excited so much enthusiastic joy in the heart of the holy Paul. But the creed of the professing churches, under the influence of the false notions about constitutional immortality, is constrained to mark a difference in the nature and results of death according to the character of its subjects, as righteous or wicked persons. To some only, it says, death is an evil, while to others it is a positive good;—to the deceased godly it is among the highest conceivable blessings that can happen to them, for it is "*the gate of glory,*" the "*passport to paradise,*" the "highway to heaven and immortality."

"Happy who in Jesus live:
But happier still are they
Who to God their spirits give,
And 'scape from earth away:
Lord! thou read'st the panting heart;
Lord! thou hear'st the praying sigh;
Oh, 'tis better to depart;
'Tis better far to die!"

"Trembling, hoping, lingering, flying,
Oh the pain, the bliss of dying!"
—*Congregational Hymn Book.*

Here is unquestionably a strange discrepancy!—The Bible calls death "the curse," the churches call it a *blessing!* But only to some, we are reminded, is death a friend and a blessing; to the wicked it is the enemy and the curse. Where, however, is any such distinction to be found in the Bible? It is, indeed, said "blessed are the dead which die in the Lord," but they are not "blessed" because they die, but because "they rest from their labors, and their works do follow them." Death is an enemy and curse to the righteous. The righteous one himself is prophetically described as rejoicing that he should not be left in the state of death:—"Thou wilt not leave my soul in *sheol*," the state of death. Paul deprecated the idea of dying, "not for that we would be unclothed."—When he said "It were better for me to die than that any man should make my glorying void," it is evident that he regarded death as an evil and not as a thing to be desired. Speaking of Epaphroditus, his "brother, and companion in labor, and fellow-soldier," he says, "he was sick, nigh unto death, but God had mercy on him," by restoring him to health. Paul evidently thought it was a greater act of mercy to permit Epaphroditus to live in this world than to die, which is unaccountable if the Apostle believed that death to the saintly character is its immediate glorification. In the presence of even the saintly dead, Jesus "groaned within himself, and was troubled," and by the energy of his life-giving voice, burst the bars of death, and liberated the captive Lazarus. The text we have quoted from the xv. chapter of the First Epistle to the Corinthians, so far from representing death as the enemy exclusively of the wicked, confines its *enmity exclusively to the disciples of Jesus.* In this chapter the apostle excludes all *reference to the wicked, and confines his attention to the resurrection of believers in Christ.* In the immediate connection of the text, Paul is *speaking of the order in which resurrection takes* place—first, Christ, afterwards "they that are Christ's at his coming." He then makes a *passing allusion* to "the kingdom," which Christ, as the son of David, will have on the earth, and the important issues of that kingdom, viz., the destruction of "all enemies," of God and his church, and then he adds, shall that "last enemy (of course of the church) be destroyed," even "death." This fact deserves special attention, that "death" is represented by the apostle, to be *the enemy of the church*—"the last enemy" which Christ will destroy. And this agrees with a promise of Christ's, "The gates of hades (the grave or death) shall not prevail against my church." For a season death retains in captivity the saints of Christ, but the promise has gone forth, it "shall not prevail—it shall not successfully triumph over my Church by retaining them in everlasting bondage." When Christ returns to our earth, it will be in the capacity of the Life-giver to his slumbering church who have slept in the dust of death, awaiting their united and complete manifestation as the immortal sons and daughters of the Lord God Almighty.—It was in the anticipation of this future event that Paul gloried over the vanquishment of death and the grave, whose actual conquest he clearly shows was contingent on the resurrection, not, be it observed, the general resurrection, but the resurrection of the saints, when "this corruptible shall have put on incorruption, and this mortal shall have put on immortality." Until the resurrection, death reigns over the buried church, as it did for a brief interval over the church's Lord, who was "three days in the heart of the earth." It is thus the enemy of the church which Christ will destroy when he comes the second time for salvation.

The destruction of death as the church's enemy will be in a twofold sense—First, by destroying its

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dominion over the sleeping or dead church at the time of resurrection; and secondly, by preventing the resumption of its dominion over the raised and glorified church. "God shall wipe away all tears from their eyes, *and there shall be no more death.*" By personification "death and hades" (the grave) are represented as hereafter "cast into the lake of fire," not to be perpetuated, but destroyed, and "there shall be no more *curse.*"

Such a glorious reality is before the true children of God, and not, God be thanked, in the far-distant future, but at the coming of the great Ransomer, who has said, "Behold I come quickly!" How ravishing will be the joy of that time, when, raised up in a new and deathless nature, each saint of God shall be conscious of his immortality! An endless life of consummate enjoyment and blessedness! Who does not desire such a future, and wish to know the rapture of its experience? Who, believing the promise "I come quickly," exclaims not with the raptured apostle, "Even so! Come Lord Jesus?"

J. P. H.

From Geo. H. Waterhouse, Topsfield, Mass.

Br. Storrs.—Permit me to inform you how I prosper in this place, in the blessed truth, "No immortality, nor endless life, except through Jesus Christ alone." I know but one man within nine miles of this place that believes in the above truth. My abilities are very much limited to proclaim and withstand the popular theology of these last days: and when I look around me, and see what I have to contend with in regard to numbers and intellectual capacity, and then look upon poor feeble self, I am almost discouraged, and then I am looked upon as a very pernicious person; but I remember the blessed promise, that the Lord has said "Draw near unto me and I will draw near unto you;" and when I look into the Bible, I find abundant evidence for my position; then I feel to take courage anew, and feel strong in the Lord, and by his help I am determined to live out this blessed truth before this people.

There are but two meetings in this place: Congregationalist and Methodist. Of late, I have attended the Methodist meeting. A few Sundays since I remained at the Sunday school. When the school was opened, the Minister came to me, and invited me to join his Bible class: so I did; and it was the first Sunday that they had question books. They commenced at the Creation. The class consisted of young men; so I bought a question book and commenced with them. The Minister said that he wanted the class to be familiar, and each one give his opinion, and if we did not agree, we would let the Bible settle the question. I asked him, if any one of the class should answer a question, and if there was another in the class that was dissatisfied with the answer, if he could have the privilege to demand the proof from the Bible for such an answer? He said, they could; and was glad that I had mentioned it. Well, we went on with the first lesson, and got along very well till we came to the creation of man. "God said, Let us make man in our image, after our likeness," &c. He asked the question—How was man created in the image of God? or, what was the image of God in man? One answered, that it was in man's moral character; that man was created holy. Yes, said the Minister, man was created holy and immortal. Then I asked him for the proof that man was created holy or immortal? He wanted to know if I did not believe in the immortality of the soul? I told him, I did not; and should not, till he proved it from the Bible. He said, it would take some time to settle the question. I told him, I thought it would. He said, that if the class would meet at his house, some evening, we would talk the matter over. I told him, I should be happy to meet. The time was set, but when the time arrived, some of the class wanted to put it off till the next week; so we put it off. The next Sunday the Minister passed over that lesson, and took the next. He asked the question, Are we commanded to keep the Sabbath day now?—It was anwered, we were. Then he went on to tell us how binding the Sabbath day was on us now. I asked him for the command, in the New Testament, for us to remember the Sabbath day and keep it holy. He soon manifested much temper, and denounced me, and called me a sceptic, and very hard names. Finally, he got so excited that he would not set any evening that week for the class to meet at his house. We pass along to the next Sunday. We went on with our lesson. Soon he asked, What difference have you noticed between the creation of man's body and of his soul? It was answered—God created man's body out of the dust of the ground, and God breathed an immortal soul into it. Yes, said the Minister, thus man became a living soul. I asked him again for the proof of that statement. He replied, Do you think that man was created as an animal? I read to him Gen. 2: 7, 19, and Eccl. 3: 19. Then he broke out anew upon me, and said, that I had embraced the views of that *Infidel* George Storrs. I asked him, if he called Geo. Storrs an Infidel?

He said, he called a man an Infidel that did not believe the Bible. Then I asked him, if GEO. STORRS did not believe the Bible? To that he would not answer me; but he said, he wanted the class to meet at his house on Monday evening. I said I would meet if he would grant me one request, and that was, he should talk ten minutes, and then let me have ten minutes. He said he would. We met. After he opened the meeting, he told me that I might go on and prove my side of the question. I said, no; it belongs to him to give us, as a class, the proof of his statements; but finally, I gave the class the primary use of the word soul in the Bible. He did not make any reply to my remarks, but began upon GEO. STORRS, to give us a history of his life in the Methodist E. Church. He said that GEO. STORRS got mad with the Conference because they would not appoint him Presiding Elder, and then went to preaching this annihilation doctrine. I asked him, if what he had said about GEO. STORRS was true? He said, it was, as far as he knew. Then, said I, it seems you have said things about Bro. STORRS that you did not know. The time had come then for him to give me my dose, and for us to leave.—Now, he says, WATERHOUSE, you may stay in the class, but you shall not present your views there any more, nor don't you ever mention these views to me again in the world. So to-day I was in the class, but not a word said to me. I have loaned to the class, The Christian's Only Hope, your Six Sermons, and your Discussion with Prof. Mattison. So the work is going on.

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REMARKS BY THE EDITOR.—The statement of the Methodist Minister, that "GEO. STORRS got mad, because" he could not be "appointed Presiding Elder," has no foundation in truth. "GEO. STORRS" did not "get mad," in those days, with anything: much less with the want of a Presiding Eldership, which his whole "Conference" wished him to take, and the body of Presiding Elders, unanimously, recommended the Presiding Bishop to give him that appointment: that fact Bishop HEDDING stated himself, to "GEO. STORRS" in a private interview. Why then was "GEO. STORRS" not appointed Presiding Elder at the Conference of 1836? Not because the Conference did not desire it—not because the body of Presiding Elders did not recommend him unanimously—not because Bishop HEDDING did not wish him to accept the office; but because, "GEO. STORRS" told the Bishop, explicitly, that he did "not desire to be Presiding Elder," and that he would not consent to be in any situation where there was even an implied assent to a request not to use his own judgment in speaking on the subject of slavery, a question that then deeply agitated the Methodist E. Church, and which has since rent it in twain. "GEO. STORRS," at the Conference of 1836, took, what is called, the relation of a "*Local* Preacher," to the deep regret of Bishop HEDDING, who entreated him not to do it. The office of "Presiding Elder" he did not ask, or seek for; nor did he desire it. Let those who doubt this statement, inquire of the body of Presiding Elders who officiated at the period of his location; particularly of JOHN F. ADAMS, Stratham, N. H., through whose urgent pleadings he consented to wave, for a time, his determination to *locate*. Let Eld. ADAMS testify on this point, as he can and will, if yet alive.

It was not 'till 1840, four years after the location spoken of, that "GEO. STORRS" withdrew from the M. E. Church. Surely, four years was a long while to be getting "mad" in. We think it a pity the Preacher who made the false statement, above spoken of, had not taken that length of time before manifesting such an uncomfortable state of mind as he seems to have had suddenly come over him.

Prior to his location, "GEO. STORRS" had never given a thought to the subject of the "annihilation" of the wicked; nor during the four years, while holding the office of a Local Preacher in the M. E. Church, did he ever preach on that subject, nor till a year or more after he withdrew from said Church.

The statement of the writer of the foregoing communication, as to his treatment, by the Minister of Topsfield, in the Bible Class, speaks for itself. Abuse and passion are indications of a want of argument. Let such weapons be all on one side; and let those who love the truth remember the Saviour's injunction—"In your patience possess ye your souls"—*lives:* even that life which is everlasting.

"Give us This Day our Daily Bread."

In a miserable cottage, at the bottom of a hill, two children hovered over a smouldering fire. A tempest raged without, a fearful tempest, against which man and beast were alike powerless.

A poor old miser, much poorer than these shivering children, though he had heaps of money at home, drew his ragged cloak around him as he crouched down at the miserable door. He dared not enter, for fear they would ask pay for shelter, and he could not move for the storm.

"I am hungry, Nettie."

"So am I; I've hunted for a potato paring, and I can't find any."

"What an awful storm!"

"Yes, the old tree has blown down. I guess God took care that it didn't blow on the house. See, it certainly would have killed us."

"If he could do that, could not he send us bread?"

"I guess so; let us pray, 'Our Father,' and when we come to that part, stop till we get some bread."

So they began, and the miser, crouching and shivering, listened. When they paused, expecting, in their childish faith, to see some miraculous manifestations, a human feeling stole into his heart; God sent some angel to soften it. He had bought a loaf at the village, thinking it would last him a great many days, but the silence of the two little children spoke louder to him than the voice of many waters. He opened the door softly, threw in the loaf, and then listened to the wild, eager cry of delight, that came from the half-famished little ones.

"It dropped right from heaven, didn't it?" continued the younger.

"Yes; I mean to love God forever, for giving us bread because we asked him."

"We'll ask him every day, won't we? why I never thought God was so good, did you?"

"Yes, I always thought so, but I never quite knew it before."

"Let's ask him to give father work to do all the time, so we may never need to be hungry again: he'll do it, I'm sure."

The storm passed; the miser went home. A little flower had sprung up in his heart; it was no longer barren.

In a few weeks he died, but not before he had given the cottage, which was his, to the poor laboring man.

And the little children ever after felt a sweet and solemn emotion, when in their matinal devotions they came to those trustful words, "Give us this day our daily bread."

GRACE NOT SELF.—Infinite toil would not enable you to sweep away a mist; but by ascending a little, you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascend into a higher atmosphere.

SO MANY CALLS.

It was a brisk, clear evening in the latter part of December, when Mr. A—— returned from his counting-house to the comforts of a bright coal fire, and warm arm-chair, in his parlor at home.—He changed his heavy boots for slippers, drew around him the folds of his evening gown, and then, lounging back in the chair, looked up to the ceiling, and about, with an air of satisfaction. Still there was a cloud on his brow. What could the matter be with Mr. A——? To tell the truth, he had that afternoon received in his counting-room, the agent of one of the principal religious charities of the day, and had been warmly urged to double his last year's subscription; and the urging had been pressed by statements and arguments to which he did not know well how to reply. "People think," soliloquized he to himself, "that I am made of money, I believe. This is the fourth object this year for which I have been requested to double my subscription; and this year has been one of heavy family expenses—building and fitting up this house—carpets, curtains—no end to the new things to be bought—I really do not see how I am to give a cent more in charity. Then there are the bills for the girls and boys—they all say they must have twice as much now as before we came into this house. Wonder if I did right in building?" And Mr. A—— glanced up and down the ceiling and around on the costly furniture, and looked into the fire in silence. He was tired, harassed and drowsy; his head began to swim, and his eyes closed—he was asleep. In his sleep he thought he heard a tap at the door; he opened it, and there stood a plain, poor-looking man, who, in a voice singularly low and sweet, asked for a few moments' conversation with him. Mr. A—— asked him into the parlor, and drew him a chair near the fire. The stranger looked attentively around, and then turning to Mr. A——, presented him with a paper. "It is your last year's subscription to missions," said he. "You know all of the wants of that cause that can be told to you. I called to see if you had anything more to add to it."

This was said in the same low and quiet voice as before; but, for some reason, unaccountable to himself, Mr. A—— was more embarrassed by the plain, poor, unpretending man, than he had ever been in the presence of any one. It was some time before he could reply at all, and then in a hurried and embarrassed manner, he began the same excuse which had appeared so satisfactory to

him the afternoon before—the hardness of the times, the difficulty of collecting money, etc.

The stranger quietly surveyed the spacious apartment, with its many elegancies and luxuries, and without any comment, took from the merchant the paper he had given, but immediately presented him with another.

"This is your subscription to the Tract Society; have you anything to add to it? You know how much it has been doing, and how much more it now desires to do, if Christians would only furnish the means. Do you not feel called upon to add something to it?"

Mr. A—— was very uneasy under this appeal, but there was something in the mild manner of the stranger that restrained him; but he answered that, although he regretted it exceedingly, his circumstances were such that he could not, this year, conveniently add to *any* of his charities.

The stranger received back the paper without any reply, but immediately presented in its place the subscription to the Bible Society, and in a few clear, forcible words, reminded him of its well known claims, and again requested him to add something to his donations. Mr. A—— became impatient.

"Have I not said," he replied, "that I can do *nothing* more for any charity than I did last year? There seems to be no end to the calls upon us in these days."

The stranger took back the paper, rose, and fixing his eye on his companion, said in a voice that thrilled through his soul:—

"One year ago to-night, you thought your daughter lay dying; you could not sleep for agony. Upon whom did you call that night?"

The merchant started and looked up. There seemed a change to have passed over the whole form of the visitor, whose eye was fixed upon him with a calm, intense, penetrating expression, that awed and subdued him. He drew back, covered his face and made no reply.

"Five years ago," said the stranger, "when you lay at the brink of the grave, and thought that if you died then, you should leave a family of helpless children entirely unprovided for, do you remember how you prayed? Who saved you then?"

The stranger paused for an answer, but there was a dead silence. The merchant bent forward as one entirely overcome, and rested his head on the seat before him.

The stranger drew yet nearer, and said in a still lower and more impressive tone:—

"Do you remember fifteen years since *that time* when you felt yourself so lost, so helpless, so hopeless; when you spent days and nights in prayer; when you thought you would give the whole world for one hour's assurance that your sins were forgiven you? Who listened to you then?"

"It was my God and Saviour!" said the merchant, with a sudden burst of remorseful feeling; "O, yes, it was he!"

"And has He ever complained of being called on too often?" inquired the stranger, in a voice of reproachful sweetness; "say," he added, "are you willing to begin this night, and ask no more of him, if he, from this night will ask no more of you?"

"Oh! never, never!" said the merchant, throwing himself at his feet; but as he spake these words, the figure seemed to vanish, and he awoke, with his whole soul stirred within him.

"O my Saviour, what have I been saying? what have I been doing?" he exclaimed. "Take all, take everything! What is all that I have, to what thou hast done for me?"

Her Silence Saved Me.—"I remember," said a young man, "being in company with several thoughtless girls. Among them, however, there was one exception; a serious, quiet, and beautiful woman, whose religious opinions were well known, and whose pen had for a long time spoken eloquently in the cause of truth and virtue through the columns of our village paper. Suddenly I conceived the thought of bantering upon religious subjects, and with the fool-hardiness of youth and the recklessness of impiety, I launched forth with some stale infidel objections that none but 'the fool who saith in his heart there is no God,' would venture to reiterate. The flock of silly goslings about me laughed and tittered, and I, encouraged by their mirth, grew bold, and repeated my flat innuendoes, occasionally glancing slyly toward the principal butt of all my fun. She did not seem to notice me at all; she did not smile, did not look away, did not look at me.

"Still I continued my impious harangue, thinking that she must refute something; that she would not surely hear her own holy faith held up to ridicule by a beardless boy. The snickerers around me gradually began to glance toward her. Her face was so quiet, so even solemn in its quiet, that seriousness stole over them, and I stood alone, striving by my own senseless laughter to buoy up my fast sinking courage.

"Still she never spoke, nor smiled, scarcely moved. Her immobility grew awful. I began to

stutter, to pause, to feel cold and strange, I could not tell how. My courage oozed off; my heart grew faint: I was conquered.

"That night after I went home, in reflecting over my fool-hardy adventure, I could have scourged myself. The sweet, angelic countenance of my mute accuser came up before me, even in the visions of the night; I could not sleep. Nor did I rest till, some days after, I went to the home of the lady I had insulted, and asked her pardon. Then she spoke to me, how mild! how Christianly! how sweetly!

"I was subdued, melted down; and it was not long after that I became, I trust, an humble Christian, and looked back to my miserable unbelief with horror.

"Her silence saved me. Had she answered with warmth, with sarcasm, with sneer, or with rebuke, I should have grown stronger in bantering and more determined in my opposition. But she was silent, and I felt as if my voice was striving to make itself heard against the mighty words of the Eternal. O! how often would it be better if, instead of vain argument or hot dispute, the Christian would use the magic of silence, utter silence!"

The Giving Deacon.—The following anecdote, from the "Commission," the Missionary Magazine of the Southern Baptist Board, was told by the Rev. John Peck, of Cazenovia, N. Y.

There was, in one of the Northern States, a deacon of remarkable liberality. To every benevolent and Christian enterprise he contributed with princely munificence. His brethren became apprehensive that he would reduce himself to poverty. After due consultation, the pastor was appointed to inform the deacon that his brethren thought him too liberal, and wished him to curtail his gifts. The pastor entered on the performance of the duty with all possible delicacy. "My brother," said the watchful shepherd, "I am requested by your brethren to say to you that they fear you are too liberal, and are in danger of bringing yourself and family to poverty. They wish you to be more sparing in your gifts."

"But," replied the deacon, "I have not yet reduced myself to poverty; my family are comfortably supported, my children are receiving an education, and my property is constantly increasing in value. I cannot give less—I have been thinking lately that I ought to give more." The pastor found the deacon incorrigibly bent on doing good; and returned home deeply impressed with the words of the generous man, and earnestly meditating on his strong faith and disinterested liberality.

Early next morning the deacon saw his pastor approaching with hurried steps. "My brother," said the minister, "I was wrong, and you were right. The Lord convinced me last night in a dream that you will lose nothing by your liberality. I thought I saw you standing on the ocean shore, with a large basket of crackers on your arm. You took out handful after handful of crackers and threw them into the water. The receding wave quickly bore them out of sight, and I thought your crackers would soon be all wasted. But I looked a little while, and I saw the rising wave bringing them back to your feet swelled into large loaves."

"Why," said the pious deacon, "this is just what I have been taught by my Bible: Cast thy bread upon the waters; for thou shalt find it after many days."

One Sheep Missing.—Some sixty years ago, it was quite common for ministers of the gospel to own a farm and to get a part of their living from it. The farm was usually given to them by their people, and besides being very helpful in the way of providing butter, cheese, eggs, milk, meat, and vegetables, it afforded them the very best exercise and recreation. They did not, indeed, do all the work themselves, but they took charge of it, and helped their men when they could; and I think it was better than going to watering places, or even to Europe. Besides, it was a very nice way to train their boys to industry; and I wonder not if that were one reason why ministers' sons, in those days, grew up to be so useful.

Down in Connecticut there was one such minister who had a farm. He was a very good man, and there is a book about him called Godly Pastor. This minister had a flock of sheep; and one day, as he put them in the yard, he noticed that one was missing. He went out into the pasture and looked for it, but not finding it readily, he went back into the house. He could not be easy, however; he kept thinking about the lost sheep. Then said he to himself, "I will go again; I will look more thoroughly." He did so; and found the poor sheep with his head fastened between two rails, so that it could not get out. It had been there for some time, for it had fed all the grass within its reach, quite to the ground. Poor sheep, how glad it was to be relieved!

"Now," said the minister, "how do I know but some one of my people, my flock, may be in just such trouble! I will go over my parish and see."

He went around from house to house, visiting and inquiring, when, behold, he actually found one of his church just ready to sink into despair for want of comfort. It was as if every green thing had been eaten, and only the hard gravel remained. I think the minister was more glad in the second case than in the first.—*Cong. Journal.*

FAMILY PRAYER.—John Howard, the philanthropist, is said never to have neglected family prayer, even though there was but one, and that one his domestic, to join in it; always declaring that where he had a tent, God should have an altar. This was the case not only in England, but in every part of Europe which they visited together; it being his invariable practice, wherever and with whomsoever he might be, to tell Tomasson to come to him at a certain hour; and well knowing what the direction meant, the latter would be sure to find his master in his room, the doors of which he would order him to fasten. Let who would come, nobody was admitted till devotional exercises was over.

A FATHER once received from his child, not four years old, one of the most severe reproofs he ever met with. Having neglected the duty of family prayer one morning, when the father came home the little reprover climbed on his knee, and said, "Father, you did not pray with us to-day."

"No, my dear, I did not."

"But, father, you *ought*, ought you not?—*why* did you not?" The father had not a word to reply, and the child's rebuke happily proved a lasting blessing.

PROFANITY.—Profanity in a child is a terrible thing. We encountered a lad some six or eight years old on the street the other day, who was swearing terribly at a companion; no one in "the army at Flanders" ever indulged in fouler profanity than this mere child. Where he had learned so to profane the name of the Deity we do not know; but if he has parents—a mother who loves him, and a father who cherishes great hopes for his future—we pity them. Their boy can never be anything else than a curse and a shame so long as his lips utter blasphemies. The swearer, however proud or elegant he may be—however elevated his social position, has nothing of the true gentleman in his nature, and the halo of Divinity will never consecrate his achievements.

Let no boy indulge profanity, in the hope to acquire an appearance of manliness, for the good and the true will regard him as a blot on God's beautiful earth, and will shun him as a pestilence.—Wherever he may walk the flowers will wither under his tread, and his memory will be in the hearts of men a bitter thing forever.

THE CHOICE.

"And he was sad at that saying, and went away grieved; for he had great possessions." Mark 10: 22.

O had he known that harps were hushed
  Amid the angel throng,
Or heard the strain that would have gushed
  Those shining cords along,
Or seen where waved his crown of life,
  The fadeless and the fair,
Would he within that hour of strife,
  Have stood and pondered there!

That fearful hour, that silent kept
  The seraphs of the sky,
With wily care, the tempter swept
  His panorama by;
Before him passed broad lands, and fair,
  And coffers filled with gold,
But for the gorgeous vision there,
  Perchance, a soul was sold.

How could he stand! how could he pause!
  How for one moment weigh
The things that should have been as straws,
  With life's long blissful day!
He knew beyond the shining gate
  The proffered treasure lay!
"O how could mortal hesitate;
  He sadly went away.

On Judah's hills the green and fair,
  Is hushed the voice of yore,
But still the tempter spreads his snare,
  Just as it spread before;
And ye who earthly riches hold,
  And heritages fair,
O barter not for lands of gold,
  Your priceless treasure there!

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BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

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GEO. STORRS, EDITOR AND PROPRIETOR.

SECOND ADVENT OF CHRIST.

BY GEORGE DUKE OF MANCHESTER.

WE have finished our extracts from the body of this work. To it there is a large "*Appendix*," which is an "*Examination of Mr. Brown's work on the Second Advent.*" As Mr. Brown's position is that of multitudes on this subject, we propose to make some extracts from this Appendix, believing it will be both interesting and useful.—We caution all persons against supposing that we indorse every expression in the remarks : read and judge for yourselves, and we doubt not you will be profited.

Mr. Brown's hypothesis appears to be—that our Lord is now during this dispensation sitting on the throne of God, and on the throne of David.—That there will be a thousand years of spiritual blessedness, the Lord still remaining in the heavens, and that at the close of the millennium our Lord will come to the general judgment ; that the earth will then undergo an igneous transformation and become a congenial abode for the glorified church.

Viewed as a system, the point on which I differ from Mr. Brown is, whether Messiah be now sitting on the throne of David, or whether that reign be still future. But though this be the chief point of difference, Mr. Brown establishes his theory by "those *principles of interpretation* which if well founded, will carry us without difficulty through all similar portions of Scripture," that is, similar to those bearing upon our Lord's kingdom, which are interpreted by Mr. Brown. I, however, fear his "principles of interpretation" would be equally effective in carrying us through any portions of Scripture, and in setting aside any doctrine.

Mr. Brown commences by stating what he calls certain misconceptions. He says—

"One gross misconception relates to the belief . . . . that those who repudiate a pre-millennial advent, are not expecting their adorable Lord at all. So they go abroad to prove that he *will* come, and spend many useless pages in showing that it will not be a providential, nor a spiritual, but a personal coming." (p. 13.)

We do not deny that our opponents believe in the personal return of our Lord ; but they cannot be "expecting" the advent of Christ, when they do not believe that the Lord can come till a thousand years or more after they shall have gone to the Lord and shall have remained with the Lord for that thousand years, so that when the Lord shall return they will not be looking for, but accompanying Him. This we say, cannot be called "expecting" Christ.

Our opponents admit that certain texts speak of the personal advent ; but there are other texts which speak of the "coming," which they deny to be a personal coming, because in these passages the coming is connected with other events which evidently precede the reign of blessedness. Mr. Brown, for example, so treats 2 Thess. ii. 8 and Matt. xxiv. We certainly strive to prove that in such passages the coming is not merely providential or spiritual, but personal.

Mr. Brown says—"A second misconception relates to the Scriptural sense of certain terms and phrases. . . . When the Lord's *coming* or *appearing* is spoken of, it cannot be determined, by the mere terms employed, whether it be a providential, a gracious, or a personal coming, in any given case : that must always be decided by the nature of the case and the scope of the passage."

Though Mr. Brown considers this so obvious a canon of interpretation, that a work undertaken without attention to this law, will be vitiated by crude and loose interpretations amounting to a perpetual begging of the whole question ; I greatly doubt whether it should be admitted as a canon of interpretation at all. The words "coming" and "appearing" do not require interpretation, the idea is already expressed in its simplest form. I should rather say, therefore, that if in any case the terms "coming" and "appearing" are not intended to convey the simple grammatical idea, it becomes the province of the interpreter to prove that exception.

When Mr. Brown speaks of a providential or gracious coming, he does not mean to deny that the Lord is always providentially present in the world, and graciously present in the Church ; therefore by "coming" I suppose he means "acting." Mr. Brown's canon, therefore, is, that "coming" is sometimes to be understood in the sense of "acting." We are to determine whether it is so used by "the nature of the case and the scope of the passage." By "the nature of the case," I suppose we must understand the nature of the subject matter in hand, which is either the advent, or

the object of the advent, or the accompanying terms; much the same, therefore, as "the scope of the passage."

We admit, of course, that the scope of the passage must be considered; but we do not admit that the expressions "coming" and "appearing" are doubtful terms, and therefore to be thrown aside, when we consider the scope of the passage; but this usage of the terms in their literal sense is what Mr. Brown calls "begging the question."

The difference, therefore, between the literalists and Mr. Brown, is, that they conceive "coming" to convey a simple and determinate idea; and that when not used to convey that idea, it must be viewed as an exception, the particular sense being proved. Mr. Brown supposes "coming" to be so indeterminate that we must exclude it from conveying an idea until we have decided from the other parts of the passage whether "coming" or "acting" be the proper sense.

Mr. B. says—"Another misconception relates to the final destiny of the present physical system."

Mr. Brown supposes, with Dr. Urwick and Mr. Fairbairn, that "the earth abideth for ever," in which fortunately I agree with him. As, however, the earth is to be the place of ultimate and eternal blessedness, and as Messiah is to reign for ever on the throne of David, of which kingdom there shall be no end, it seems to follow from this concession that Messiah will hereafter reign upon the throne of David on this earth. If such be the case, the one point in which Mr. Brown differs from us is in his supposing that Messiah must reign for at least a thousand years more on the throne of David in heaven, before He comes to reign upon the throne of David in this earth. He also, of course, attaches a different idea to "the throne of David."

Mr. Fairbairn's arguments for the ultimate possession of Canaan agree, in some measure, I am glad to say, with those which I have been urging. I, indeed, do not see how the idea of this earth being the state of final blessedness, can be supported but by arguments which establish the views I have been advocating.

After ten or twelve pages of very beautiful sentiments with regard to our Lord's advent, "the vessel is marred in the hands of the potter," by Mr. Brown's discussion upon what he considers the fourth misconception. He says—

"Eighteen centuries have elapsed since the Church was divinely informed that her Lord was 'at hand,' that he would come 'quickly,' and 'as a thief in the night.' Still 'the heavens retain Him,' and the Church is not released from her expectant attitude. Now, according to the pre-millennial way of reasoning, had the Church known this, it would have been fatal to the watchfulness required of her." (p. 32.)

Mr. Brown, in common with us, believes that these scriptural expressions are true in some sense; he also believes that the manner in which they could have been received as true notwithstanding the lapse of eighteen centuries, is "to separate from such statements what we may term the chronological element." To this I also assent; and I think the pre-millennialists fall into an error, when, departing from their own principle of literal interpretation, they suppose "a day" to mean "a year," and "a time," "three hundred and sixty years;" thus virtually holding that the times and seasons are not in the Father's own power; and that in order to suppose that they were in the Father's power, it behoved the Church, as Mr. Brown truly remarks, to misunderstand the prophecies.

But Mr. Brown, by introducing a chronological element in his own argument, is likely to cause confusion: "Eighteen centuries," says he, "have elapsed." Now whatever strength there may be in the argument from the period elapsed, it is clear that as the duration increases, the argument strengthens, and therefore will have its greatest intensity the moment before the advent; which shows "there must be a fallacy somewhere." "If in Paul's day it could be said, 'Yet a little while and He who shall come will come and will not tarry,' has the lapse of more than 1700 years made that little great, or given just ground to the scoffer to say, 'Where is the promise of his coming?'"—*Vaughan's Churches' Expectation*, p. 2.

But Mr. Brown is still more unjust to his own position. The point in dispute between us is, whether a chronological element can legitimately be admitted. This we deny, but Mr. Brown virtually affirms it; for he expects the chonological period of a thousand years' blessedness before the advent. Therefore, at the same time to fancy the advent "transportingly near," is to believe in contradictions; "What faith believes, hope brings near," &c.; but in this case, it behoves faith to be under a strong delusion with regard to the nearness of the event. Mr. Brown's position is not that the event *may* prove to be afar off; but that it is believed chronologically to be afar off; hence faith must believe "in defiance of mere dates," that which is directly contrary to what, according to Mr. Brown, is the revealed truth.

Mr. Brown says—"This apostolic warning (2 Thess. ii. 1–8, &c.) as to the expectation of Christ's speedy appearing gets too much of the 'go by' from Mr. Brooks and other pre-millennialists. Let us examine it a little more narrowly. The first thing, then, that strikes one on reading this passage, is the bold and very explicit intimation that 'the day of Christ' was *not 'at hand,'* and the apostle's desire to keep the Church from believing that it was at hand." (p. 36.)

Mr. Brown raises his argument upon our generally very excellent translation, but which in this instance will scarcely support him. "The word translated 'is at hand' (2 Thess. ii. 2,) is not the same which Christ and John used when they preached 'Repent, for the kingdom of heaven is at hand;' (Matt. iii. 2, iv. 17;) the word they used means drawing nigh, approaching; the word, however, which the apostle uses does not mean approaching—something near, but not yet present. Its import is not relative, like that which Christ and John used, but absolute. It denotes actual interposition, establishment, collocation, or presence; and the idea is, that they should not be alarmed as though that day had begun, was present then."—*Duffield*, p. 293–295.

Mr. Brown, therefore, seems hardly justified in

saying that there is a bold and very explicit intimation that "the day of Christ" was *not* "at hand"—there is a denial that it was present, but no intimation that it was afar off.

The Thessalonians were just commencing to suffer persecution for the cause of Christ, (1 Thess. ii. 14,) an event quite new among the Gentiles.—The apostle had also announced to them shortly before (if the relative dates of that first epistle and the first to the Corinthians be correct,) a hitherto unknown mystery; namely, that they should be caught up alive to meet the Lord and their sleeping brethren. The Thessalonians naturally enough supposed that they were actually entered upon the tribulations of the last days, and were consequently in a great state of perturbation, even to the neglecting of the duties of their calling, (2 Thess. iii. 12.) It must be observed, that the apostle is not speaking of the moment of Christ's appearing, but of "the day of Christ." The revelation of the man of sin not being a sign of the approach of the day of Christ, but an indication both in this passage and in the xxiv. of Matthew, ver. 15, that the end has actually arrived. The revelation of the man of sin is not that which hindereth the coming of Christ, but is the provoking cause of the advent.

But the apostle in saying, "We beseech you, brethren, by (or concerning) the coming of our Lord Jesus Christ and *our* gathering together unto Him," most strongly implies the possibility of the Lord returning before all those whom he addressed had passed away. By such language he necessarily would leave upon the minds of the Thessalonians an expectation of the advent, which expectation, I think, must have been founded upon a truth, and that was not more, neither could it have been less, than a possibility of the second advent: therefore there has been, ever since our Lord's ascension, a constant possibility of his proximate return. Whether many will go along with me in this view I know not, but most, I think, will admit that this expectation could not have been kept alive by the apostle in opposition to any revealed truth; this, therefore, excludes the admission of the chronological element, but does by no means warn us against "the expectation of Christ's speedy appearing;" on the contrary, we must watch the signs of the times; thus are we "left sufficiently remote from precision to excite instant and continuous watchfulness; sufficiently remote from uncertainty to shield us from disappointment and contradiction."—*Vaughan*, p. 21.

Mr. Brown says—"When the Churches were told, as they were perpetually, that 'the Lord *is at hand*,' (Phil. iv. 5,) that 'the night is far spent, and the day *is at hand*,' (Rom. xiii. 12.) and that 'the end of all things *is at hand*,' (1 Pet. iv. 7;)—this is not to be understood *in point of chronological date*; for, in that sense, it is expressly intimated to the Thessalonians that he was *not at hand*." (pp. 36, 37.)

This paragraph is to be regretted; for a careless reader would naturally suppose that in all, or at least in some of these texts, the "at hand" was in the original the same as in 2 Thess. ii. 2. It would have been more to the purpose had Mr. Brown referred to Rom. viii. 38, 1 Cor. iii. 22, vii. 26, Gal. i. 4, Heb. ix. 9, in all which passages we do find the same word, but in our version rendered "present." It occurs nowhere else in the New Testament but in 2 Tim. iii. 1, where, though differently rendered, the sense is also manifestly the same. For the apostle does not mean to say that, in the last days perilous times will be at hand, but that in the last days there actually will be perilous times.

Mr. Brown should also notice, that St. Paul did not tell the Thessalonians that Christ was not at hand or present, but that the *day* of Christ was not. This is an important distinction; for it does not appear that the actual presence of the Lord will mark the very commencement of the day of Christ.

But how can Mr. Brown affirm that it is expressly intimated to the Thessalonians that in point of chronological date Christ is not at hand? "The interposition of an event is very different from the interposition of a period," . . . "no time is given, and it is the absence of time that is the foundation of watchfulness"; "an interposed period must destroy vigilance but an interposed event does not."—*Bonar's Landmarks*, p. 93.

BODY AND MIND.

BY REV. REGINALD COURTENAY, ENGLAND.

[Continued from page 243.]

But we are not destitute of reasons for the conjecture, that the union of the higher, as well as the lower, powers of the mind, with matter, is an arrangement if not absolutely necessary, yet highly expedient, and peculiarly adapted for man, (if indeed we sufficiently understand what are the essential conditions of human existence;) and from which a departure cannot be rendered probable, by any argument based merely upon physical researches. "The blending of mind and matter in the bodily structure of the sentient and rational orders, we may be assured, is a method of procedure, which if it be not absolutely indispensable to the final purposes of the creation, subserves the most important ends, and carries with it consequences such as will make it the general, if not the universal law, of all finite natures, in all worlds. A little attention to what is involved in the idea of corporeal existence will incline us to believe that it is the basis of intellectual activity, of moral agency, and of communion or sociality among intelligent orders." . . . . "Body is the tangential point of the two worlds of mind and matter; or it is the amalgam of two substances wherein the properties of both are so blended as to constitute a mean, essentially unlike what could have resulted from any possible construction of the one, by itself. The body is to the mind the means of a mode of existence, and the organ of an exertion of powers, which in its incorporeal state it could never have known and exercised. If, metaphorically speaking, matter is refined and ennobled by its union with mind, it is mind that is really advantaged thereby, for it is absolutely indifferent

to matter, whether it be left in a grosser state, or be wrought into a more elaborate form. On the contrary, by compounding itself with matter, mind takes possession of a world foreign to itself, and in sense, doubles its powers of action, and its sphere of existence." "It is as embodied that mind comes under the potent and sovereign discipline of organic pleasures and pains: and how large a portion of its history hinges upon this susceptibility! Probably the whole of that peremptory and efficacious impulse which is necessary for putting the intellectual and moral faculties in activity springs from this exposure of mind to the stimulating properties of matter;—that is to say, from its corporeal constitution.*

The view, which is here so clearly set forth, of the importance if not the necessity of matter to the functions of mind, is perhaps the soundest of all that could possibly be formed on physical principles exclusively. And it is therefore fair to adopt it in this part of the present work, as an argument for the physical improbability of the activity of the mind, after the dissolution of the body. But it may be well to observe,—although this is to anticipate part of a subsequent inquiry,—that it is apparently contrary to the conclusion which should be drawn from various passages of Scripture, and particularly from that which the ingenious author of the Physical Theory has selected, out of a great multitude which bear upon the subject, as the basis of his reasonings—St. Paul's declaration that there is *a spiritual body;* an expression certainly very obscure, but from which it may be fairly conjectured, that without the aid of matter—which would seem to be rather a condition of the "natural body"—mind may be subjected to limitations;—which it is highly probable will be in a great degree analogous to those which matter now imposes on it.

It would be unjust to adopt those passages without observing that their eloquent author,—who, consistently with the Scriptural view which he takes of his subject, throughout his work regards the Creator as a moral governor,—when considering this branch of the inquiry in detail, represents the future union of mind with matter as probable, both from the apparent expediency of such a union,—as for instance, in blending and harmonizing by means of bodily emotions, the otherwise conflicting faculties, or in regulating the social intercourse and communion of different minds;—and also from its necessity as a restraint upon the otherwise too great intensity of action of the spiritual part.

Thus, of our mental power of producing motion he says, "The mind impels matter with the celerity of lightning, and with a force that is bounded, as it seems, only by the adhesive strength of the engine it employs: that is to say, by the solidity of the bones, the tenacity of the ligatures and tendons, and the degree in which the irritability of the fleshy substance may be wrought upon."

The mind has then, according to this view, a sort of general and inherent tendency to put matter into activity, limited only (and it is difficult to see how, if it exist, it can be subjected even to this limitation) by what may be called the passive force, that is, the adhesive power, of the matter on which it operates. But it appears that the whole animal creation, including even creatures whose outward appearance would at first sight lead us to class them among inanimate things, and which can hardly be conceived to have any mind at all, partake in their several degees of a similar moving power, Does not this obvious fact suggest a suspicion that the force by which matter is moved is a mere brute force, subject indeed, to a certain extent, to the control of the will, but resident rather in matter than in mind; and either directly arising from, or constituting an essential part of, that mysterious principle of *animal life*, which belongs to, and perishes with, the body?

In observing a man of finely proportioned frame and vigorous health, performing some bodily exercise with grace and dexterity, we may easily forget the immediate source from which the movements proceed. Every muscle is under the control of the will, every fibre of the frame seems to be instinct with mind. But a slight yet irritating wound disorders his nervous system; and in a few hours' space, the same man is stretched helplessly on the ground, in violent convulsions, and conscious of nothing but severe bodily pain. By what mental force* are these fearful contortions produced? Surely the body of this man is something more than a mere aggregate of passive particles, and is "impelled with the celerity of lightning" by some other agent than his rational and immortal soul! †

And further, can we trace in any inherent tendency of the human mind to put matter in motion, the cause of those corporeal movements which are continued, from the earliest to the latest hour of our lives, not only without any effort of our will, but even without our consciousness? The beating of the heart and the heaving of the chest go on as well when we sleep as when we wake; and with these functions the mind never interferes except to disturb their natural regularity, generally against our will.‡ It is evident that there reside

* Physical Theory of another Life, pages 21, 19, 20.

* The expression "mental force" is used in reference to the human mind, and as opposed to material, mechanical, or animal force. Strictly speaking, and with reference to the Supreme Mind, every material force is mental, as being the direct result of His perpetually sustaining Will.

† There is some reason to believe that physiologists are now on the brink of the great discovery, that all muscular movements are caused by a galvanic action transmitted from the brain—the seat, or rather object, of will, to the nerves. Should this prove to be the case, the impulse will be literally communicated "with the celerity of lightning."

‡ In spring time the sap circulates through the young shoots of the vine plant with a rapidity greater than that of the blood in the veins of a hybernating animal. Is there any reason to suppose that the current is impelled by mind in one case, and not in the other?—*Gilbert White's Natural History of Selborne.*

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in our bodies some forces at least, which are not derived from our minds; and when we further observe that even those parts of our bodies which are in general subject to the control of the will, are sometimes withdrawn from that control,—by convulsions, cramp, or paralysis, or by mere fatigue,—and subjected on some occasions to a moving influence far more powerful than any which the will can exert, it appears not unreasonble to conclude, that the whole of the moving force we possess is of a material, or rather animal kind.

Not that we ought to infer from these facts, that the mind possesses no moving power. The Creator has put certain parts of our frame, and some of the forces residing within that frame, under our control to a certain extent, and has permitted us by an exertion of the will, producing some corporeal change, the nature of which we cannot comprehend, ultimately, by means of a series of corporeal influences, to cause certain muscles to contract, and thus effect the desired movements of the limbs. These movements are not effected by a direct operation of mind, but by means, as has been said, of a series of corporeal influences, so that the ultimate effect, the motion, may be varied or prevented, or even altogether produced by, the interposition of some organic cause.* As one in authority says to his servant "come," and he cometh, to another "go," and he goeth, to a third "do this," and he doeth it, and the tasks they perform are often beyond the strength or skill of him who orders them, so under the direction of the will, the body puts forth a strength which is properly its own; nor can any indication be discovered of a mechanical force, properly belonging to the mind.

It was before observed that "the Creator has granted to us a partial [motive] power over our own bodies apparently analogous to his own infinite power over the created universe." But this must not be admitted without some qualification. Both philosophy and revelation declare that "in Him, the Creator, we live, and move, and have our being." All our strength is, in the most literal sense of the words, and in the most direct manner, derived from Him. Our partial power, then, is analogous to His in its effect, motion, and in its cause, will; but differs from his not only in being finite, (which would nowise affect the justness of the analogy) but also in being mediate, in operating by a chain of causes and effects ordained and supported and made to succeed one another by His will. The bodily strength by which we accomplish motion is as independent of our finite mind, and proceeds as immediately from the Author of nature, as does the force which binds together the particles of which our bodies are composed, or that incessant energy which compels the planets to fulfil their "forewritten circles."

* If the influence of mind were immediate, nothing (but some imperfection of structure) could prevent the absolute obedience of the limbs to the mind, and they would in every case perform precisely the movement it prescribed; so that what is commonly called awkwardness, or want of dexterity, could not then exist, and practice could not then confer any additional expertness.

Next in order of rank above the faculty of producing motion is the faculty of sensation. It is worth while to consider whether this faculty also is of so corporeal a nature, as to lead us to suppose, that no actual susceptibility of feeling survives the dissolution of the body. To such a conclusion we are led, by perceiving that sensation is local, and resides in the body, though operating upon the mind. It is by no means of a material medium that our minds receive those ideas which we ascribe to sensation; and we can discover no trace of a capacity of feeling, apart from our bodily organization. The phenomena of somnambulism, little understood as they are at the present day, render it probable that a much larger part of the process of sensation is independent of consciousness and volition than we should at first suspect. Almost all the movements of our bodies, when we are awake, are suggested and regulated by our sensations. A man is able to stand upright, or to walk, when in the dark, or when his eyes are closed, by sensations, which, indicating an increase or diminution of pressure on one or the other side of his feet, and of his body generally, warn him in time of any departure from the necessary positions.

And it would appear at first sight that the assistance of the mind is necessary to this process: that it must be conscious of certain sensations, and exert volition accordingly. But we find that in fact *neither* are required. Impressions are transmitted from the nerves to the brain of a somnambulist, and motion, such motion as the sleeper is most accustomed to, and would voluntarily adopt, if awake—is thence transmitted to the limbs. And it is hardly possible to conceive that any series of impulses, transmitted along the so-called nerves of voluntary motion, should be so exact and uniform, as to produce the correct movements often witnessed in somnambulists, without the aid of impressions communicated by the "nerves of sensation." The impossibility of walking perfectly straight forward with the eyes closed, even with volition, and the senses of touch and of muscular exertion fully awake and active, seems to be a proof of this. But against this must be set the fact, if indeed it be really well authenticated, that somnambulists walk with fixed, though open, eyes; and sometimes, though not so frequently, with the eyes closed. But whether the material process be simple, or as complicated as these facts would seem to show, it is evident that there is some material process necessary to sensation, and regulated by laws with which mere mind has nothing to do; and we are not justified in concluding, from any observed phenomena, that the mind, as at present constituted, can under any circumstances dispense, as far as sensation is concerned, with material aid.

It may also be fairly urged, that the sensations of the brutes are similar to our own; that they have the same sort of corporeal apparatus for feeling, and a mental consciousness as perfect as ours. Yet no one ever supposed that the brutes must be immortal, because they can feel. Dr. Butler has stigmatised this mode of argument, which has been frequently used in these pages

and in recent works, as invidious and weak: but it is an appeal to the common sense of mankind; and affords a presumption that all solid proof of man's immortality rests not on physical phenomena; but is derived either from divine authority or from moral considerations.

This line of argument might, if it were necessary, be carried much further. It might be shown that every operation of the memory, and every other mental process, and they are exceedingly numerous, which depends upon "the association of ideas"—which is in fact only a peculiar form or forms of the faculty of memory—requires the aid of the very same material organs of sensation and volition as enables a man, nay, even an insect, to perceive and avoid a blow.

In performing a process of moral judgment, we do indeed exert, with the aid of certain organs situated in the brain, a faculty immeasurably transcending, in the dignity of its functions, any possessed by the inferior creatures; but the actions or emotions or motives which we contemplate, and which are the subjects upon which that moral judgment is exercised, are more or less abstract ideas of notions, ultimately derived, by changes and processes which it would require volumes even imperfectly to explain, from objects of sense. Now there are many physical facts which appear to render it certain that the same material aids are requisite for the recollection, as for the first perception, of objects of sense.

For if the impressions produced on the mind by those objects of sense which are present, be extremely feeble in comparison with the vivid recollections of the past, the latter will sometimes become visible not only to the "mind's eye," but to the eye of the body. If the mind be altogether withdrawn, by sleep, from the immediate influence of sensible things, past recollections, confusedly mingled together, often impress the mind with the force of realities. Now it is most worthy of remark, that they thus impress the mind, rather by their close resemblance to the images which have been the subjects of consciousness when we are awake, than by their equaling those latter images in intensity. For in fact the images that are seen by the sleeping eye are extremely faint and feeble. No sooner do we wake, than the visions are effaced; unless they have produced some strong bodily emotions, which like the waves of the ocean, cannot at once subside into a calm after they have been strongly excited. Since, then, things recollected, and things perceived, differ rather in degree than in kind; it would be manifestly inconsistent with the general economy of nature, that two distinct sets of corporeal apparatus should be provided, as means of rendering them subjects of mental consciousness.

That some corporeal apparatus is in every case necessary, has already been sufficiently proved. It is highly probable, also, from analogy, that the organs of volition perform a similar part in aiding the formation of abstract ideas, to that which is subserved by the organs of sensation: that in forming even the general conception of any action as of a thing which we might ourselves perform, if we would, the mind is aided by a material mechanism, and especially by the nerves of volition.

That these are in some instances very strongly excited by the mere thought of performing an action, is shown in a general and striking manner, by the common habit of gesticulation while speaking, and by a strong propensity of the speaker to enact himself the parts of the actors he describes; and this not merely for the sake of conveying clearer ideas to his auditors, but to gratify a natural impulse. An extremely curious fact is recorded, by a popular and most philosophical writer,* which seems to confirm this view: and which does not stand quite alone. A somnambulist, who possessed the extraordinary habit of repeating during sleep every conversation, and even every word which she had spoken during the previous day, would often rise from her bed at night, and employ herself in her ordinary occupations. "Her occupations," it is stated, "were observed to have a relation to her engagements during the day, being either a repetition of something she had done, or the accomplishment of what she had intended to do, but had been prevented from performing." In this remarkable instance it appears that an impression made on the nerves of volition by the mere intention to act, occasioned the accomplishment of the action intended, many hours after the impression was made, and without any attendant consciousness. There appears to be some analogy between this remarkable case, and others of a more evidently material, or rather animal, nature. It is well known that fever, sometimes of a very malignant character, will attack persons who have recently removed from an unhealthy to a salubrious climate: a pernicious impression having been made upon the constitution, which was in some way incapable of producing its full effect until the bodily vigor was increased.

* By Dr. John Abercrombie, on the Intellectual Powers. Page 302, 4th edit.

A Child's Eloquence.—We give the following as from Rev. Dr. Baker, of Texas:—

During a revival in ———, a sweet little girl, named Sarah, went home full of what she had seen and heard. Sitting at table with the family, she asked her father, who had been to church, but was a very wicked man, whether he ever prayed. He did not like the question, and in a very angry manner replied, "It is your mother, or your aunt Sally, that put you up to that, my little girl."—"No, papa," said the little creature, "the preacher said, all good people pray; and those who don't pray, ain't going to heaven. Pa, do you pray?" This was more than her father could stand, and in a rough way, he said, "Well, you and your mother, and your aunt Sally, may go your way, and I will go mine." "Pa," said the little creature, with sweet simplicity, "which way are you going?" This question pierced his heart. It flashed upon him that he was in the way to death.—He started from his chair, burst into tears, and immediately began to cry for mercy. Within a few days he was a happy convert, and I believe will appear as a star in his little daughter's crown of rejoicing.

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CHANGE IN THEOLOGY.

There has been a wonderful change in the theology of New England within fifty years. "Old things are passed away," and we can almost say, "behold all things are become new." Bring the beginning and the end of the last half century into comparison and see the wonderful difference. Where can you find a preacher who declares boldly the doctrine of absolute reprobation to endless woe? Indeed the preachers say they are slandered, if they are accused of believing it. Compared with what it formerly was, hell as now looked at is a mild and tolerable place, if indeed it be a place at all, which is very much doubted at the present time by the Orthodox themselves. No burning brimstone, no material fire, but a "hell of conscience," as it is called, is the *ne plus ultra* of future punishment. All infants, it is asserted, will be saved. And the numerical proportion between the saved and the lost, is now completely reversed; the number of the saved compared with the number of the damned being the same that the number of the damned compared with the number of the saved used to be. An eminent divine compared the inmates of hell to the convicts in the State's Prison, and made them bear the same proportion to the whole human family that the latter do to the whole community; and one of the Princeton Professors asserted, that the number of the damned, compared with the whole, will be no greater than those who are executed in the country are to the whole population. This is a very near approach to Universal Salvation. It is now common to hear ministers assert endless misery in any form with much doubt. They hesitate—they prefer rather to use the more modern and vague terms, "future retribution"—"the retributions of another world"—"the retributions of eternity." These changes have been introduced gradually. The tide has rolled slowly, but with irresistible power. The sectarian leaders sometimes get alarmed, and think they must do something to stop this course of things. As well might a man attempt to arrest the current of the Mississippi. And supposing that he was enabled to do it for a short time, the current would cease its flow only to accumulate strength; and when it broke the frail barrier, it would rush with overwhelming force to bear everything away.

A change equally great has been effected in the manner of explaining the Scriptures. Formerly almost every passage in which punishment is spoken of, was applied to a future state of punishment. The figurative expressions of the prophets, and all the parables of the New Testament that could be twisted in their application to refer to a judgment or punishment in a future world, were thus applied. How wide now is the difference. There is a very general impression that the Old Testament does not reveal to us a future state of punishment at all. And of all the passages in the New Testament formerly applied to a future state of punishment, how few are there on which you can get all the orthodox to agree in thus continuing to apply them. There are a few, to be sure, that they mean to retain in that service, and but few. The twenty-fifth chapter of Matthew is now on the pivot, and is just about to go round, by the consent of all parties, to the true and proper application. There are some who will hold on here a little longer; but after they have acknowledged that the twenty-fourth chapter refers to the destruction of Jerusalem, they find themselves utterly puzzled, when they attempt to run their finger down the page, and point out the place where the Saviour finished speaking of this world, and commenced to speak of another.

The views of the heathen have been set up in Christian temples. The Jews were not more anxious to restore the holy vessels, than we are to bring again into notice the peculiar doctrines of Jesus, and establish them in Christian assemblies. This is the cause of all our zeal. For this we labor and suffer reproach, willingly; for this we study, for this we pray, for this we write, travel, preach, and to this we direct our most earnest efforts.—May God crown our exertions with abundant success.—*Selected.*

Business a Means of Grace.

We often hear Christians complain of their leanness and emptiness, and attribute it all to their business. If they are correct in the cause of their want of religious enjoyment, then either they are engaged in a wrong business, or they are pursuing it in a wrong manner. No lawful business—and a Christian cannot engage in any other—pursued in a proper manner, will injure the religious enjoyments of the child of God. He that has the love of God in his heart, and does his whole duty each day, toward God and man, will never find occasion to charge the blame of his leanness to his business. The true Christian, who does all that he does to the glory of God, is never more happy than when full of business. Let him connect his business with God; let him work for God every day in the week, and consecrate all his income to the furtherance of his cause on this earth, and he will find that his business, instead of being a hindrance, will be a help—a real means of grace to him. Instead of letting his business swallow up his religion, his religion will swallow up his business. To all the dear brethren who are crippled in their religious enjoyments by their daily calling, I would recommend the course pursued by Normand Smith:—

"When roused to a more entire consecration to God, falling in with the common notion that a life of secular business is incompatible with a life of eminent usefulness and piety, he seriously purposed to abandon it. But more Scriptural views led him to continue in business, consecrating it to God.—He put on record the 'purpose to engage in my business, that I may serve God in it, and with the expectation of getting to give.' From that time it was observable by all who knew him, that he made rapid progress in religion. There was a fervor and engagedness of spirit, a purity and elevation of aim, that could not be misunderstood or concealed. He rose toward heaven like the lark of the morning. From that time he found no tendency in his worldly engagements to chill his piety, or to enchain his affection to the earth. His business became to him a means of grace, and helped him forward in the divine life, just as truly as reading the Scriptures and prayer."—*Uni. Mag.*

BIBLE EXAMINER.

New York, September 1, 1857.

SATAN, THE DEVIL, AND DEVILS.

The subject suggested by the heading of this article has called forth a world of talk, writing, and speculation. It is not our object to add to the speculation, nor to decide as to the realty of the *personal* existence of beings of the nature and character usually attributed to them. What we design is, to view the language of Scripture in relation to these terms, that we may have a true idea on the subject, so far as it has a practical bearing on men.

"Satan."

This is a mere *Hebrew* term—"*Sathan*, or *Sathanas*," says Butterworth, "signifies an adversary, an enemy, an accuser." "*Soton*," says Prof. Pick, "a hinderer, Satan." It occurs but six times in the Old Testament, out of the book of Job.

The term, of itself, does not determine whether it is an invisible being or some other agent that is the "adversary," or "hinderer," any more than the term "God" necessarily means the CREATOR. Men are sometimes called Satan; so they are sometimes called God. "See, I have made thee a God" [*Eloheem*] "to Pharoah:" Ex. 7 : 1. "Thou shalt not revile the Gods" [*Eloheem*] "nor curse the ruler of thy people:" Ex. 22 : 28. Saith the Saviour, "If he called them Gods, unto whom the word of God came," &c. John 10 : 35.

These samples are sufficient to show that men are sometimes called "God." Our Lord called one of his disciples, on one occasion, "Satan."—We see, then, there must be some connecting circumstance to determine in what sense the terms are used. The general meaning of the term satan is ADVERSARY, or HINDERER.

There are other words, in the Greek, translated *adversary:* one is, *Anti-dikos.* This word is found only in the following texts—Math. 5 : 25. Luke 12 : 58; and 18 : 3. 1 Pet. 5 : 8. Satan is the word more frequently used, though not a Greek term.

We will now examine the term in all the texts where it occurs. It is first found 1 CHRON. 21 : 1. "Satan stood up against Israel, and provoked"—*sooth, persuaded*—"David to number Israel."—Compare this text with 2 Saml. 24 : 1. "The anger of the LORD was kindled against Israel, and he moved David against them to say, Go number Israel and Judah." Who, or what the "adversary" was, we are not told. It was not God, for David sinned; and James says, chap. 1 : 13, 14, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust, and enticed." David, then, was drawn into the sin of numbering the people by his "lust," or desire to know how large and strong his forces were. Instead of trusting in God with all his heart, as he was bound to do whether his people were many or few, he was enticed to inquire how many men he could command. Such a temptation, we fear, has passed on all sects of religionists. It is not, How consecrated are we to God? and how firmly do we confide in Him?—but, How many do we number? Such are moved by "satan"—their "lust" of human power, it is to be feared. Happy will it be for all such, if, like David, they repent of their sin, and learn to rely on God alone.

In the book of JOB the term "satan" occurs fourteen times. That Job was a real person, we learn from inspired testimony. Saith the LORD, speaking of His determination to punish Israel for their sins, "Though these three men, Noah, Daniel and JOB, were in it, they should deliver but their own souls by their righteousness." Ezk. 14 : 14.

Satan is Job's adversary. Whether a personal invisible being, usually denominated "a fallen angel," is not a self-evident truth. We do not affirm, it was not; nor dare we affirm, it was. How far the descriptive language may be considered poetic, resulting from the facts of Job's accumulated calamities and afflictions, we may not be able to determine; and when James speaks of the case of Job he makes no allusions to the adversary of Job, but simply says, "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."—Jas. 5 : 11. Job, himself, it seems, had no idea that his trials arose from any other quarter than from God, Himself: for, when his wife would have him "curse God and die," Job replied—"What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." Job 2 : 10. He seems to have had no other idea than that his trials were the immediate inflictions of God. This is farther evident from the express language he employed in the previous chapter, after the loss of his children and cattle—"The LORD gave, and the LORD hath taken away." He regards the taking away as an

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The language, therefore, which represents satan as an actor, may be but a dramatic representation, designed to open up the reasons to the reader why God so afflicted and tried Job. The adversaries of righteous men would be likely to talk and act as satan is represented as doing in the dialogue with which the trial of Job opened. Whether that dialogue was real or only an embodiment of the feelings and disposition of bad men, is not important to the truth and general bearings of the whole subject of Job's trial. The term, "satan," does not appear in the book of Job after the introductory dialogues of the first two chapters; which seems a singular fact, if satan be a personal, invisible being, or fallen angel. It is difficult to see how, that in all the subsequent discourses with his three friends—the discourse of Elihu, and that of God, Himself, with which the book winds up, no mention is made of any such invisible being, as satan is generally supposed to be. Job saith, explicitly, chapter 6 : 4, "The arrows of the ALMIGHTY are within me" * * * "the terrors of GOD do set themselves in array against me."—Again, chap. 10 : 8, "THY hands have made and fashioned me together round about; yet THOU dost destroy me." "Though HE slay me, yet will I trust in HIM:" chap. 13 : 15. Yet, after all, if any think the first two chapters of this book contain a history of literal dialogues between the CREATOR and a fallen angel, we have no controversy with them, only to repeat, it is not self-evident that such is the fact, and there seems much evidence against the idea.

The next place where the term occurs is PSA. 109 : 6. David is here complaining of enemies who had spoken against him "with a lying tongue" and "words of hatred," and who had rewarded him "evil for good," and he says—"Set thou a wicked man over him; and let Satan stand at his right hand. When he is judged, let him be condemned."

Here, it seems evident, the term satan is used in the sense of an *accuser*—one that shall bear witness against the wicked man, and hence would be his adversary. It is not at all necessary to suppose this accuser to be an evil angel; but it may be a truth speaking man, or a simple figure of speech, indicating a wish that a truthful accusation should be made against the wicked man who had so maliciously slandered and injured him.

The only other place, in the Old Testament, where the term occurs is ZECH. 3 : 1, 2. "And he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him: and the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

It is not clear that by satan, here, any thing more is intended than some visible adversary, or obstacle to Jerusalem's prosperity. Joshua, the high priest, is represented as "clothed with filthy garments," verse 3; indicating the depressed condition of "Jerusalem," or the church under the covenant given by Moses. Joshua and his "fellows" were "men wondered at"—literally *types*, or "signs:" see marginal reading. In this vision they represented Jerusalem and her children, for a time, given up for their iniquities to desolation; and some adversary, or obstacle to the recovery from such a state is represented as strongly interfering—called satan—yet the ultimate recovery is made certain by Joshua's having the "filthy garments taken away," verses 4 and 5, and, "saith the LORD of hosts, I will remove the iniquity of that land in one day," verse 9.

That this scenic representation related to Jerusalem and her children, in their depressed condition, appears from the fact that Jerusalem is spoken of, in the invoked rebuke of satan, as "a brand plucked out of the fire;" and farther, from the notice Jude takes of the transaction, in his epistle, verse 9. He says—"Michael the archangel, when contending with the devil"—Greek, *diabolo*—"he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

This reference of Jude has directly in view Zec. 3 : 1, 2, as no other scripture gives us any account of like character. "The *body* of Moses"—if this view is the true one—relates to the *Church*, or people to whom Moses gave laws and incorporated into one body politically and ecclesiastically.—Hence called "the body of Moses," as the people incorporated into the family of Christ are called "the body of Christ:" thus speaks Paul, 1 Corth. 12 : 12, 13, 27—"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit we are all baptized into one body:" * * * "now ye are *the body of Christ*." Now, as at Israel's departure from Egypt for the land of promise, they "were all

baptized unto Moses in the cloud and in the sea," [1 Corth. 10 : 2,] they became "the body of Moses," as the Church of Christ becomes "the body of Christ."

The contention about "the body of Moses," we think, is that recorded Zech. 3d chapter; and satan represents any adversary, or adversaries that stood in the way of Jerusalem's and her children's prosperity, or their rising from their downcast and desolate condition.

In our next, we shall examine this term as found in the New Testament.

ELD. JONATHAN WILSON.—This aged pilgrim says, in a letter to us—"I read the EXAMINER with great pleasure and delight. Please drop a notice in it of my remembrance and respect to my brethren, your readers, that they may know I am yet alive. Through the mercy of God, my health is good; my eyes hold out yet to read, and my faculties to understand; but I am forbidden to travel abroad."

Br. WILSON, we believe, is about eighty years on his pilgrimage: has traveled much, and spoken words of comfort and encouragement to many.—May the Lord sustain and comfort him till "mortality shall be swallowed up of life."

From Delaware, Ohio.

Dear Brother in Christ:—What emotions swell my heart as I thus address you; that there is one within the reach of my pen that I can thus truthfully address. Held up to public view, as I have been of late, together with those I venerate and love, as "Infidels of the worst stamp," I cannot but feel myself excluded from Christian sympathy: but blessed be the name of the Lord, I have enjoyed an unusual witness of the Spirit that I am one that Jesus calls his own, and will hear his voice, and whom he will raise up at the last day.

We have been passing through somewhat of a fiery ordeal in this place for some months past. The circumstances that have led to it were these: In one of the spring numbers of the BIBLE EXAMINER was a beautiful Essay on the Bible, written by a boy seventeen years old. I was so delighted with it, that I called on our Minister and gave it him to read. The next Sabbath he appeared before us with these words for a subject of discourse, "Woe to them that are at ease in Zion"—said this text had a limited and an extensive sense. In its limited sense, it applied to the members of the visible churches. In its extensive sense, to all living in a gospel land. Then he described the character of those who were at ease, and mentioned several classes of infidels: spoke of Tom Paine, Voltaire, and all those that believed in the annihilation of the wicked—such as DOBNEY and GEORGE STORRS, of New York, Editor of the BIBLE EXAMINER; with all their adherents: said they were a more dangerous class of infidels than any other, because they appeared under the pretence of sanctity and pious devotion: in short, he came down upon us with such unexpected thunder, that it was with difficulty I could keep my seat. A few Sabbaths after, notice was given that he would preach the ensuing Sabbath on the Immortality of the Soul, from these words—"Christ has abolished death, and brought life and immortality to light."—He said Christ revealed what had before been imperfectly known, namely, That man was immortal: said this passage corresponded with what is said in Corinthians, that "corruptible shall put on incorruption, and mortal immortality;" and that it applied to all mankind, the wicked as well as the good; and the death threatened to the sinner was a death that would never die, and that was the reason it was called eternal: said the punishment threatened Adam was not natural death; and whoever said so, charged God with a base lie; for he said, In the day that thou eatest thereof thou shalt surely die, and he did not die that day; therefore the penalty was the loss of God's favor, with all the evils arising therefrom: said that there could be no such thing as the resurrection unless the soul survived in conscious existence; the old body could not be raised; if it was, it would be a new creation, not a resurrection. He quoted, often, DOBNEY and GEORGE STORRS; seldom fairly and truthfully.

He had made such unfair work of the truth, that John* and others thought best to obtain, if possible, some one to speak upon the other side of the question. After much effort we obtained Mr. LANGARL, who presented the subject in a clear and forcible light. One of the Methodist Ministers was present to hear him in the evening. The next Sabbath he attempted a reply from these words—"Then those that have fallen asleep in Christ are perished;" said he had chosen this text because it would seem to have some squinting in favor of the views he opposed; but he would show that it had no such bearing: said that the Apostle was laboring to prove that Jesus

* "John" is Mrs. Smith's son, we suppose.—ED.

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was not an impostor: if he was, all was lost; but now as he had risen from the dead, as he said he would, it was good proof that he was no impostor: said the story of the rich man was not a parable, but an actual occurrence; and that when Jesus said, "Into thy hands I commend my spirit," that his soul, together with the thief, winged its way to Paradise that very day: he said, in conclusion, we would do well to look at the characters of those who believed in the views he opposed. The first, he said, was PRIESTLY, a talented man, yet given to change, so that you could not know where to find him. Then, said he, look at the organ of it at the present day—GEORGE STORRS, of New York, who was first a Congregationalist, then a Methodist, a traveling preacher, and a local preacher, then an ultra abolition lecturer; next we find him officiating in a church without covenant, without creed; and he presumed, without faith; a Millerite, a Phrenologist; and he did not know, but believed, he was a Spiritualist.

I could not but feel indignant at such calumny and slander, and still pitied their ignorance and blindness; and felt to say, "Father forgive them, for they know not what they do." I have been thus particular in giving you some account of the gospel we have presented to us, that you may realize our condition and give us a call, if possible, should you come West. We cannot encourage you with gold and silver, as there are but few who believe these blessed gospel truths; and those, the poor of this world. I think you would find encouragement in Springfield, and this place is on the road there. John says he would like much to introduce the "Infidel STORRS" to this community. But, dear brother, I feel that our object should be to honor the truth, and thereby glorify our Father which is in Heaven.

The late excitement has given us an opportunity to circulate more books than we have ever done before. Formerly, when we lent our books, they were returned soiled and torn by children, without any evidence that they had been read: now they are inquired for even more than we have the means to furnish. Mr. EATON, who lives nine miles from here, has sent me a goodly number for distribution. He who has compared the Kingdom of Heaven to a grain of mustard seed, can cause these humble efforts to spread a knowledge of the truth, and bring a revenue of glory to his Holy name.

I have never known what it was to be so crucified to the world and made alive unto God. O, the riches that God imparts to the believers, even the full assurance of Faith, and that perfect love which casteth out fear. What have we to fear? All is ours, we are Christ's, and Christ is God's. Let us be hasting unto the coming of the day of God, with our "loins girt about"—with what? error, or popular theology! no!—"with truth." O, then, dear Saviour, teach me the truth, and make me the humble instrument of teaching it to others, that thou mayest say to me, "Well done, good and faithful servant."

Yours, in the fellowship of the Gospel,
LUCRETIA B. L. SMITH.

NOTE BY EDITOR OF EXAMINER.—On reading the foregoing, we could not but think of the words of our Lord—"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." It is no new thing for the "scribes and chief priests" to cry—"Away with him: Crucify him." But saith the Saviour, "Wo unto you, when all men shall speak well of you, for so did their fathers to the false prophets." But whether men speak well or ill of us, matters nothing to us, farther than the truth is involved. We are too near our journey's end to feel much concern as to what men shall say of us, whether good or bad, if God's truth is not hindered by it: yet we may say, that such a course, as that pursued by the two Ministers of Delaware, Ohio, as described by Mrs. SMITH, too clearly indicates that they think, "the wrath of man worketh the righteousness of God;" thus subverting the truth of God, which saith, it "worketh *not* the righteousness of God." But God will, in due time, vindicate His own ways, and see to the reward of those who suffer for His truth's sake. There we leave the matter.

We commend, however, to these scolding and fault-finding Ministers the following remarks by the Rev. J. PANTON HAM, England, and hope they may be profited by them.

—

"What is truth?" Is the punishment of the wicked to be eternal torment or eternal destruction? "What saith the Scripture?" If it replies, "The wages of sin is death"—utter destruction,—then my way is clear: my mission is, to tell the truth, and to leave consequences with God. If the Bible teaches that the wicked will be eventually blotted out of existence, then he who believes this to be the truth, and, like Origen, from motives of dishonest expediency, preaches that mankind will be punished with everlasting misery, tells a terrible and most mischievous lie in the name of the Lord, and exemplifies the very spirit

of priestcraft and spiritual deception. If God has declared that the wicked shall perish,—be plucked up root and branch, burnt up, consumed, devoured, destroyed, fade away, be no more, die, that they shall utterly perish in their own corruption—can it be obedience to God, and profitable to mankind, to say, that all this is figurative language,—and that the wicked shall never die? Is it not to enact the great rebel, and to say as he did, in the very face of the Divine testimony, "Ye shall not surely die?"

Now those persons who consider it a most dangerous thing to deny the doctrine of eternal torment, and who are weak enough to believe that he who ventures to do so must be on the high road to infidelity, are generally those who have been induced to believe it, not because they discovered it in the Bible, but because they have been so taught. The extreme displeasure with which they denounce the imagined innovation, leads one to ask if they have any interest in upholding the popular doctrine. It surely does not minister to their sympathetic ease, to believe that hereafter a mighty multitude which no man can number shall live on in racking agonies throughout a lingering eternity!* It is marvellous that human hearts should repel a doctrine which their heads, when soundest, are most ready to receive.

* Jonathan Edwards thus describes the influence which the sight of the torments of the condemned in hell will have upon the glorified saints:—

"When they (the saints) shall see how miserable others of their fellow creatures are, who were naturally in the same circumstaces with themselves; when they shall see the smoke of their torment, and the raging of the flames of their burning, and hear their dolorous shrieks and cries, and consider that they, in the meantime, are in the most blissful state, and shall surely be in it to all eternity; how will they rejoice! . . . How joyfully will they sing to God and the Lamb when they behold this!"—*Works*, vol. ii. p. 209, Edit. 1840.

This is the language of Edwards as a theologian, not of Edwards the man and the Christian. Neither humanity nor religion will endure a representation so horribly revolting. If such a spectacle will excite the rapturous pleasure of the saints, it will be no pleasure to the God of saints. How strikingly does the following contrast with the above! "Have I any pleasure at all that the wicked should die, saith the Lord God; and not that he should return from his ways and live? . . I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live ye."—*Ezekiel* xviii. 23, 32.

This is unreasonable and unnatural. But I cannot believe that it is either the head or the heart that acts thus unadvisedly: it is a morbid timidity lest truth should not take care of itself, and error, despite its omnipotence, should spread havoc and desolation around.

But, brethren, I have greater reason for being shocked at your upholding the doctrine of eternal torment, than you have for being shocked at me in denying it. Do you really believe, that when an unregenerate human being dies, he is plunged into the terrible gulf of everlasting torment? How, then, can you mingle with your ungodly neighbors and friends without constantly urging them, "in season and out of season," to flee from such wrath to come! How is it that you have not so warned every one that you came in contact with this day, despite the conventionalities of modern society? Your stupendous faith would justify any manifestation of intrusive solicitude. How, believing this doctrine, can you calmly suffer days and months and years to be consumed in the varied concerns of this transient life, and not, Jonah-like, daily lift up your warning voice in the city of your habitation? And how can you lay your head upon your pillow at night, and compose yourself to sleep, knowing that hundreds and thousands, in every part of the world, before you wake on the morrow, will have tasted the first bitter draught of the exhaustless cup, and have felt the first terrible pang of "the worm that never dies," and "the fire that shall never be quenched!" How, I ask, can you give "sleep to your eyes and slumber to your eyelids," when perhaps, the partner of your life, or your beloved children, or some other dear relative, may all the while be exposed to the unending torments of hell? Tell me not that you believe your doctrine,—your indifference is terribly criminal if you do; the blood of humanity cries bitterly against you! Your zeal for the dogma of eternal torments, while you are thus neglecting to warn dying men, is your heaviest and most severe rebuke. I prefer the doctrine of my text, which, while it does not deny the doctrine of the eternal punishment of the wicked, nor make the salvation of man less an object of interest and solicitude, yet gives a most emphatic denial to the dogma of eternal torment. "I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made."

This subject is not to be treated as a mere matter of opinion, which we may hold or reject as we think proper. If it be a part of God's revealed

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truth, that the wicked will be ultimately destroyed, then it is impossible to deny this truth without introducing considerable mischief into the evangelic system. We have only to examine the effect of the popular doctrine upon the faith of the church, to be convinced that its influence is pernicious. The Apostles preached in such a way, that they excited in their hearers a love for, and aspiration after, heaven; and their own inner life was manifestly the experience of joyful and ardent anticipation of the glory awaiting the righteous. The natural tendency of their preaching was to stimulate the energies, exhilarate and elevate the heart, and develop and mature sanctified character. But this is not the tendency of most modern preaching, especially where it is the habit of the preacher to dwell much upon the doctrine which I have ventured to repudiate. Instead of rejoicing the heart of believers, in giving them an all-engrossing expectation of their Lord's second coming—instead of awakening in their hearts an earnest response to the Amen! of the Apocalyptist, when he said, "Come, Lord Jesus, come quickly!"—it impresses upon the church too effectively the painful conviction that this longed for revelation of Christ will be a revelation of wrath. The terrible nature of the popular doctrine of future punishment, almost annihilates the prospective pleasure which the church should enjoy. Heaven is, to a lamentable extent, anticipated as a refuge from hell, rather than longed for for its hallowed and blissful engagements. Can we wonder that the effect of such views and feelings should be to check the growth of a healthy and a happy piety, since it destroys the operation of that perfect love which eminently characterized the ancient saints? Fear has supplanted the place of love in the bosoms of the mass, and until love is restored to its rightful pre-eminence in their sanctified consciousness, in vain shall we expect to see, as the general experience of the Church, an earnest, self-denying, rejoicing piety. Paul says, "Rejoice in the Lord always;" but the heart of the Church is heavy and depressed,—fear has cast out that "perfect love," without which it is in vain to exhort, and unreasonable to expect. Look, brethren, around you, and see how few are rejoicing believers. Where there is one who knows what the "peace of God" is "which passeth all understanding," there are twenty whose inner life is one uniform state of dissatisfaction and uneasiness. Their spirit is that of the slave, which scarcely dares look up to heaven, and still seldomer yearns to be admitted there. The "new earth wherein dwelleth righteousness" is less frequently a first than a second thought: "the bottomless pit" is the gloomy suggestion of the brighter and better world.

In this respect, the development of Christian character in our times exhibits a remarkable contrast with the earlier development which the New Testament exhibits; and I am led to believe that this fact is to be accounted for in intimate connection with the question before us. It deserves our attention that the recorded sermons of the Apostles, and also their writings, are comparatively deficient of allusions to the subject of future punishment at all; and what is more astonishing, there is a marked abruptness in the utterance of their emotions whenever they have occasion to refer to the subject. Now, if the Apostles believed that the punishment of the wicked will be everlasting torment, how shall we explain these phenomena? It surely deserved a very considerable prominence in apostolic preaching, if, as is popularly believed, to save us from eternal torment was the moving cause of the Mediator's mission, and the grandest evidence of God's ineffable love. No vivid and pathetic descriptions of the punishment of the wicked are, however, to be met with in their writings: they never attempt to portray the dreadful picture of future wrath,—make use of no language indicative of the vision of terrible images of deathless agonies, but briefly advert to it occasionally, and then in terms which, if accepted according to their conventional meaning in common usage, would lead to the belief that the Apostles expected a complete extinction to be the portion of the wicked.

It is sufficient to mention, that the style of much modern preaching is the very reverse of that exhibited in the writings and discourses of the Apostles. Genius itself, to find imagery and language merely, is put to the torture. Imagination stretches itself to the utmost, to depict the horrors of the condemned, and the most painful emotions evidently agitate the mind of the earnest preacher of the popular theory. He believes it, and it is natural, therefore, that he should often refer to it, and make it the ground of his most faithful appeals. No one will imagine that the Apostles were not men of strong feelings and lively sensibilities, nor attempt to account for this extraordinary fact by asserting that their writings were less emotional than ratiocinative and preceptive. Paul, whose writings constitute the chief portion of the epistolary New Testament, exhibits sometimes the intensest emotion. I need only

remind you of his ecstacy over the vanquished death and the grave, and of his memorable declaration, however you interpret it, concerning his brethren after the flesh. To mention but one occasion which occurs to me, when we should have expected that Paul, had he believed the popular theory, would have addressed his brethren in language, not only earnest but descriptive,—I refer to his recorded address to them at Antioch, in Pisidia;—but we hear him, under most painfully affecting circumstances, thus curtly addressing them:—"Beware, therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish. . . . . It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

This absence of any attempt at vivid and pathetic portraiture of the miserable condition of the wicked hereafter, adds considerable weight to the evidence for the literal interpretation of their language on this subject, and justifies us in believing, that Paul and the New Testament writers generally believed the future punishment of the wicked to be their utter annihilation.

"LITERAL INTERPRETATION."

Under the above head we made a few remarks in the EXAMINER of July 15, designed as a caution against being ensnared by the pretence—from what quarter soever it might come—of any individual being the only "literal interpreter" of scripture: and we expressed the fear, that some may be "so straight" on this idea "as to be crooked." Our remarks were contained in a little over one page. We stated, explicitly, that our "object" was "*not* to establish a theory."

One of our cotemporaries seems to have taken great offence, though we called no names, and he opens on us with a broad side of four pages and a half, "to be concluded in" his "next!" We hardly expected to make such an impression on a guilty party. This party, be it remembered, is one who boasts that his paper "strictly carries out the literal principle of interpretation," etc.

If his "literal principle of interpretation" is to be judged of by the mangling and blundering manner in which he has attempted a review of our article, we should be led to say—"Good Lord deliver us" from such interpreters.

After quoting our first paragraph, of the explanation of the terms Zion and Jerusalem, as given by Butterworth and Pick, he says:—

"This testimony, with more in the same article which we shall subsequently notice, has been adduced by our cotemporary to *prove that the church is* ZION."

The italicising is his own, and expresses a clear untruth, as any one can see, who will read our article without thinking himself an infallible interpreter. This statement of our cotemporary is merely his *inference;* and one for which he has no foundation in our remarks. To say nothing of our disclaimer—that it was "*not*" our "object to establish a theory"—our readers will see, the strongest expressions we used are—"*It may be true,* that the *idea* of Zion is expressed, in the N. T., by the term church." After some texts quoted by us and a few remarks on them, we added—"The conclusion is certainly reasonable, that Zion, to the O. T. saints, stood in *their minds* in the same relation to God that 'the Church' does to the N. T. saints, under the present dispensation; and that hence, there is a propriety and fitness—*except where the connection or circumstances actually forbid it*—in maintaining that what is spoken of Zion in the O. T. is properly claimed for the Church of the N. T., and was so designed by the inspiring Spirit of God."

We ask our readers, if we were not sufficiently guarded against the charge of attempting "to PROVE *that the church is* ZION?" And this charge, too, coming from a man who claims that no other "sheet strictly carries out the literal principle of interpretation" except his own! The display he has made of texts, where the term Zion occurs, to show that Zion means the literal mount Zion, would lead one to suppose he thought his readers would need a great parade of words to make them comprehend what he wished to "prove," viz: that we have "thrown aside the armor of *literal truth,* and put on the cloak of *mystic theology.*"

We maintain, as we have done for years that are past, the literal truth of God's word; but we hope to be saved from that blindness which carries literalism into gross absurdity, and opens the door to fanaticism, and a proud claim of being an infallible interpreter in all points of scripture language. Our cotemporary ought to make league with Rome, and bow to the dogma of the "literal presence" in the communion bread; for Christ said, "*This is my body.*" Does not body, mean "literal" body? Need we to quote as many texts to prove this as our astute reviewer has to prove Zion is literal Zion?

We have no idea of following our reviewer through his long article, most of which has no bearing on our true position, but we will give our

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readers the position in which he has placed himself by his extreme literalism. To evade what we said, that "The stone was to be laid in Zion," and that "this stone, or rock was Christ, and that upon him his church is built," and several texts we had quoted from the N. T., he says:—

"The manner in which these passages of Scripture are quoted by the *Examiner* proves that the *place* where the foundation was laid, and the *church* built upon that foundation, are the same! That inasmuch as it is said that this Stone was laid *in Zion*, and that on this *rock*, Christ would build his church, it is therefore inferred that the church is Zion!!! Strange reasoning, truly!—According to the immutable purpose of God, *Zion* was the identical ☞*place*☜ IN which this foundation was to be laid. Destroy the literality of the proof here, and you sap the very foundation itself; for if it cannot be proved that this foundation was laid in literal Zion, then there is no evidence that it has been laid at all."

Here our reviewer has hatched out the cockatrice of his extreme literalism. If the foundation was laid in *the death and resurrection* of Christ, neither of these events took place "*in literal Zion.*" "Jesus, that he might sanctify the people with his own blood, suffered *without the gate.*"—Heb. 13: 12. There he died, and there he arose from the dead, and *not* "*in* literal Zion."

Now, if our reviewer has any consistency left, he is bound to reject Christianity or his extreme literalism. We have our fears, he will yet do the former; and that our warning, in our previous article, to "beware of the claims of infallible interpreters," was not uttered one hour too early. We have long seen, with deep regret, the tendency, in a certain quarter, to what we have regarded as a shipwreck of all vital religion: and we had much rather take our chance of gaining Life hereafter, with the "old sects," than under any who choose to set themselves up as infallible interpreters.

HOW SHALL WE READ?

It has been a rule with us, for a long time, that words are to have their literal and obvious import unless there is a manifest necessity for departing from it. On this ground, we have maintained the terms *life* and *death*—in the Bible—convey the same sense as in common use: *life*, that of living existence: *death*, that of cessation of living conscious existence. That these terms are sometimes used in a figurative sense we have never denied; but such cases are exceptions, or cases where the literal meaning would be absurd, and their figurative use is apparent.

Further, we have always admitted, if it could be proved that man has an immortal soul, there would be an irresistible necessity for understanding the terms life and death, in the Bible, in a figurative sense—*i. e.*, in the sense of bliss and misery. But, in the absence of any scripture proof of man's natural immortality, and with not a single instance throughout the Bible where such a doctrine is affirmed, it is idle and absurd to claim that the terms life and death are employed mystically or figuratively in relation to man's destiny: there is no necessity existing for such a departure from their literal import.

The case may be very different with some other terms, and no absurdity be involved in it. In other cases the literal sense may be the primary idea, but this idea involving a higher, or more spiritual one, the overlooking of which involves the interpreter in the mere "letter," to the neglect of the more important idea of the "Spirit" of God in the communication. Such interpreters lead themselves and their followers into "the ditch" of mere formalism: or, their religion is one of words and outside performances. Such think, "*gain* is godliness;" and if they are aggrandized, or "receive honor one of another," they are quite satisfied with their religious attainments—they become a body without divine life—the life of God *within*. Such is the inevitable tendency of an adherence to extreme literalism.

Such a course neither Christ or his Apostles gave any countenance to. Some things which seemed of the literal character, as recorded in the Old Testament, they have applied distinctly to things spiritual, or to things of a more purely spiritual dispensation. We have only space for one illustration in this article, but may resume the subject hereafter.

Take the promise of God to David, 1 Chron. 17: 9–14. "It shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me *a house*, and I will establish his throne forever" * * * "I will settle him in my *house* and in my kingdom forever."

Solomon received this promise in extreme literalism, and acted accordingly, aggrandized himself, fell into idolatry, and died—so far as we have positive evidence—in his folly. He said to Hiram, king of Tyre, "Behold I purpose to build a house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son,

whom I will set upon thy throne in thy room, he shall build a house unto my name." 1 Kgs. 5 : 5.

Here is literalism, which might have done Solomon no harm if he had not rested in it, instead of looking through the figure to the spiritual import of the promise to David. Paul, being spiritual, and inspired too, looks at the matter in its true light. Hear him :—

"CHRIST as a son over his own house, WHOSE HOUSE ARE WE, if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Heb. 3 : 6. "That thou mayest know how thou oughtest to behave thyself in the HOUSE of God, which IS THE CHURCH of the living God."—1 Tim. 3 : 35. "Now therefore ye are NO more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the CHIEF CORNER STONE, in whom all the BUILDING fitly framed together groweth unto a holy TEMPLE in the Lord: in whom ye also are builded together for a HABITATION of God through the Spirit."—Eph. 2 : 19–22.

Had Solomon, as a "wise master-builder," not stopped in mere literalism, but gone forward—as did the great apostle—he might have been saved from his great shipwreck: but he fell by his "strict literal principle of interpretation," and is left as a standing monument to all such self-confident interpreters and their adherents; who begin by overlooking the spiritual design of literal things, and end in the flesh.

FAITH AND SPIRITUAL GUIDANCE.—He who believes only what he sees, and does only what his understanding pronounces to be reasonable in each particular command of God, has evidently no faith. One who on a dark night at sea fancies he sees land before him, while gazing on a fog bank, should at least not pretend to have as much faith in the pilot as one who believes on the pilot's word, that the land is near, and does not pretend to see it. For "Faith is the evidence of things *not* seen."—*Bishop Whately.*

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BIBLE EXAMINER.—We can still furnish a few entire sets for this year.

ALL letters to us must be addressed, invariably, "GEORGE STORRS, *Box* 4658, *New York.*"

WHEN IS THE TIME TO DIE?

I ask'd the glad and happy child,
Whose hands were fill'd with flowers,
Whose silvery laugh rang free and wild
Among the vine-wreath'd flowers:
I cross'd her sunny path, and cried,
"When is the time to die?"
"Not yet! not yet!" the child replied,
And swiftly bounded by.

I ask'd a maiden; back she threw
The tresses of her hair;
Grief's traces o'er her cheeks I knew—
Like pearls they glisten'd there;
A flush pass'd o'er her lily brow,
I heard her spirit sigh;
"Not now," she cried, "O no! not now,
Youth is no time to die!"

I ask'd a mother, as she press'd
Her first-born in her arms,
As gently on her tender breast
She hush'd her babe's alarms;
In quivering tones her accents came—
Her eyes were dim with tears;
"My boy his mother's life must claim
For many, many years."

I question'd one in manhood's prime,
Of proud and fearless air;
His brow was furrow'd not by time,
Or dimm'd by woe or care.
In angry accents he replied,
And flash'd with scorn his eye—
"Talk not to ME of death," he cried,
"For only age should die."

I question'd age; for him the tomb
Had long been all prepared;
But death, who withers youth and bloom,
This man of years had spared.
Once more his nature's dying fire
Flash'd high, and thus he cried:
"Life—only life is my desire!"
Then gasp'd, and groan'd, and died.

I ask'd a Christian: "Answer thou,
When is the hour of death?"
A holy calm was on his brow,
And peaceful was his breath;
And sweetly o'er his features stole
A smile, a light divine,
And spake the language of his soul—
"My Master's time is mine!"

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BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

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GEO. STORRS, EDITOR AND PROPRIETOR.

NATURAL IMMORTALITY.

BY REV. REGINALD COURTENAY, ENGLAND.

ON THE ARGUMENT FROM THE INDIVISIBILITY OF MIND.

An endeavor has frequently been made to vindicate the natural immortality of man, on the ground of the simplicity, and indivisibility, of the thinking principle. "All presumption of death's being the destruction of living beings," says Dr. Butler, "must go upon the supposition that they are compounded, and so discerptible. But since consciousness is a single and indivisible power, it should seem that the subject in which it resides should be so too." And in this he has been followed by one of the chief mental philosophers of Scotland, who observes that "if matter be not all, or rather if matter have nothing in common with thought, the decay of matter cannot be considered indicative of the decay of mind, unless some other reason can be shown for the mental dissolution, than the mere external decay:" and that on the proof of the "indivisibility of the sentient principle," "the chief source of this argument" for the soul's immortality "seems to depend." The same opinion had been long before entertained by philosophers. Cicero says that the mind is "simple, that it cannot be divided; and therefore, cannot perish."

In thus contending for the soul's immortality from its oneness of nature, and consequent insusceptibility of decay and dissolution, both the ancient and the modern writers have overlooked, with a singular precipitancy, the fact, which every materialist as well as immaterialist must admit, that death and the dissolution of the body are not equivalent terms. Every one in the least acquainted with human physiology is aware, that the matter of which our bodies are composed, is preserved in its actual state by a certain mysterious principle of animal life, one of the effects of which, in suspending or reversing the ordinary chemical laws of matter, is perfectly well known, though the nature of the principle is utterly incomprehensible. When this animal life has ceased, the chemical actions commence, and decay ensues. Death and dissolution stand in the relation of cause and effect.* Every part of a living organized body, even of a plant no less than of an animal, is pervaded by a certain corporeal vitality: and in every case the decay of the body is the effect of the loss of this vitality. Whatever effect the death of the body produces on the incorporeal part, or more properly speaking, on the sentient principle,† whether it be an enlargement, or a suspension, of its activity, must be produced at once, and before decay has begun. Whether then this sentient principle be simple or compounded, the decay of the matter of which the body is composed cannot affect it: for by death the connexion between them is destroyed; and after death, whether the body decay or not, the mind is beyond its reach.

It might, however, still be questioned (though the whole inquiry is most idle and fruitless), whether there may not be perhaps, "some other reason for the mental dissolution, than the mere external decay;" whether the same cause, which in a manner perfectly unaccountable takes away the vitality of the body, and so leaves it subject to dissolution, may not at the same time impair the soul, if it be a compounded thing, and expose it also to dissolution? To this the previous observations afford a complete answer. The body may be killed in an instant, and without even a partial dissolution; and if the mind be, as it were, wounded through the body, it must receive an injury like that which the principle of animal life suffers,—an instantaneous destruction, or complete suspension of activity. Whether "consciousness," and the "living beings which are the subjects of consciousness," to use the expression of Dr. Butler, be "discerptible" or not, their destruction, if effected by death at all, must be effected in a moment, and must take place previously to, and not by or in consequence of any

* It is scarcely worth while to remark, that in case of death from mortification, a partial dissolution may be said to be the cause of death. There are several instances of sudden, even of instantaneous death on record, in which the most careful investigations of scientific men could detect no alterations whatever, either mechanical or chemical, in the corporeal structure, except such as were well known to be consequences, not causes, of the loss of the vital principle.

† In the original language, "sentire" signifies both to think, and to feel—and has accordingly given rise to two words of very different meaning, sentiment and sensation. The expression sentient has been used in the above pages in both senses, with an unavoidable generality. The different writers who have been quoted have employed it in different senses, and in referring to their observations it has always been employed in the sense of the quotations.

decomposition. As it is perfectly conceivable that corporeal death should take place, without any consequent corporeal dissolution, the possibility of death's taking place cannot depend on the possibility of dissolution.

In the same way a death of the mind may take place either without, or with, a consequent separation of parts, of the mental substance. We should recollect that the terms divisible and indivisible are borrowed from language that we apply to matter; and cannot with equal propriety apply to that which is immaterial. This has evidently been overlooked by Lord Brougham, where in his Discourse on Natural Theology he observes, that "the strongest of all the arguments both for the separate existence of the mind, and its surviving the body," is not the less cogent "though the change undergone by the body be admitted to be incomplete, and though some small portion of its harder parts continued with us through life." (In fact the mental energies are suspended before any dissolution begins). "Probably no person at the age of twenty," he observes, "has one single particle in any part of his body which he had at ten, and still less does any portion of the body he was born with continue to exist in or with him. Yet the mind continues one and the same, 'without change or shadow of turning.' None of its parts can be resolved, for it is one and single; and it remains unchanged by the changes of the body." . . . "It follows then that the existence of the mind depends not in the least degree upon the existence of the body." . . . "The facts referred to prove that after the body's death, that is, after the chronic dissolution which the body undergoes during life, the mind continues to exist as before. Here then we have that proof so much desiderated—the existence of the soul after the dissolution of the bodily frame with which it was connected. The two cases cannot, in any soundness of reasoning, be distinguished; and this argument therefore, one of pure induction, derived partly from physical science through the evidence of our senses, partly from psycological science by testimony of our consciousness, appears to prove the possible Immortality of the Soul almost as rigorously as if 'one were to rise from the dead.'"

Now if this argument proves the immortality of the soul, it proves also the immortality of everything belonging to the body, that is not material; the immortality for instance, of the seventh sense,* (if Lord Brougham and Dr. Thomas Brown are both correct) of heat and cold. For since their sensations continue precisely the same; or at least alter far less than the mind alters, in the progress from youth to maturity and from maturity to old age, unaffected by the "chronic dissolution of the body during life" (or, if they are at all affected by it, becoming most keen and delicate, when that dissolution is most rapid); since they exist after the dissolution of the bodily form with which they were connected, they stand in just the same predicament as the soul. Cicero, in his ignorance of optics, believed the eye to be an obstruction, blocking up the opening between the internal soul and external objects: but since the true functions of the ball of sight have been understood, no one has supposed, that we shall be able hereafter to see without eyes; unless, for reasons with which the present argument has nothing to do, the Deity should think fit to confer new powers upon man.

There is not a shadow of reason for supposing that the sensations produced by heat and cold, or by contact, in the body of man, differ at all from the sensations produced from the same causes in the bodies of the inferior animals, even of those lowest in the scale of creation. The polypus contracts its slender tentacles when they are touched, and extends them to seize marine insects that come within its reach,—it has sensation and voluntary motion, *consciousness* and will.* Our evidence for this is exactly the same as that on which we rely without the slightest doubt, in inferring that any human individual, excepting ourselves, possesses consciousness and will. And if the chronic dissolution of the human body furnishes an argument for the Immortality of the Soul, much more does the continuance of consciousness in the body of the polypus, under a far more severe trial than a chronic dissolution can expose the human soul to, argue an immortality of the "life," or "soul," or "mind," or whatever it is called, of that wonderful animal. "The substance of these creatures is so instinct with life,† that nothing appears able to destroy it—a circumstance perhaps arising from the nervous molecules of which it seems almost to consist.‡ If divided transversely, each segment will become a distinct animal, send forth tentacles round its upper aperture, and close the lower: if it is divided longitudinally each half will form a separate tube in an hour, and begin to ply its tentacles in a day: even if divided into longitudinal strips, instead of the sides turning in, as in the former case, each strip becomes inflated, and a tube is formed within it: and what is still more wonderful and seems next to a miracle, these animals may be turned inside out, like the finger of a glove, without destroying either their vitality, or their power of producing germes, and of catching and digesting their food."

This extraordinary vitality is indeed marvellous in itself; but the argument we have been considering would make it more wonderful still. One animal, it appears, can be multiplied into three or

* Dr. Brown says that we measure the degree of muscular effort exerted on any occasion not by the sense of touch, but by a sixth sense: and Lord Brougham is of opinion that heat and cold are rendered perceptible by a seventh.

* It would be to no purpose to argue that consciousness and will are merely peculiar states, or attributes, of the unchangeable soul. If consciousness does not of necessity remain, nothing remains but a name: or at the utmost a mere mental conception, having no substantive reality.

† Kirby's Bridgewater Treatise. Vol. I. page 172.

‡ In the opinion of this writer, then, LIFE, including the powers of sensation and motion, is not a purely immaterial thing.

even four animals, one life into three or four lives. The consciousness and will of the polypus do not perish, even by a violent severance; but they are on the contrary multiplied. The consciousness and will of the human individual are during life always united to a body, but not always to the same body; or more properly, to the same identical component particles: and it is thence inferred that they are quite independent of body, and would exist just as well as if in no way connected with, or belonging to, any body at all. The consciousness and will of the polypus survive a more complete destruction. For let the upper half of the animal be cut off and crushed to pieces; then the consciousness resides just as perfectly as before in the lower half; and after a short time a new upper half is formed. Let then the lower half be cut off and destroyed: the consciousness and will are then completely removed to a new set of particles, in a much shorter time than in the case of man, and by a much more violent and unnatural process. We therefore are to conclude that the consciousness and will of the polypus are quite independent of body,—and therefore immortal! and that by a process of division with a knife, three or four immortals may be made out of one!

The remarkable qualities of the polypus no less clearly refute the doctrine, that consciousness, being one and indivisible, is therefore not affected by the dissolution of the body. For the consciousness that resided in the body of one polypus, if it cannot be divided, must, of mathematical necessity, be multiplied, when we find it residing in the bodies of three separate polypi; and has therefore at least as good a title to be considered independent and self-existing (capable as it is, on this hypothesis, of increase but not of decrease), as human consciousness can be. The conclusion from the principle of Lord Brougham is evident enough,—not only that the polypus has an immortal part; but that three immortals can, by a mechanical process, be made out of one! But since this is extravagant, does it not follow, that the possession of powers of sensation and voluntary motion, of consciousness and will, and of something altogether immaterial,* of something that survives, sometimes a violent severance of the parts of the body, sometimes a more gradual but more complete dissolution of particles, does not prove the existence of anything entirely or at all independent of matter, and which survives bodily decay? †

Except for the purpose of giving an illustration, which should be unencumbered with the mysteries and difficulties, that at almost every point surround the nature of humanity, there was no need to refer to any inferior animal, in order to show that consciousness can be increased, (it matters nothing whether we call it) by division or by multiplication. Every man born alive into the world, brings with him into it a share of the consciousness and will that belonged to others; which conconstitute in him a life as separate and complete as that of each of these polypi made out of one. As truly and as literally as the blood of his parents flows in his veins, does he partake of the same consciousness and will, the same *phronema sarkos*, with them. There is absolutely nothing about him independent and self-existing, which he does not owe to his birth, and to his body, and to the blood, "which is the life thereof." Generation produces all the life he has; and that life therefore, by all analogies, is a mortal life; and he must be "born again" before he "has everlasting life." Such is the doctrine of nature and of reason, no less than of Scripture. Born into the world a mere animal, and far inferior to many other animals, at their birth; man, as he advances towards maturity, unfolds powers noble indeed, and immeasurably above those of the brutes, but which, by their resemblance to those of the beings whence he has sprung, clearly mark his parentage, and show that his highest nature is owing to no originally separate breath of life breathed into his nostrils, but that all comes by corporeal descent, by material processes, from the first parents of mankind; and that he owes to these processes every part of his separate being, separate consciousness, and separate will, just as the three polypi, made out of one, owe their separate existence to the strokes of a knife.

Nothing contributes more to false notions on this subject, than the opinions so commonly entertained of the intrinsic dignity of all that is not material. It is indeed "derogatory to the dignity of man to acknowledge a brotherhood of mind,

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* Not that consciousness and will themselves are altogether immaterial,—they result from the union of mind and matter, at least in man and animals—but that they imply the existence of some power, or energy of faculty, which is not material. Yet this power is not necessarily permanent. The force of gravitation is not material. It seems to result directly from the will of the Supreme, or of some Being to whom He has delegated the task. Matter, so far as we know, could exist if gravitation were not. But where were gravitation, if matter were annihilated? and the destruction of body may be to mind, what that of matter is to gravitation.

† There is only one hypothesis, and that of a very obscure and metaphysical character, on which the analogy between man and the inferior animals, in respect of the common nature of their consciousness, can be got over. It has been supposed that man is the only creature capable of such a consciousness as to be able to speak or to think what is expressed by the word "I." That he has some (not clearly comprehensible!) notion of his separate existence and individuality:—perhaps what has been called in the text a "consciousness of consciousness." This may possibly be true: but if this is all that survives the dissolution of the body, of what value is it? There is a certain story of a little dog, who having been ill used by another, went away and fetched a powerful friend of his own species, who duly punished the aggressor. Had not this animal evidently a notion that he had received a personal injury? a clear idea of his own individuality. Excepting the faculty of veneration, and the power of voluntary attention to past ideas, (for most animals certainly revive past ideas involuntarily, in dreams) there is scarcely any, if any, faculty of the human mind, in which the elephant and the dog do not participate.

such as shall include the polypus, the sea-jelly, and the animalcule of a stagnant pool. But science knows of no aversions, and must hold on its way, through evil report and good report. Truth, in the end, will not fail to justify itself, in all its consequences and relations."—*Physical Theory*, p. 317.

The word "mind" is too often employed as if it were synonymous with "the mind," or "the human mind;" and all the noblest and loftiest attributes of the human mind, attributes which seem to some almost to demand an immortality by right of their nature, have been transferred to mind in the abstract, and have conferred upon it a false dignity. But, if all that is not matter, nor any form, modification, or quality of matter, is therefore mind, it must comprehend all that is meant by the words "living principle," or "life," no less than the energies of a Newton or a Socrates. The power that causes a blade of grass to grow is not material. If by matter is intended that which is inert, and insensate, and all that is not matter is mind, then a polypus, or a sea-weed, are as truly composed of mind and matter as are human beings. An oyster has sensation and voluntary motion; it shares with mankind in the enjoyment of consciousness and will. Yet no one imagines that an oyster has any immortal part. What becomes of its volitions, its pleasures and pains, and its capacities for willing, or feeling, when it dies? They are destroyed. What becomes of the "living principle" when an egg is boiled? It is destroyed. We can hardly form any other supposition. Mr. Bakewell, indeed, in his "Evidence of a Future Life," maintains the indestructibility of the vital principle, whether in an egg or any other living substance—plant, or brute, or man, on the ground of an analogy which is worth considering in this place, although it is not only very questionable at the best, but even if admitted, is totally inadequate to support his conclusion, that men have immortal souls. Not only gross matter, he argues, is indestructible,—varying indeed in form and bulk, and exchanging one combination for another, yet never varying in total amount, but so also are the more subtle immaterial agents or principles of heat, light, electricity, and the like. And on the ground of a supposed analogy, he infers that the same is true of the vital principle in vegetables, and in the lower animals; and even with the still more inscrutable and mysterious essence of the human soul. Hence he concludes that man is an immortal being.

Of the indestructibility of matter we have the most convincing proofs. And we have very strong reason to believe that, in addition to those properties of extension and impenetrability without which a particle cannot be conceived, matter has certain properties which, with the exception of gravitation, vary in the different kinds of matter, yet in each kind continue always unchanged, and invariably exhibit and exert themselves in the same manner under similar circumstances. Of this nature are the properties of the attraction of cohesion between bodies of different kinds, capillary attraction (if this be distinct), and chemical affinity.

Now whether heat, light, and electricity be indestructible, as we suppose matter and its properties to be, can only be inferred, either from some community of nature between them and what we have already decided to be material things, or secondly, from experiments by which we can measure the amount of the heat, electricity, &c., at certain times and places. No experiments hitherto made would lead to the conclusion, that heat, and light, and electricity are material; natural philosophers do indeed loosely term them "fluids," but they do not suppose that they occupy space. And we know almost with certainty that they are destitute of weight. Neither are they properties of matter; for these belong to the several particles or points of which matter consists, and are not transferable. It would therefore be most unphilosophical to assume that heat, and light, and electricity, are indestructible, simply because matter is so.

We have, however, much ground for supposing that heat and electricity at least never vary in amount. We can measure them by their effects: and so discover that what is gained in one quarter is lost in another. This is well shown in Mr. Bakewell's work. And though heat and electricity, to take the most favorable instances, may be for a time latent and imperceptible (unlike matter, the presence and amount of which within a given space, may always be ascertained by weighing it), yet they may be made to reappear again, and by their exhibiting effects equal in extent to those which they exhibited before their disappearance, we infer that nothing has been lost.

SECOND ADVENT OF CHRIST.

BY GEORGE DUKE OF MANCHESTER.

[Continued from page 259.]

I have now gone through what Mr. Brown calls our misconceptions; and must proceed to the less pleasing task of pointing out what I consider some of his misconceptions.

Mr. Brown's second chapter is entitled "Christ's Second Coming viewed in relation to the glorification of the Church with him." He maintains that the glory of the millennial era is prior to the glory of the Redeemer's second appearing to reign with all his saints. His first proof is, that when Christ appears the second time, he will come with all his saints, that is, with all the redeemed. By which we are to understand, not simply all who shall have been saved up to the time of the advent, but all who shall ever partake of any benefit from Christ; and that it excludes any from being, after that time, blessed. "Christ's redeemed will be complete at his coming—He will come absolutely and numerically with all his saints."

Before examining into the truth of this position, it may be well to find out the nature and the object of the argument. Mr. Brown's object is to prove a difficulty which is supposed to attach to the doctrine of the Messiah's pre-millennial advent, as regarding those who will form the population of the renovated earth during the reign of blessed-

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ness. There is, therefore, in the nature of the argument, nothing positive; the most that could be inferred, even if the difficulty were proved, is that it is probable there is some error in the detail of the pre-millennial scheme, but no proof that the advent shall be post-millennial.

Mr. Brown's first "proof text" is 2 Thess. i. 10, which does not mention anything about who will come with Christ, it speaks rather of the opposite effect which the advent will produce upon the righteous and the wicked in the day of Christ's appearing. Mr. Brown himself, when alluding to the passage, clearly shows that he does not expect all the saints to come with Christ. "There is," says he, "something transporting in the prospect of his coming to be admired in all them that believe;" but, instead of continuing the quotation, "in that day," he adds this gloss, "from the first trophy of grace down to the very last, 'all made alive,' either by resurrection or instantaneous transformation." Here Mr. Brown very properly states that there will be some to whom our Lord will come, and upon whom his advent will work a transforming effect. This, I believe, to be the truth; I only go a little farther than Mr. Brown, not supposing "the saints" and "them that believe" to be exact synonymes, and denoting the same individuals.

The next text quoted by Mr. Brown is 1 Thess. iii. 13, "the coming of our Lord Jesus Christ with all his saints," which he also quotes when closing this proof. In this passage it is clear there is the same limitation as in the last; the apostle contemplates some who will be established in holiness, &c., to whom the Lord Jesus will come.

Upon the third text, 1 Cor. xv. 23, Mr. Brown seems to place more dependence, unfolding it at some length, and beginning his assertion with this very important canon of limitation: "Universal terms and expressions are to be interpreted according to the nature of the case and the scope of the passage where they occur," which Mr. Brown brings to bear upon his interpretation of this passage, in the following words: "as in Adam all die," that are his, "so in Christ shall all" them that are his, "be made alive." Mr. Brown does not feel this to be "a violent, offensive, and perilous departure from the plain meaning of the words," or "a prodigious latitude of interpretation." Nor do we consider it violent, offensive, or perilous to make a limitation more obvious; and, had not Mr. Brown doubted it, I should have said that it was what common sense demanded. "They that are Christ's at his coming," we say must be limited to those of Christ who shall have died before that time; excluding those of Christ who shall be alive at that time, as also the people of Israel who will not be Christ's until his coming, and the nations who shall join themselves to the Lord after he shall have come. This, it will be observed, is the obvious sense, and is no departure from the literal meaning.

The truth is, Mr. Brown admitting, that universal terms are, in certain cases, to be understood with limitations; the whole of his objection resolves into this, "None can be brought into a state of salvation after the appearance of our blessed Lord." This, I think, must be his real difficulty, else he would not have fallen into what appears almost like a frivolous inference, that "all" could not be so limited as to exclude some "before they are born."

But if this view of Mr. Brown's objection be correct, the difficulty which he feels is not incident to our hypothesis, but consists in his not being able to receive what we believe Scripture has revealed. "The difficulty lies not in the things but in the texts," (p. 55.) Texts which speak of conversion after the Lord's appearing.

The two last texts in support of this argument quoted by Mr. Brown, Eph. v. 25–27, and Rev. xxi. 2, 9, induce me to state, though very concisely, a view which I believe to be well founded, regarding the peculiar character and exalted privilege of the present dispensation; nevertheless, as I cannot say that it is generally entertained even by my pre-millennial friends, I cannot expect that it will be very demonstrative to others. I give it, because not desiring to withhold what I believe to be the truth, without, however, wishing it to be supposed that the question of our Lord's kingdom depends upon it. Mr. Brown, I apprehend, supposes that every individual who shall be saved, or who shall derive any benefit from the work of Christ during all the different dispensations, from the days of Abel down to the last soul who shall be brought into the fold, will form part of "the Bride, the Lamb's wife," or of the mystical body of Christ. I do not think that either the language of Scripture or the character of the dispensations is in accordance with this idea.

St. Paul tells us that "there is one body," connected with which there is "one baptism," a baptizing into Christ and a putting on of Christ, obliterating the religious distinction between Jew and Gentile, not bringing the Gentile into the religious privilege of the Jew, but making "of twain one new man" in Christ, "the body of Christ," of which body Christ personally is the head, "from whom the whole body joined together maketh increase," this is "Christ" mystical: and all baptized into Christ are baptized into his death, are quickened together with him, and are raised up together and made to sit in heavenly places in Christ Jesus.

The gifts necessary for forming the Christ mystical were not conferred until after the ascension of Jesus—"When he ascended up on high he . . . . gave gifts unto men," "some apostles and some prophets," &c., ... "for the edifying the body of Christ [mystical] till we all come . . . . unto the perfect man, unto the measure of the stature of the fulness of Christ" [mystical]. We could not, therefore, say with propriety that the Church under the former dispensation was "Christ."

Now, as to the other figure: The Bride is the New Jerusalem, of which city the twelve apostles compose the foundation, which corresponds with St. Paul's figure "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner [stone]." St. Paul, it may be said, mentions the foundation of prophets as well as of apostles; but I do not suppose that

"the old prophets" are meant, (though it be true respecting them, that "not unto themselves, but unto us, they did minister," &c.) But the order of the words seems to lead us for an explanation to the same expression with the same order in two other places of the same Epistle. It does not run "prophets and apostles," as we should have expected had the old prophets been intended, but "apostles and prophets," those gifts which Christ (here called the corner-stone) ascended on high in order to confer, "he gave some apostles and some prophets," &c., those "holy apostles and prophets" to whom the mystery had been now revealed—unknown in former ages—that "the Gentiles are fellow hairs."

Now, the great glory of this New Jerusalem is, that it is the abode of Deity. But for the believer to be a habitation of God is the peculiar glory of the dispensation founded on the apostles, according to that promise of our Lord, "He dwelleth with you, and shall be in you."

Four Chiliads were directed to preparing a people for the objective manifestation of the Invisible. Deity, in the person of the Son of God, coming into limitation, was "God manifest in the flesh." During the dispensation of two Chiliads, the spiritual temple is in the course of construction. Deity, in the person of the Holy Ghost, inherently and permanently in each spiritual stone which shall compose that spiritual temple which shall be "a habitation of God"—God the Father—"God in all,"—for "the throne of God and of the Lamb shall be in [the New Jerusalem]."

Mr. Brown speaks of the absurdity of a theory which excludes the myriads that are to be converted during the spiritual "millennium, from the honor and privilege of swelling the train and gracing the triumphal appearing of their Lord." I do not like to test theories with regard to Divine things by what we may consider absurd; "because the foolishness of God is wiser than men;" and, what we may think folly may be God's truth; otherwise I should say, have we not more right to talk of the absurdity of a theory which expects such different results from the same causes which have already been for so many centuries in operation. It appears, that "a hundred thousand times more redeemed, during the millennium, than from the beginning of the world to that time, is far beneath the true calculation," [according to Mr. Brown.]

Mr. Brown says, "What will the Jews and Gentiles be, with whom you people the world during the millennium; and over whom you make the glorified Church to reign with Christ? They cannot belong to the [elected, the blood-bought, the regenerated and justified] members of Christ's mystical body."

This argument could only be of weight upon the supposition that the blood-bought or justified are necessarily all raised to be members of Christ's mystical body.

Mr. Brown seems to suppose that all dispensations were much the same; and that it would have made little or no difference whether our Lord's first advent had been immediately after the fall, or immediately before the day of judgment. The same idea is more plainly expressed a little further on. "It being to the divine mind infallibly certain (he says) from the foundation of the world, that at the appointed time Christ should suffer, it was held, done, and accepted in the court of heaven, and authority was given him from the very first to extend salvation to as many of his people as should live before his incarnation; in other words, to bring all the mediatorial offices into play through the Spirit's agency, from the very date of the fall."

Surely the Spirit's agency was not the same before as after the ascension; our Lord seems to say that before his ascension there was the influence upon, but after his ascension, the indwelling of the Spirit in the believer. But on this point I would rather refer Mr. Brown to writers who are giving their sentiments without reference to the controversy in question; such as Hare on the Mission of the Comforter, where the opinions of many divines on this subject are given and discussed.

Mr. Brown says—"Whatever may constitute the felicity of that period, it will not be Christianity—it will not be saintship. The Faith and the Hope, the love and the purity, the superiority to things seen and temporal, the spirituality and heavenliness of true discipleship—of converted men and subjects of God's grace—will not shed their lustre over that long period."

This is not what those who look for the Lord's kingdom believe; it is only what Mr. Brown supposes to be the consequence of their theory. We must go a little into detail. Christianity and saintship Mr. Brown believes to be the same; but in "the felicity of that period," we find mention made of the camp of the saints, as also of the beloved city. The beloved city is the Bride, but what constitutes the camp of the saints? When Mr. Brown says there will be neither love nor purity, I think he is stating that for which he has no warrant, either direct or inferential. With respect to "Faith, Hope, superiority to things seen and temporal, spirituality and heavenliness," he is only to suppose that state on earth during the thousand years which he expects will be upon the earth at the end of the thousand years, when Faith and Hope will exchange for fruition; when, with regard to the Bride, sight will be occupied with the beautiful vision: and when the nations walking in the light of the new Jerusalem will be "converted men and subjects of God's grace;" when such will be "the lustre of that long period," that the city will not need the sun or moon to shine on it, for "then the moon shall be confounded and the sun ashamed."

It will be perceived that the "glaring inconsistencies," (p. 62,) statements "hopelessly unintelligible," (p. 65,) "inexplicable difficulty," (p. 66,) are removed by simply denying "the great [un] scriptural doctrine of the completeness of Christ's Church at his coming." (p. 71.)

All letters to us must be addressed, invariably, "George Storrs, *Box* 4658, *New York*."

THE RELIGION OF THE GENTILES.

"The light of God," says Dr. Southey, "which at the beginning was imparted to man, hath never been extinguished. From the patriarchs it descended to the prophets, and from the prophets to the apostles: but there were many who wandered and lost the light, and their offspring became inheritors of darkness." The ancient Greeks, in proceeding to plant a colony, were religiously careful to carry with them, from their former home, the fire which should be used in their new habitations; and had the genuine flame which came down from heaven been preserved with equal care, the incense of adoration might have arisen, in regions the most remote, equally pure and equally acceptable in all. Though it was forbidden knowledge which led to the immediate downfall of our first parents, yet it is probable that many things were familiar to them while in Paradise, of which in their corrupt state they retained only an imperfect conception, and could give only an inadequate account; while there may have been mysteries, known to them, which from their nature could not be divulged to those who had not been initiated in Paradise: yet all that Adam was capable of imparting might have been known, had men chosen to retain God in their knowledge, to all the Gentile world, even up to the present day. Yet perhaps, had patriarchal religion thus been spead over the earth, the fulness of time would have arrived before the lapse of forty centuries; and the seed of the Word, falling on ground so prepared, would have produced sixty or an hundred fold in every clime! For it is probable that the patriarchal religion was rich in vital and evangelical truths;—that the God, who "left not Himself without witness," even among those who had forgotten His first revelations, vouchsafed to reveal to those who called on His name, the predestined redemption of mankind;—that Christ, the "seed of the woman," was distinctly foreshown;—and that many, even before Abraham, "rejoiced to see his day, and saw it and were glad:" glad, because mankind even then enjoyed, through Him, promises of resurrection unto life, and of heavenly rest for the weary pilgrims of this world.

But the majority of the descendants of Noah went astray: and not retaining God in their knowledge, necessarily lost their knowledge of resurrection and of immortality. The religion of the polytheists was one of terror and darkness; and for the most part they sorrowed for the dead, "as they that have no hope." Amidst this darkness human philosophy was exerted in vain. Polytheism indeed was opposed: but what was gained by a recognition of the Unity was lost by a disregard of the moral character of the Deity: the God of the philosophers became a mere philosophical abstraction; and was seldom addressed in prayer.—Among the common people on the other hand, if the gift of an abundant harvest occasioned any festive celebration, or any display of thankfulness, men failed to recognize in the giver a Universal Lord, the Supreme Cause of all: they saw but a divine controller of the seasons, a ruler of sunshine and rain. They gave the air to his dominion; but they knew not that the sea also was his, and he made it, and his hands prepared the dry land: and if they worshiped Jupiter in one temple, they had another for Neptune, and yet another for Ceres; and being ignorant that there was *one* absolute king, as has been said above, who tolerates, for reasons of his own, the rebellion of His servants, they had no just conception of the temporary sufferance of evil, and minor calamities filled them with dread; death, with dismay and despair.—*Courtenay.*

DONATIONS.—Sereno Fisk, Kenosha, Wis., $10. R. B. Hurd, Rochester, N. Y., $2. E. Wolcott, Ocean Port, N. J., $2.

ELD. JACOB BLAIN is traveling in Wisconsin, and will continue to do so till the last of October.—Letters for him should be addressed to "Care of J. W. DEAN (Tribune Office) Chicago, Ill."

RUFUS WENDELL, Albany, N. Y., communicates to us the intelligence, that another of our friends in that city has fallen asleep. He says:—"In the death, recently, of Sister WOOLVERTON, the EXAMINER lost one of its best friends. She read it with the greatest satisfaction, and was deeply interested in the truths it advocates. All who knew her bear testimony to this fact, as they do also to her uniform, cheerful piety, and unflinching fidelity to the great truth of Life through Christ. Her last days were in beautiful harmony with her godly life. She was emphatic in the expression of her hopes as a Christian. She discarded the notion of 'intermediate consciousness,' but rejoiced most exultingly in the hope of putting on Immortality at the Resurrection. She was a *good woman*, and died at a ripe old age. She sleeps in Christ, and her memory is very precious to those who knew her. You would *feel* this to be so, if you could hear the many affectionate allusions to her character."

BIBLE EXAMINER.

New York, September 15, 1857.

SATAN, THE DEVIL, AND DEVILS.

[Continued from page 266.]

On the term Satan, we brought the examination to the close of the Old Testament in our previous article. We come now to the New Testament: there it occurs between 30 and 40 times.

We commence with its first occurrence, viz., MATH. 4 : 10. It is in the account of our Lord's temptation in the wilderness. The devil—Greek, *diabolos*—had showed "him all the kingdoms of the world and the glory of them," and said to him, "All these things will I give thee, if thou wilt fall down and worship me." The reply of Jesus was, "Get thee hence, *Satan;* for it is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve." It is added—"Then the devil"—diabolos—"leaveth him, and behold angels came and ministered unto him."

With our long habits of thought on religious subjects, it is not easy to divest our minds of the idea that Satan, here, is a personal being: and we do not intend to say he is not such; yet, a too tenacious attachment to the idea may involve a thinking mind in difficulties much greater than a different idea.

It must be admitted that there are some things in the account of the temptation of our Lord which are not to be taken in a strictly literal sense. For example, the idea of seeing "all the kingdoms of the world, and the glory of them" from the top of a "high mountain." Literally, such a thing was not possible; but, by a representation to a reflecting and capacious mind, the whole might be embraced at one view. Such, therefore, we take it, was the fact, and not a literal sight of all by the bodily eyes of our Lord.

If this is a correct view of the subject, it will help us to an understanding of our Lord's temptation, and *who*, or *what* was the "*tempter*"—verse 3—that is called satan, and devil in the account. The usual impression on the mind is, that a personal being—a "fallen angel"—appeared openly, and face to face with our Lord, and entered into conversation with him, as one man would talk to another. It may, however, be a matter of doubt, if such an idea can bear the test of a scriptural examination.

It is said Heb. 4 : 15, that our "high priest, was in all points tempted like as we are." If such is the truth—and we cannot doubt it—then a careful study of our own temptations must convey the true idea of our Lord's. Here we may remark, first—No one of us was ever tempted by the personal open appearing of a "fallen angel." That fact will not be denied. How then are we to believe such a personal appearance was made to our Lord, if he "was tempted like as we are?"

But again. Supposing, contrary to fact, that a personal being, known by us to be a "fallen angel," should actually appear, and speak with an audible voice, would any *Christian* man hold converse with him for a moment, or allow himself to be taken from place to place to see if he could not be induced to serve this being, instead of the Lord Almighty? The idea is not admissible for a moment. Why then must we believe the Son of God did actually see a "fallen angel," and well knowing, as he would, his true character and history, allow himself to be taken about from place to place, and be presented with continual motives to trust in the counsels of one he knew to be his most inveterate enemy? Would a course of proceeding like this be a real temptation? Indeed, it seems impossible to be such.

The root, or foundation of all temptation is *desire;* which in itself is not sin, but becomes the cause of sin when directed to a wrong or forbidden object, or to obtain a lawful object in a forbidden course, or way. If there is no desire for an object, there could be no reason for prohibiting that object, and there would be no trial in its being prohibited. If Adam, the first, had possessed no desire for knowledge, and no desire for pleasant food, the exclusion from the tree of knowledge of good and evil would have been no trial, and he could not have been tempted by it. This fact is self-evident. His desire of knowledge was implanted in his nature by his CREATOR, and was essential to his progress in an intellectual or in a moral development: but he was to have waited his Maker's time and way for the attainment of all he desired of knowledge. To seek to be in advance of the will of God, and procure it in a way that had been prohibited, was to rebel against God: hence, would be sin, if that course was adopted in practice. The desire of food, for our animal nature, is right and proper in itself, but it may become the occasion of sin, in like manner as the desire of knowledge. This point, also, is illustrated in Adam, the first. While gratified according to his Maker's will, it was a source of pleasure; but when contrary to His will, sin and disaster was the result.

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We now return direct to the case of Adam, *the second*, viz., Jesus, the Son of God. "He took not on him the nature of angels," but he "took part of flesh and blood," because those to be redeemed from sin and death were "partakers of flesh and blood;" for, "in *all* things it behoved him to be made like unto his brethren," and so having "suffered, being *tempted*, he is able to succor them that are tempted." See Heb. 2d chapter.

The first temptation of our Lord, recorded in the series Math. 4th, arises directly from his state of humiliation in flesh and blood; by which he came to possess the same natural appetites and desires that the children of men have. He had fasted forty days, after which a strong feeling of hunger came over him. *Desire* for food is the occasion of the temptation: there is nothing at hand to satisfy that desire, and it was perfectly natural for the idea to suggest itself, to supply himself by an act of his power—"If thou be the Son of God, command that these stones be made bread." It was a question of patiently waiting and suffering the pangs of hunger, till God should provide him food, and manifest His care of His Son, or of a refusal to wait and suffer, and put forth an act of his own—unauthorized by his Father—for gratifying his desire. Was he, or was he not tempted in this "point like as we are?" Many of God's children may have seen times when—for a season—they had no food to eat, and no means of procuring it, except by some act which their judgment distinctly announced would imply a distrust of God and a want of child-like confidence in Him: yet the suggestion to do it has been urged upon them by the strong desire for food, which tortured them. Was that suggestion from a visible, personal "fallen angel?" or, was not the desire itself—by its intensity—the adversary that induced the temptation? Is it necessary to suppose a cause, in the case, that none of our senses recognize, and for which, no adequate reason can be assigned?—So might the first temptation of Jesus have been induced by the intense *desire* for food, which he saw no immediate means to supply. To be tempted, be it remembered, is no sin. It is yielding to it, that constitutes sin. The stronger the desire, if it is steadfastly refused gratification by unlawful means, or on an unlawful object, the greater the virtue.

Jesus' desire for food was intense; and though that desire claimed, or demanded immediate attention, and suggested what Jesus was able to do, "if the Son of God," yet he silences it, or rather, overcomes it by having recourse to the word of God. Man's true life does not depend "alone" on bread—"which perisheth"—but, on obedience to, and confidence in "every word that proceedeth out of the mouth of God." Better to suffer, and even die, if need be, for lack of temporal food, than by an act of unbelief and distrust of God, come short of an endless life, which is God's great gift to those who "endure temptation:" they, when they have been "tried, shall receive the *crown of life*, which the Lord hath promised to them that love Him." Jas. 1 : 12.

We see no necessity, then, in this first temptation, for supposing that the "tempter" was a personal being, or "fallen angel," visibly appearing to our Lord. On the contrary, there is much to object to such an idea, and unreconcilable with it. Only suppose Jesus to have been tempted in this "point, like *as we are*," and all is plain and natural: our "high priest," thus, "knoweth how to succor us when we are tempted." But if, on the other hand, he was tempted by the personal appearance and literal words of a "fallen angel," whom he could not but know to be such, the virtue of his resistance is lessened. Indeed, what saint is there, visited by such a being as this supposed satan is, and knowing his true character, would not overcome his temptation as easy as did their Master? and, in fact, refuse to converse with him at all? Such a visitor would fail to have any power over a good man. But the case is very different when the thoughts evolved in the mind are the natural result of some desire stimulated into action by some unavoidable circumstances.

We conclude, then, it is highly probable that no personal tempter appeared to Jesus, and that no audible voice gave utterance to this temptation; but that it arose directly from his hunger, and a reflection on his own power as the Son of God, and was designed to instruct the children of God, in all time to come, that when hunger, or any other natural appetite, presses them ever so fearfully they are to rely on God, and not resort to any method for relief which implies a distrust of His Fatherly care, or a casting off confidence in Him.

The second recorded temptation naturally follows the victory over the first. The confidence of Jesus in His Father's care is the occasion of the suggestion to place himself in circumstances where it would be publicly manifested, and so lead to his immediate acknowledgement as the long looked for Deliverer. He stands upon the pinnacle of the temple—*i. e.*, the highest part of the temple, over the deep valley beneath. If this was at a time

when the people were gathered from the country to Jerusalem, for worship, or some feast, how natural that *desire* should rise, exceeding strong, to give them a public demonstration that he was their long looked for Messiah; and what could have been more convincing than to see him cast himself down to the awful depth from the height of the temple? The people seeing this with their own eyes, and finding him unharmed by the fall, must at once have acknowledged him the Messiah; and the promise—truly belonging to him—of special protection, even to the aid of angels, if necessary, to bear him up from evil which might otherwise result, would vividly present itself to the mind when such a glorious result was likely to follow to the people by their conviction and immediate acknowledgment of him. Such an object presented to the mind, so benevolent to the people, so full of satisfaction to himself, to be at once admitted as "He who is to Come," was of itself a temptation, or the occasion of temptation, just such as our Lord experienced, and would naturally arise from the reflections of his own mind, and from his love to the people he came to bless.

We do not affirm that the "tempter" was not a "fallen angel," but we see no adequate cause for the interference of such a being, when the causes we have suggested were amply sufficient, and more in accordance with the declaration that he was "tempted in all points *like* as we are." Such a temptation—that is, to do some act not authorized of God, or to rush into some position where we are not called of God—has, doubtless, been experienced by many of the children of God, where they thought they might promote the cause of truth thereby. But the repelling words of Jesus, in this part of his temptation, are our grand weapons against all such suggestions—"Thou shalt not tempt the Lord thy God:" thou shalt never place thyself in circumstances not warranted by Him, indulging in the idea, that because he loves you, therefore he will keep thee from all harm, even though your position is one unbidden by Him, and the result of following your own *desires* instead of consulting only the will of God. In such circumstances we could have no claim for the promised protection, and might justly be left to suffer for trusting in our own wisdom instead of diligently seeking to know what was the mind of God in the matter.

Our reflections on the next item of the temptation must be reserved for another time. In the mean time, let none of our readers forget, that our object, in these articles, is *not* to establish a theory, but to make such remarks as shall be of practical use while they may serve to lessen a *positive* spirit, which is the bane of all investigation.

SECTARIAN VIRULENCE.

The following address is to a Minister in the Baptist Church, in North Carolina. He was a preacher for many years in the Meth. E. Church, but has recently joined the Baptist; and, it seems, thinks the way to make himself specially acceptable to that denomination is to assault, with virulence, the efforts of Dr. Lee to spread the truth on the Bible doctrine of *Life and Death*. Dr. Lee was a Minister in the Baptist denomination, of high standing: but some years since was led to embrace the doctrine of "Immortality and Eternal Life through Jesus Christ alone:" He scattered many hundreds of our Six Sermons through his section of country, and through the South. His persevering efforts stirred up the sectarianism of the Baptists, and after a long time they managed to exclude him from their "Association." Since that time, some of them seem to have set themselves to ruin him, temporally, by cutting off as much as possible his practice as a Physician, which had been large. Not content with this, they have taken other means to prevent his success, and the success of his family, in honorable employments, thus carrying on a system of most heartless persecution, by which he has become sufficiently embarrassed to satisfy, one would think, the heart of any man who has a spark of humanity left! But all this is not enough with them, it seems; and new assaults must be made on him because he holds fast his integrity, and stands for what he regards the truth, amidst all his sufferings. Here is a warfare, in which a recent convert from the M. E. Church seems to suppose he can make himself peculiarly popular among the *Baptists;* and so enters at once into the conflict, and gives out that he can prove "that the doctrine, maintained by Geo. Storrs, came from hell and will go to hell."

As for ourself, we have no other feeling towards the author of such a statement than that of pity for his ignorance and bigotry. We do, however, deeply feel for Dr. Lee, that he must suffer so much, from such sources, for an honest maintenance of the doctrine of "*Life only through Christ.*" That is the doctrine, be it remembered, that "came from hell and will go to hell," if this new champion speaks truth. But we leave him, with the desire that his ignorance may prove an excuse for his folly, or madness, in the matter.

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had been led thereby to see, Life is only through Christ, and that out of Christ nothing but mortality, corruption and death awaits the sinner, then he might have been saved all the sufferings and wrongs inflicted on him. But the truth has made progress among the thinking and candid portion of the people, both Baptists and others; though we fear that a dread of similar treatment as that experienced by Dr. Lee has kept not a few from an open avowal of their belief. We trust the time is not far off when he will find, God has put it into the hearts of the truly convinced to stand openly by his side in the conflict. It is no time for those convicted of the truth to hold their peace when truth is reviled, and a brother is suffering for his advocacy of that truth. Will the honest hearted Baptists, and other Christians, in North Carolina, and elsewhere, look on and see a brother crushed by the spirit of bigotry and ignorance?—We hope not. Let every believer openly avow his faith.

Dr. Lee speaks as follows to his new adversary:

AUGUST 16, 1857.

To Silas Fincher, greeting:—

My daughter, Catharine, informs me that, in your discourse, to-day, you asserted two things very much like the vaporings of vanity, viz., 1st, "That you could prove the immortality of the soul without going to the Bible." 2d, "That the doctrine maintained by Geo. Storrs, came from Hell and would go to Hell." My daughter, though but a child in years, has a retentive memory and a love for the truth, and would not misrepresent what you stated. Her judgment too is sufficiently improved to justify me in believing what she stated, *i. e.*, that you utterly failed to prove either of your assertions. Neither astronomy, nor philosophy, nor the powers of the human intellect, unaided by the Bible, afford you any help, and your own capacity was even too feeble to grasp any thing like an argument. You then have all the *credit* of a total failure to make true your first assertion; and the consolation, that greater and better men than you have failed in a similar attempt. But, then, fools, sometimes, from various motives, rush on where angels fear to tread.

Your 2d position, or assumption, surpasses in magnitude and vaporing the *first lie*, on record, which is thus expressed: "Ye shall not surely die," and certainly came from the serpent, or as you would express it—"from Hell" or the devil. Geo. Storrs believes it to be *a lie*, the opposite of truth, for this simple reason: God said—"In the day thou eatest thereof thou *shalt surely die*"—"Dust thou art and unto dust shalt thou return." God "only hath *immortality*." He is the source of it, and will bestow it on none but the redeemed. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ" (alone,) "our Lord." "The soul that sinneth, it shall die."—The question discussed by Geo. Storrs, is, "Are the wicked immortal?" He affirms they are not, and proves it by the Bible. Are all his proofs, his testimony, drawn "from Hell?" Will they "go to Hell?" You, Sir, have declared, that the positive testimony on which Geo. Storrs relies, "came from Hell, and will go to Hell." Will you have the kindness to write to him, and tell him so? His address is, "Geo. Storrs, Box 4658, New York." He will, no doubt, receive your letter, and be amazed and astonished at the New Light that has sprung up recently in the Brown Creek Association. Or, if you will not write to him, and will promise to answer his arguments, I will send you his *Miscellany*. We must not despise the day of small things, and cannot say, what a small man, even a man of straw, may do. Will you try? you failed, to-day, it is true. Try again. Perhaps your eyes may be opened.

Your brother Jones, who figured in Monroe and Charlotte, had a fling at the doctrine believed by Geo. Storrs. He too knows how to make presumptuous assertions, and prate maliciously about those who believe in the destruction of the wicked. He affirmed that none believed "God will destroy all the wicked"—but those who wanted to believe it—intimating thereby, that none but such as he deemed fit subjects for eternal torture wanted to believe such a doctrine. This he advanced at Mt. Olive Church—but until to-day I was not informed of it. My family heard him, but did not think it worth telling me. Now, why all this ignorant vaporing and malicious prating? Will the Churches consent to hear me on the subject? Why all this abuse and misrepresentation? It would be an easy task to establish from the Bible that you and Jones, as well as others, have borne false testimony against others — have perverted the truth, caluminated Geo. Storrs, blasphemed the Almighty, and attributed His divine utterance to the devil; while you receive the words of the devil as the inspiration of God. And all this I am ready, willing, and able to prove, if the Church will permit me to hold a meeting of days, say 10 days, and preach without interruption 2 hours each day.

"Speak evil of no man."—"Thou shalt not bear false witness"—"Doth our Law condemn a man before it hear him?"—What is sin?—"The

transgression of the law."—What is the penalty of the law? "*Death.*"—"The wages of sin is death." Now, think you, Sir, that you are guiltless? Will you seek refuge under the cloak of ignorance? *Ignorantia nescia non peccat.* There are several witnesses who can testify that your vaporings have sunk you quite low in the scale of piety and truth.

J. F. LEE.

FROM SERENO FISK, KENOSHA, WIS.

The above is the name and residence of our old coadjutor in the Methodist E. Church, whom we have spoken of in previous numbers of the BIBLE EXAMINER. He resided at *Billerica*, Mass., the last time we ever saw him, or heard of him till his first letter to us this year. That last interview must have been from twenty to twenty-five years since. Br. FISK had not the reputation of being a "great preacher," but, what is far better, that of being a *devoted Christian.*

We herewith present our readers with two letters, of recent date, from him.

KENOSHA, July 26, 1857.

Dear Brother Storrs.—In my last, written since June 23d, you have probably learned some of my reasons for withdrawing from the Methodist E. Church. I am confirmed in a belief that I have done right, being more and more settled in the sentiment that there is no life for any beyond the grave, only through Jesus the Great Life Giver; and that the wicked are excluded. I have just listened to a discourse from the Baptist minister of this place, who, (though a believer in the final destruction of the wicked) holds that man has a conscious soul-entity when the body is dead. Like all others of similar sentiments, he assumed that God's breathing into him (man,) made him possessor of such a soul. But he advanced no *fact* to satisfy my mind that he was on the right ground; rather, he showed how utterly futile are all attempts to prove such a thing independent of physical organization. But why has the Christian world been blinded so long on this subject? Has Providence raised up a few weak mortals of this late day, to remove the scales from the eyes of the Church, that have blinded it and the world from near the days of the apostles to the present time? It seems too much to answer in the affirmative; and yet God works by feeble instruments, that deserve no praise or glory, and I hope desire none. I have, myself, been led by a way that I knew not, to adopt your views of Scripture interpretation, and can now see no other way of reconciling the different parts of the Bible with itself, and with the character of God as there revealed.

In the year 1837 I was put in possession of a considerable estate by the decease of a brother. I then made up my mind that I should try to do a great deal of good in the world by means of that estate, both in the cause of religion and of humanity. But how sadly have I been disappointed.—Instead of accomplishing what I desired and hoped I have done comparatively nothing. Twenty years ago I was strongly attached to the M. E. Church, and thought that anything I could do, in a pecuniary way, to establish and strengthen her would be doing the greatest good. I have directly applied to the purchase and building of Houses of Worship in that Church, alone, near $30,000, more than half of which, has been sacrificed and lost. Misfortune and disappointment has attended almost every step until within a short time; and a greater part has been aided by ministers and members of my own Church. New prospects are opening now before me.

I have for years wished to establish a Seminary of Learning under the patronage of the M. E. Church in the place of my abode. At Billerica, Mass., I made a proposition for the establishment of the BIBLICAL INSTITUTE, which was not accepted, though a less favorable offer was afterward accepted, at Concord, N. H. At this place, also, I have had a similar object in view; but I have been prevented by Providence from accomplishing the long cherished wish.

It now seems to me as though Providence had designed to lead me forth where I am. Whether it is to accomplish any good, by means of the property that is still left to my family, remains to be seen. I have given up all my plans for His disposal, finding, that "It is not in man that walketh to direct his steps."

You will recollect, that I suggested, in one of my former letters, the establishment of a Seminary in this place under the particular care of Christians of our way of thinking. I still think much of early religious training at the Seminary and the School; but, I am cured of sectarianism. It is still the purpose of a number of individuals, myself among them, to found a Seminary here of some sort; which I pray may never be under the entire control of men, holding the same old errors which have cursed the world so long. But I also wish, from my heart, that the Lord may direct, in this matter, and in all others relating to the true interests of the people. I wish to give myself, my all, into the hands of God to be disposed of ac-

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I am glad to have you say in the EXAMINER, that you await the direction of Providence in regard to visiting Wisconsin. I trust the way will be opened ere long. I have come to feel fully convicted of the errors you are opposing, and feel inclined to join you in your efforts. In so doing I trust we are not opposing God, for His truth seems to be on our side. May His Spirit as well as His truth be with us.

Of myself I feel that I am weaker than the reed shaken by the wind, but by the help of God I hope I may yet accomplish some good.

I hope and pray that the God of wisdom, love, and mercy may direct your way.

In hope of eternal life through Jesus Christ, alone, Yours truly,

SERENO FISK.

KENOSHA, August 26, 1857.

Dear Brother Storrs.—The views of man's nature and destiny, which I have recently adopted, (according to the true meaning of the Scriptures, as I humbly believe,) do not lessen my desire for entire conformity to the will of God. The views of the M. E. Church respecting purity of heart and life I believe to be right in their intent and spirit, though there may be some error as to the exact form of words used by that Church in explaining the change which they call entire sanctification. I should like to have your views on this subject. I cannot believe any system of doctrine to be entirely right, that lessens our desire after holiness or loosens a sense of moral and religious obligation. I once thought I had received what is termed by the M. E. Church "the blessing of *perfect love.*" But it has been a long time since I have been possessor of such a state of mind, if I ever did possess it; and I now am far from being conformed to Christ as I wish to be; and yet I think I have an increasing desire to be altogether a Christian, more thankfulness, and greater pleasure in reading the Bible, than before I adopted my present views.

I have recently seen some, who have our sentiments in relation to man's nature and final destiny, with whom I cannot feel that congeniality that is desirable, because I am fearing they are lowering the standard of moral purity and giving the hope of life to some who are too loose in practice. It appears to me, that this world needs a holy people to convince it of the truth and excellence of Christianity. How shall the standard of religion be raised? I hope God has not left this world to remain as indifferent as it now is, until Christ comes. Is there not yet a work to be done, to cheer and animate the earth, before the end shall come?

I have still the same drawing towards you, that I have felt from the first of our correspondence; and it seems to me, you have a work to do here. If God were pleased to use me as a humble instrument of encouraging you in your good work, I should rejoice; and I can but hope that He will, though I am very sensible I must be *used* by Him or no good shall I do. I am now willing that the world should know my change of views; but I have never thought I could appear in public to much advantage to the cause of truth and righteousness, for the want of clearness and connectedness of thought. I have not heretofore forbidden you to make any use of me, that in your judgment the cause of truth demands, neither do I now ask you to withhold my name. But I wish I were better able to communicate my views. In time to come I hope I shall be willing to be used by God as He shall see fit.

In relation to the time of your visit among us, I must leave it to your convenience, but it is my impression that you had best wait until I see you in New York. I am looking forward to the time of your visit, with earnest prayer for the blessing of God to attend you. If God will, I intend to start for New York about the middle of next month, to be absent only about two weeks. Please inform me if you can defer your visit until my return, with convenience to yourself. God seems to be opening my way before me gradually, for a deliverance from thraldom in the state of my finances. May God grant that all the sufferings I have passed through may tend to my purification and to His own glory.

Yours in hope of eternal life through Jesus Christ alone. SERENO FISK.

REMARKS BY THE EDITOR.—Personal sickness had led us to relinquish, almost entirely, the idea of visiting Wisconsin this fall; and at the time of writing these remarks we are not able to undertake public speaking at all. As we shall be likely to have an interview with our old friend, in a few days, we shall probably make up our mind as to the expediency and safety of an attempted visit west after consultation with him.

There are points in our friend's letters of deepest importance, and which have caused us many anxious thoughts. Too many persons are taken with a new idea, or a new development of an old truth, and seem to think, if they contend for that with zeal all is well with them; personal holiness in them-

selves, or in those they may succeed in converting to their views, seem to be overlooked by them, or they substitute in its place some outward observance or ordinance, so that the divine life of holiness within, or heart consecration to God, is little thought of, and little valued. Such a state of things is to be deplored, and if not overcome will sooner or later sink any cause, no matter how many other important truths they may hold. Christ-*likeness*, or conformity to the holy tempers, and holy walk of Christ while he sojourned on earth, is the great end of all truth; because, without this Christ-likeness—which is another word for holiness, or *harmony* with God—if we have all knowledge, and understood all mysteries, and could turn the world up side down, we would be but "like brass that resoundeth, or the cymbal that maketh a noise." (Syriac.) Without Christ-likeness we cannot dwell with Christ, nor will the Holy Spirit dwell in us; and let it never be forgotten, that our quickening into life depends wholly upon the Spirit of God dwelling in us. Rom. 8: 11—14.

Further remarks, on the topics suggested by the foregoing letters, we must defer till we have more time and strength; but we humbly pray that God may enable us all to examine ourselves, and see if our most earnest and anxious concern and effort is, to attain unto that "holiness, without which NO MAN shall see the Lord." Heb. 12: 14.

ADDENDA.—Since the foregoing letters and remarks were in type, we have received another letter from Br. FISK; which, because of the contents relating to our views of "*Life from the Dead*," we have determined to insert here, notwithstanding the possibility that some may think we give too much, in one number, from our new Correspondent. Let it be read. We shall add some remarks at its close.

KENOSHA, August 30, 1857.

Dear Brother Storrs.—Since writing to you a few days ago I have met two brethren whose sentiments nearly correspond with yours, except that one, "*The righteous only will live again.*" One of them informed me, that many of your former friends and fellow-workers, deeply regretted the stand you had taken on that one point. And these brethren feared that your course would injure the cause of truth, but at the same time one of them expressed satisfaction that you had concluded to let the point rest for the present at least.

Now I do not understand that you have given up the point as a mistake; and for my own part, I cannot resist the force of your reasoning in your ESSAY on "Life from the Dead." Whatever God hath promised or threatened he will surely perform. He has promised life to him "that believeth," and has declared that "the soul that sinneth it shall die;" but I cannot clearly see that He has declared a future life, for any period, to him that dies in his sins. The idea of suffering torture in a future state, even for a short time, seems not to meet the wishes of any who love their enemies.—But if God dooms men to any future woe, beyond the grave, it must be to vindicate his own character or government. This may be necessary, but many, probably, will not be able to see why the *good*—whether angels or men—will not see God in his true character, without the manifestation of his displeasure against sin after the death of the sinner by bringing him to life, to slay him again.

But what do the Scriptures teach on this question? We are safe to leave the sinner where the Bible does; and it seems to me that you are nearer that, than those who condemn you. I hope the Lord will continue to direct you, though your course should still be thorny on account of opposition. Truth must prevail, for it is mighty. I am fully convinced that the great errors of the Christian world must fall, and the sooner the better. I am more convinced than ever, that the great errors of endless torment to the wicked, the natural immortality of the soul, or life in death, have done and are still doing much evil in this world, and I want to see them met at every corner.

It must be, that the Christian world have been in error on these points; and how humbling it is to stand up in opposition to so many great and good men, who are still proclaiming the opposite sentiments to be *the plain teachings of the Bible.* When I think of the position which I feel constrained to occupy, and consider the men I must meet from time to time, I am almost ready to sink down in the dust. But God will sustain those who trust alone in His word and promise. I often feel as though I wished to utter my views, where prudence seems at present to forbid it. I hope the Lord is preparing the way for the truth to be more fully proclaimed here; and yet I have some fears that differences of opinion among those who have discarded those old errors, will cause some trouble. One thing is plain, that there is great need of a reform in religion and morals all through Christendom; and it seems to me, the truth will effect a change where it is faithfully held out to view.

A kind of uneasiness on account of what I have heard in regard to the effect of your opinion of the destiny of the wicked dead, has induced me to write

just now, and I hope what I have now written will not cause any uneasiness in your mind, or prevent you from obeying God in regard to what you believe to be his truth; and I also hope, you will pardon me for my frequent interruptions; and further, that you will not suffer me to appear too often before the public, lest they should be disgusted with my weakness, and the cause of truth suffer. I think that there are others who can write more clearly and correctly in sufficient numbers to crowd me aside. Your judgment I trust will decide on whatever I say.

In hope of Eternal Life, through Jesus Christ alone, SERENO FISK.

REMARKS BY THE EDITOR.—It always gives us pain to do or say any thing that causes our friends regret or sorrow; but when a conviction of truth and duty call us, father or mother, wife or children, friends or benefactors, the dearest earthly associates, all must be forsaken, if need be, to promulgate our honest convictions of truth. This we have done more than once, through the grace of our Saviour Jesus Christ; and by the same grace, we shall do it again, if we judge duty and truth require it.

Do any suppose we must be trammeled by their fears? They may be wiser and better than we, but they never did, and never can do our duty, nor answer for us to God. Not a few who would, if it had been possible, have plucked out their eyes and given them to us, for the light they believed God made us the instrument of bringing them on immortality, have since become our enemies, and utterly forsaken us, because they could not control our subsequent investigations, or keep us from uttering our honest convictions of truth. We knew well, they "deeply regretted" our further advance; and we did not blame them for their "fears." It takes more grace than we claim to possess, to become willingly a reproach, and a bye-word—to be counted a "fool for Christ" and his truth's sake: yet, we trust we are not altogether unwilling to suffer whatever may be our lot in maintaining the right and duty of proclaiming that which we regard as truth; and when convinced, by argument, that any theory we have held is erroneous, we shall not hesitate to renounce it, notwithstanding any reproach that may fall on us in consequence.

Br. FISK, and all others, may be assured that our discontinuing the discussion of the subject of "Life from the Dead," in the EXAMINER, for a time, did not arise from any doubt of the truthfulness of our position that "The Righteous *only* will Live again:" and we wish all to understand, that we see no cause why we should not preach and publish our views on that topic, as well as on any other. We regard it, with our present light, as a part and parcel of the great Life doctrine—or the doctrine of "LIFE ONLY THROUGH CHRIST." So shall we proclaim it, wherever we go; and so will the BIBLE EXAMINER announce it, so long as it is issued, unless its Editor finds himself satisfied that it is an error. Nothing that he has yet seen has produced any conviction that it is not the truth of God, "all the wicked will He destroy," and that "they shall not see life, but the wrath of God *abideth* on them:" therefore "they shall NOT LIVE," but "perish forever, like their own dung."

The idea of making the wicked dead alive for the purpose of torturing them awhile for their sins of this life, and then to kill them again, is as unreconcilable with the perfections of God, the spirit of Christianity, and the reason God has endowed us with, as the doctrine of endless torture. One is as *un*-Godlike as the other; and, in our judgment, one is as truly without foundation, in the Bible teaching, as the other.

We wish no one to become a subscriber for the EXAMINER, or to ask us to preach for them, in any place, if they cannot submit it to our own judgment what we shall proclaim to our readers and hearers. Had we been disposed to have used policy, or craft, in our ministrations, we should have done it in our first intercourse with SERENO FISK; for seldom were we ever in temporal circumstances to need help and sympathy more than when we received his first letter, last spring. But among the first works we sent him, was our ESSAY on "*Life from the Dead.*" We thought, if he wished intercourse and communion with us, he ought to know the worst of our errors—if error it be—at once. We praise the LORD that He enabled us thus to act; and any who expect us to falter in our course, to please men, may as well abandon us at once; for, the LORD helping us, we will never do it, whatever may be the result to ourself.

We thank Br. FISK for each, and for all his communications. They have comforted our heart, and given us hope that the cloud, which has shown so angry an aspect, since we took our last stand on "Life through Christ *alone*," may fail to overwhelm us by its discharges. While some, who have aided us much in our work, have taken fright and forsaken us, God is raising up others, just as good and true, we trust. May heaven protect and bless them. In God *alone*—as *the fountain*—is all our trust.

From R. B. Hurd, Rochester, N. Y.

August 31, 1857.

Dear Bro. Storrs.—In speaking with a Brother on the *resurrection* of the wicked to life—he quoted Heb. 11 : 35—"A better resurrection," as perhaps applying to the subject—and that the "better resurrection" might be the resurrection of the righteous in contrast with the resurrection of the wicked, which would be resurrection No. 2, and future.

I was led to look at the chapter more minutely; and I found much, in my opinion, that was opposed to such an idea. The wicked dead do not appear to be embraced in the verse at all. It appeared to me plain, that the contrast was between a resurrection which had already taken place, in which widows had their children restored to life by the prophets, and which could be expected to be only temporary—as they were liable to die again—and the resurrection of the dead saints, yet future, at the appearing of the Son of God and which resurrection would be to Eternal Life, and so was called a "better resurrection."

The contrast is between something present or past, and inferior to something in the future, and superior. As in the previous part of the chapter the contrast was between a present country and a future country, which was better—and in the last part of the chapter, a present good was *sacrificed* and evil endured, for a *future better*; I see no good reason for taking verse 35 out of all connection with the subject and chapter, and making it apply to two resurrections, yet future.

In view of a future resurrection to Eternal Life, some could endure torture unto death, "not accepting deliverance"—or their lives when offered to them, if they would deny God—but they met death manfully; believing, and testifying that they should have a resurrection to life, but their tormentors "should not have a resurrection *to life*."

Whether the resurrection of the wicked dead to life is, or is not taught in the scriptures, it does not appear to me to be taught in this verse, or chapter.

E. Wolcott, Ocean Port, N. J., writes us, saying—"The Examiner still cheers us; and the more, because of the thick darkness that is settling down upon the people, and the strong disrelish of all around us for God's blessed word. It appears to me, that to believe God's word, at this day, is equivalent to finding eternal life. I hope that you will be sustained and spared to proclaim the truth, as it is in Jesus, till the people shall be without excuse: and that the kingdom of Jesus—the Son of God—may be hastened, and we see the glories of our coming King. For my own part, I feel to be in earnest: and who would not, that through the Word can see the Restitution, and Jesus King over all in that day. Does not our heart swell with emotion at the recital of such truths?

"Through the Examiner we hear of the trials of our brethren in other places, and take courage; for it is ominous of final deliverance. Br. Welch and family send love to you. They look for the coming of Anti-Christ and the glory that soon after will be revealed."

Yahveh Christ; or, the Memorial Name. By *Alexander Mac Whorter*, Yale University. With an introductory Letter, by Nathaniel W. Taylor, D. D., Dwight Professor of Didactic Theology, Yale Theological Seminary. 16mo., cloth, 62 cents.

The object of this work is to show that a most important error has hitherto been entertained respecting the word given as "Jehovah," in the Old Testament. The author shows, by a historic-philological argument, that it was not "Jehovah," but Yahveh—that it does not mean "I am" [self-existence,] but "He who will Be, or Come" (*The Deliverer;*) in short, that the "Jehovah" of the Old Testament, and the "Christ" of the New, denote one and the same being.

We have read the work with a deeper interest than we can describe; and sincerely hope that every one of our subscribers may procure it, and carefully, with an open mind, examine it. It will will repay for such a reading. We express no positive or settled opinion as to the position of the author; but, if his position, as to the term's being Yahveh, instead of Jehovah, is correct, we see no way to avoid the conclusion at which he arrives. We have been of the opinion for two or three years past, that no theory in the theological world, concerning the nature of Christ, contains the exact truth. We have, therefore, entered into no controversy with any one on the question for several years past; but our mind has always utterly rejected the Socinian view, *viz.*, that Christ is merely a man, having no being prior to his advent.—But as this notice is not designed for argument, we close it by urging all, without fail, to examine the work noticed, which they will find to contain matter for thought beyond mere speculation; and matter, which, if it can be relied on, and should be admitted generally in the Christian world, would work a revolution in every theological system extant. A revolution, we doubt not, they all need, without a single exception; but from what quarter it shall come, God alone can determine, and we rest in Him—"He who will Come."

BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

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TERMS—Two Dollars for the year:

Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

SOUTH BEND, Ind., Sept. 4th, 1857.

Brother Storrs.—The following article was prepared for our village paper, but declined—with many professions of regret—upon the account of its theological bearing, and the fear of its eliciting a controversy not suitable for such a paper.

I did not much expect its insertion, but I could not rest without making the attempt to undeceive the many friends and neighbors of mine who are carried away with this "strong delusion," and direct their attention to the proof, the facts from which their attention is diverted by the assumptions of spiritual philosophy. No matter if the living do communicate, or if cats and dogs, and even pigs do—as has been the case—not being grounded in "the Truth," that "the dead know not any thing," they are dissenters from the true issue.

Yours in the hope of the Gospel—the resurrection to eternal life. A. A. BUGBEE.

SPIRITS, OR NOT? IS THE QUESTION.

BY MRS. A. A. BUGBEE, SOUTH BEND, IND.

CONCEDING the reality of the phenomena termed "spirit-manifestations," the question arises to such as do not believe in any such intercourses between the dead and the living—*What is it?* How else can they be accounted for?

"Not upon the principles of Electricity, Magnetism, nor Clairvoyance." But we may not understand these in all their combinations and conditions. Spiritualists themsleves concede that nothing but natural principles are employed by spirits to produce them. But can they account for table dancing, and the upside down—from right to left—writing communications of which they have no more knowledge than a printing press—upon any established natural agency? No: they claim it is a demonstration of "spirit power;" while the best Bible students attribute it to "the working of Satan."

The agency that employs natural principles to manifest its power, and convey intelligence, is the point of difference between the two. Science alone—without connecting any further agency—has so far failed and always will, in our humble estimation.

Man is so constituted, as to require some standard of truth to which he can appeal for reliable decisions. The Bibleist claims, That the "scriptures of the Old and New Testament" contain this only infallible standard of Divine Authority; and it is no fault in it, if men misconstrue its language, and pervert it to their own destruction. It furnishes a key of access to all that is necessary for man to know of the past, present, and future. The Bible, then, will be the only tribunal to which he can confidently bring the question of the condition of the dead, and the future destiny of man. On the contrary, Spiritualism rejects the Bible for our "only infallible rule of faith and practice," and consults the dead "for doctrine, correction, reproof, and instruction in righteousness." They acknowledge, the spirits of dead men are liable to be mistaken, but men's judgment must be the standard of their truth. They reject "Supreme Authority" and substitute their own. They claim, it is their "special mission" to demonstrate that Moses and the prophets—Christ and the apostles, were mistaken in their positive declarations of the unconscious state of the dead, or that their writings are all allegorical upon this subject. The most intelligent Bible readers among them, however, take the first position. They find too much difficulty in attempting to explain away such positive testimony as this: "The dead know not any thing;" in this state—"There is no knowledge, nor wisdom:"—"Man lieth down and riseth not, till the heavens be no more; he shall not awake," &c.—"His breath goeth forth, and in that very day *his thoughts perish*:"—"They also which *are asleep* in Christ are perished, if there be no Resurrection of the dead"—not at death, but "at the last day," simultaneously with all "of the just."

We might multiply volumes in contrasting the teachings of spiritualism with the "word of God," but we only mention this grand starting point upon which the whole theory depends. Let this point be established, and spiritualism falls! Its foundation is removed. But, concede the conscious existence of the dead, independent of, and before the general Resurrection, and all farther resistance to its encroachments will prove but feeble. Such opponents, after rejecting the only hope and way to a future existence, or life, through a resurrection by the power of God, and adopting Satan's first lie, "Thou shalt not surely die," but, "Ye shall

be as gods," will be most likely to be deceived into a belief that the "workings of his power and signs," &c., are produced by the spirits of the dead.

It appears that phenomena of this character has had periods of prevalence, ever since satan succeeded in imposing upon the credulity of Mother Eve, through the manifestation of the serpent's tongue; but they have heretofore been attributed generally to satanic power, and checked by forbidding influences. Decided opposition and rejection by the mediums themselves to these strange influences would in time effect the cure of "the most developed" of this unfortunate class of individuals. But the student of the prophecies has a key for this strange power now manifested, in "signs," &c. He is looking for a political power whose introduction, or "coming is after the working of Satan with all *power* and *signs* and *lying wonders*;" and his faith in the fulfillment of this prophecy would be staggered if these could be fully accounted for upon established principles, for then they would not be "wonders." Had I space, I should esteem it a privilege to point out features in spiritualism, identifying it with that power, or rather with the delineations of the several prophets, but I will only now state that "Lying wonders" are to establish a lie that will produce an "*Ism*" that will introduce a corresponding political power rejecting God and the authority of his word, and in the temple, (or Church of God,) substitute their own authority. Spiritualists will please to remember that we charge this phenomena to the working of satan—not to them. They are only responsible for its effects so far as they court it, and adopt its end and aim. It is a marked feature in the fulfillment of the prophecy, that they are sincere.—"Some of them having known the way of Christ," but not being "established in the truth" of the unconscious state of the dead, they are not satisfied to seek and rest upon God's authority, but daringly impeach it, by "seeking to the dead" for a decision of this question. The moment they do this, they subject themselves to the power of satan, who deceives them, and confirms them in a belief of his first lie. Having rejected God, and subjected themselves to the "father of lies" for "authority;" the next feature is, that God permits "strong delusions," that they may believe the lie they have adopted in preference to His word.

But God has not left his children without further evidence than the testimony of His word that this phenomena is not dependent upon the dead. It has been demonstrated, by actual experiment repeatedly.

If the same phenomena are produced by invoking *the living*—they afford no evidence that the dead have any agency in the matter. And again, If the living have given truthful answers to "test questions," such as their name, &c., and have given truthful communications, when they were absent and entirely unconscious of the fact—the intelligence connected with the phenomena affords no evidence that the dead are conscious, nor that they "know anything" about the transaction. Again, If "tabby-cats," and other animals, can produce them by the same method, they afford no evidence of the agency of human spirits at all. The explanations that spiritualists *presume* to give, are no proof to the contrary, they leave no legitimate place in these experiments. We are after the *actual results*.

The experiment of Mr. Bugbee, one of the committee of investigation, proved in the presence of many of our citizens, a short time ago, that the phenomena are produced as decidedly by calling upon the living, as upon the spirits of the dead; and a communication was given in the usual method, of which the living man, whose name was signed to it, was "unconscious," or had no connection of thought with it, any more than "dead men" have with any such communications.

Mr. B. wrote upon his ballots the names of living men. The medium put her forefinger upon one of them and asked, "Is the spirit of the person present whose name is upon this ballot?" 3 raps—yes. "Will you write your name?" Yes.—She then placed her hand upon paper, and it wrote with a pencil a communication, the purport of which was—that it would converse with him the next afternoon at his own table; and signed the name of "Allan."

The ballot was then opened and found to contain the same name. She then asked Mr. B. if he had a friend by that name in the spirit world—a precaution she generally took before she proceeded any further. He replied, he did not know; he was living when he last saw him; he presumed he was still. She then asked, "Are you in the spirit world?" 2 raps—*no*. She then explained, that spirits, for different reasons, sometimes assumed the name of living persons; and then asked the spirit, who had forged the name of Allan, who wrote that communication? "Grandmother," was spelled out upon the alphabet. Mr. B. asked, Which one? "Fanny." Mr. B. said, that was his mother's name. She then asked, If his mother was present too? "Yes." "Did you write it?" "No."—"Did grandmother?" "Yes." "Will you spell your name?" "Yes." Elizabeth Sessions was spelled upon the card. "Will you communicate with Mr. B. to-morrow?" "No." "Next day?" "No." "The first time he sits for it at his own table?" "No." "At some future time?" "Yes." The place of his mother's death was also correctly given: but not more so than "Allan's" answers and communication; and they contain as much evidence *in themselves* of his agency and identity, as the others do. He gave his true name—he was not dead—and he did converse the next day with Mr. B. at his table—being a boarder in his family. From the moment the inquiries of Mr. B. were diverted from "Allan" and directed to "Grandmother," a corresponding change was apparent in the character of the answers. The evidence of the agency of "Allan" (without any regard to spiritualists' explanations) is just as conclusive as that of the agency of the other two.

The lecturer in attempting to reconcile this test with their assumption that none but spirits of dead men actually do operate, said, that the phenomena had been once produced and the name of "tabby-cat" given, corresponding to this name upon the ballot. Of course, he explained it, so as to be consistent with spiritual philosophy. But his

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assertion that "the spirit of some joker was attracted and communicated by the hand of the medium" proved no such thing. They assert that the spirits of the dead do operate by this method, and *none but the dead.* We assert that the dead have no "will, power," nor any other agency in the matter. Here then is our assertion against theirs.—But we can test the truth of their assertions by actual experiment, and when the result proves that these "manifestations" are as often produced by the invocation of the living as of the dead, and by animals also, so far as they are allowed to proceed upon the same level; they then beg the question, and divert us from the true issue. They will proceed no farther except upon the supposition that the manifestations really are produced by the dead, whether they purport to be or not; forgetting that this is the very question to be first settled; and it is for this object that the living have been invoked. We have no doubt but that if the experiment was tried, full as large a proportion of the living would respond to the call as of the dead, and would give as truthful communications, if mediums were under the delusion that they were all the spirits of the dead; and we believe the living names would afford as much evidence of their agency in their communications and answers.

We are not bound, therefore, to attribute these phenomena to any agency of the dead. Nor are we bound to understand and satisfactorily explain them.

We conclude that they are produced by some principle in nature, conveying intelligence, of which satan, the prince or representative of the "power of the air," takes advantage, in some conditions, to produce these effects. But as he cannot control the effects, when the conditions are complied with by the invocations of the dead, or otherwise, therefore, the intelligence is just as reliable when the medium is under the impression that the spirits of the dead are operating. The same relative causes produce the same relative effects. So it appears to us; but we do not profess to understand so as to sufficiently explain the "working of satan." If spiritualism is true, we shall lose nothing by adhering to the Bible that we cannot regain in the spirit world, and it is safe to trust it.

NATURAL IMMORTALITY.

BY REV. REGINALD COURTENAY, ENGLAND.

ON THE ARGUMENT FROM THE INDIVISIBILITY OF MIND.

[Continued from page 276.]

We have next to consider whether any analogy would lead us to conclude that the vital principle, in vegetables for instance, is, like matter, and the immaterial agents heat and electricity, indestructible; and always the same in total amount, though sometimes latent, and at other times active. Now, though it may perhaps seem paradoxical, we shall have a stronger argument from analogy here, than that which Mr. Bakewell has stated, if we can justly deny the force of his inference from analogy in the former case—between matter and the immaterial agents heat, electricity, &c. For if both matter, and heat, &c. be indestructible and invariable in total amount, though they have not any common property besides, whence the indestructibility of the latter could be inferred from that of the former, we have the stronger reason to infer that indestructibility is an universal property. If two kinds of things, so unlike each other, agree in this indestructibility, we might the more reasonably conjecture that a third thing, the principle of vegetable life as we term it, is indestructible too, though it be, as it certainly is in many important respects, extremely unlike either of the others.

Let us now bring this subtile principle of vegetable life to the test, not of experiment, which it baffles altogether, but of our experience of those changes which nature exhibits to us. We know of its existence, and we can measure its amount, solely by its effects. Like heat or electricity it may be latent. The seed may continue unchanged for years, showing no inclination to germinate; but when placed in a favorable soil, with the degree of warmth and light, and moisture suited to its nature, it puts forth its root and its slender sprout; and grows as vigorously as if it had been but recently dropped from the parent plant. But if sensible heat or electricity become latent, and is again actively developed, we find its activity exactly as great as before; and for this very reason infer that the amount has been always the same.—But the plant growing from a single seed flowers, ripens its seeds, and dies. The seeds are collected, and for a long time kept dry. In each seed there is a latent vitality, exactly equal to that in the original single seed. They are sown—and twenty plants arise to supply the room of one. Measured then by its effects, when in an active state, and in no other way can we measure it, the vital principle in plants appears to be variable in amount.—The vitality of a single seed is adequate to produce effects absolutely infinite, if infinite time and space could be given for the development of its energy. One grain of corn is capable of producing in a few years, a hundred millions of similar grains, each of which has an equally wonderful power of multiplying itself. As far as our observation can guide us, *life produces life.* Matter does not produce matter, nor heat produce heat.

There are, however, some cases of action between the particles of inanimate matter, in which a resemblance may be fancied to the phenomena of life. Fermentation in one part of a mass will produce fermentation throughout. The ignition of a single chip of wood in a pile, or grain of gunpowder in a magazine, will cause the whole to burn or explode. And were there enough matter, this process would go on without cessation and without limit. But in all these cases, as every chemist knows, properties which were always inherent in every separate particle or point of matter are merely developed in a new mode. Tendencies which had always existed manifest themselves as soon as the impediments are removed. It is as when the pulling down of a house causes the fall of others in the same row.—They fall by their own weight—by the attraction of the earth—obeying the impulse of a force which had always existed, but which, by lending each

other mutual support, they had before withstood. But the phenomena of vegetable life and growth and propagation cannot be thus explained. There is absolutely no correspondency between these phenomena, and those of fermentation and combustion—unless we adopt the preposterous supposition, that every particle of matter in the universe, which s capable of forming part of a living body, contains in itself that infinite variety of tendencies, which can make it adapt itself to every exigency of the living frame. We must suppose every particle—of carbon for instance—to be so instinct with life, that it shall need only to be awakened, as it were, by the contact of other living particles, to exhibit on the instant not only life, but the exact species of life, which belongs to the plant of which it forms a portion. The particles will thus be as it were, an army which manœuvres without any general at the head; each individual soldier having intelligence enough to act his part with reference to all the rest! But this is altogether incredible. The mysterious principle of life dwells, as far as we can see, not in the particles individually; but in the structure as a whole. It is distributed to a certain extent; so as to endure, in some instances, a division of the plant into two or more—as when we cut off and plant a geranium shoot—but yet has a certain unity in itself. It belongs to the body as a whole—not to the parts: and therefore we are bound to conclude that it ceases to be, when the body ceases to be;—unless we can discover some sign of its transference to other portions of matter. But no such sign appears. Vitality is not transferable. A body may be chilled, and nearly all its heat by the same process may be transferred to another; but a body cannot be killed, and another thereby animated.—But even if vitality were indestructible, it would by no means follow that the soul of each man is immortal. The analogy, if worth anything, would merely go to prove that on a man's death his soul returns again to that general stock of latent soul of which other souls are to be made.

If the human soul be immortal, in the proper sense of the words—that, is, if it exist as a distinct independent energy, after a separation from the body—then analogy would lead us to suppose that the portion of heat, for instance, which filled one body, did, after quitting that body, remain in a separate state, preserving its individuality for ever: that when an oak tree died, the life that animatdd it continued undestroyed—the immortal ghost of an oak tree! But all this is absurd. The life of the tree—and in like manner the life of every animal—every plant, seed, egg, as we have said, is destroyed. We can form no other supposition. In the case of a plant, perhaps, a different answer might be given. A plant, it might be said, has no soul of its own; the wonderful processes of its growth, the gradual formation and development of leaf, and flower, and seed, argue mind indeed; but the work is either that of the Supreme Ruler of the universe, or of some created intelligence to whom the task has been delegated.* But the sensation of an animal, of an oyster, cannot be supposed to belong to any other being, and must perish with the oyster. There is no shadow of reason for supposing that a "substance capable of sensation" remains at the death of the oyster. The oyster itself was that substance.

If we are to consider the human mind as a "simple elementary substance," notwithstanding the endless variety of thought, the great diversity of faculties which it displays, the mind of an oyster, which has little beyond the faculty of sensation, may certainly be regarded as simple and elementary; and, from its more evident simplicity, as less likely to undergo dissolution than the mind of man. But if the sensations of an oyster perish, "mind" in this its enlarged and general sense, is not indestructible, though it be a "single and indivisible" thing. If we suppose that when an oyster perishes, a substance capable of sensation remains, and is re-absorbed as it were into the Supreme Mind, or attached to some other being, (if the things are at all conceivable, seeing that we are all convinced that our minds belong of necessity to ourselves alone) such a transference or absorption would be, as far as the original owner is concerned, a virtual annihilation. We do not find, then, in every organized body possessing life, an immortal essence. If man lays claim to an immortality denied to the brutes, he must place it on some other ground, than on the nature of mind in general, as comprehending whatever is not matter, and as a simple immaterial substance, and therefore incapable of dissolution.

But the whole question respecting the liability of the sentient or thinking principle to destruction or suspension of activity, admits of a practical answer, far more satisfactory than could be gathered from any inquiry into the simplicity of its nature. In fact, every man has experienced many thousand times in the course of his life—generally speaking once in every twenty-four hours—a loss—and whether it be called a suspension or a destruction is perfectly indifferent—a loss of consciousness. For it is not easy to say, what constitutes the difference between a suspension and a destruction. If, as Dr. Paley observes in the xxivth chapter of his Natural Theology, the idea of "spirituality comprises perception, thought, and will," all of which are incompatible with inactivity, the terms would seem to be not only practically indifferent, but virtually equivalent. And if the torpor of sleep, which is merely a partial suspension of vital energy, attended by no dissolution, but on the contrary strengthening the body and preparing it for fresh activity, can thus paralyze all the mental functions, it is not too much to suppose that the torpor of death, which instantly and utterly destroys the vital energy, has an influence on the functions of the mind no less complete in extent, and the duration of which—who shall determine, unaided by the express word of Him who made both body and soul; or by the suggestions of that moral power, the feebler and fainter, but more general revelation which he has written within us?

* In this latter conjecture Dr. Reid, among others, has indulged; and adorned it with a fancy so rich, that one is reluctant to resign it for what is probably the sounder opinion.

THE ARGUMENT FROM MAN'S

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THE ARGUMENT FROM MAN'S PHYSICAL SUPERIORITY.

It comes within the scope of this first part of the work, though verging upon the second, to consider the question, whether the consummate wisdom and ingenuity shown in the physical constitution of man—the fearful and wonderful manner in which he is made—affords any promise that those faculties will be perpetuated, for the sake of which contrivances so exquisite have been resorted to, and, if the expression is allowable, so great solicitude manifested, by their Creator. * * *

"We are greatly ignorant," it has been finely observed by Bishop Butler, "how far things are considered by the Author of Nature under the single notion of means and ends; so as that it may be said, this is merely an end, and that merely means, in his regard." At the instant of death the influence of all known means is utterly abolished; and, if not our mental existence itself, yet all that was recognised as contributing towards it, as modifying or influencing it in any way, is gone.—Who can say that the end—some form of human mental existence, when physically considered, is in the eyes of the Author of Nature so much more important than the means, as to survive their abolition? or that the end is equally important, by what means soever brought about?

Even granting that human existence is in itself, and without reference to the means by which it is to be supported, a higher end than any other, undisclosed by revelation,* that we know of; yet the analogy of the physical universe shows, that high things and low are subject to the same law of corruption. The animal is more excellent than the vegetable world, yet is doomed even to a swifter decay. The surface of the earth bears traces and contains relics of sweeping convulsions, which have divided eras, each distinguished by its own peculiar productions, and anterior to the existence of man: traces and relics which the natural philosopher, uncorrected by revelation, must contemplate not only as records of the past, but as prophecies of the future. The stars of heaven have themselves been changed; and the fate of some, not the least brilliant among them, is a warning that the extinction even of our own sun is no impossible event. We are partial judges, and overrate our own importance. The exclamation of the Psalmist, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him," is dictated by a juster estimate of the physical consequence of this creature.† "Thou hast put all things [on the earth] under his feet," he continues: and the source of the wonder is, the littleness of that being, on whom prerogatives so lofty are conferred.

In the second place, however transcendent were the superiority of the human mind to all other terrestrial things, we should at most be justified only in expecting, not the perpetuity of each individual life, but the perpetuity of the species to which it belongs. It might indeed be considered incredible that man should be altogether destroyed, that he should entirely disappear from a world which has been prepared, with marvellous skill and care, chiefly, though not exclusively, for his use and gratification; but with the perpetuity of the race, it would seem, creative Intelligence would be satisfied. The ancient Greeks entertained and propagated the fanciful notion, that the souls of the departed endured, rather than enjoyed, a sort of shadowy existence, a mere mockery of real life, in a world which, like the visions seen in dreams, presented the semblance, without the substance, of real things: and that they were perpetually afflicted with longings to return to that form of being from which they had been exiled. Unless creative Intelligence should think fit, for certain reasons which it is not within the province of natural philosophy to suggest, to depart entirely from the mode of procedure which, so far as we know, is universally adopted, and should create for the spirits of the dead a new world, and a new kind of corporeity; (a supposition which it would be most extravagant thus arbitrarily to assume, with no moral or religious considerations in its support;) their condition, whether more or less desolate than that pictured by the fertile imaginations of Greece, would certainly be inferior in dignity to that of a race enjoying an existence no less excellent, through the instrumentality of means beautiful, and, as we have reason to believe, desirable to an Omnipotent Creator, who can work by what means soever he will.*

Again, though man, even when considered merely in a physical point of view, is plainly at the head of creation, and though all things, even as the green herb, are given into his hand, yet contrivances and adaptations nearly as exquisite, and preparations hardly less ample, have been made for the well-being of many other species of creatures; as if they were objects of their Creator's solicitude in nearly the same degree as man himself. Gifted as these creatures are with faculties, for all of which the present world affords a full and appropriate gratification, there is not a shadow of reason—even putting out of sight the Scriptural declaration of their mortality—for supposing that they will enjoy any other than a terrestrial existence. Neither then can the Divine provisions for

* I know not that revelation itself discloses to man any higher end in the Divine counsels, than human existence under certain conditions. But this is as much as we need know.

† The seemingly contrary injunction of our Saviour to his disciples, in Matt. vi. 25, to compare themselves with other and inferior objects of the Divine care, must not be opposed to this. For the disciples were taught, by Divine authority, to expect a high spiritual destiny. Revelation having previously made known to them how much better they were than many sparrows, they were therefore to take no thought for the morrow—because He who fed the fowls of the air and adorned the flowers of the field, would surely provide food and raiment, in no less ample supply, for his own chosen friends.

* "I say unto you that God is able of these stones to raise up children unto Abraham."

the temporal welfare of man afford him ground for expecting immortality.*

The relative importance of what we term means and ends becomes more and more apparent, as we successively contemplate the lower and lower grades of creation. The faculties of animals, and their capacities of enjoyment, appear to decrease in a much more rapid ratio than the skill and care displayed in the provisions for their welfare. It is certain that if mere animal enjoyment, of various kinds and degrees, were the sole end of the animal creation, that end could be attained, without the diversity of structures, and of other contrivances which we find actually to prevail. To chose one instance out of millions—no reason whatever can be assigned, why among the birds that frequent marshes, one should differ from all the others in placing its nest between the stalks of three reeds drawn together for that purpose; or why of all those that inhabit the trees of Great Britain, a few only should suspend their nest, instead of placing them upon the branches: or again, why of all the fowls that fly beneath the firmament of heaven, each species should be distinguished by the manner of its flight, unless means themselves, even in things apparently the most insignificant, are also ends and objects of the Creator's regard. The structure of plants, the care with which their growth and propagation are provided for, the variety and beauty of their forms, in all of which particulars they far excel the lower species of the animal creation,† afford a conclusive proof, that the happiness of sensitive beings is not the sole end of contrivance and adaption. For it cannot be supposed that the gratification of the human race was the sole purpose of all this beautiful variety of things. It is indeed calculated to excite pleasure and wonder in the minds of all, gratitude and veneration in those whose thoughts ascend to the First Cause; but it would be inconsistent with these very feelings so to limit the Creator's bounty and contract the dimensions of the scheme of nature;—as unreasonable as to suppose that the stars were set in heaven, only to give light to our globe, or display to us the extent of creative power.

* The present world affords a full gratification to the species, but not to each individual of the species, of inferior animals. No one expects that the animals, who have been, in a certain sense, prematurely cut off, will find compensation in another world. But man is a creature capable of so much moral and intellectual improvement, that this world cannot provide a full and appropriate gratification for the faculties of any one individual of the race. Yet the analogy between man and inferior animals will so far hold good, as that we ought not, from the insufficiency of this world, to expect another existence for all, but only for the most improved, of the human species. For that analogy shows, as some ancient philosophers have observed, that it is enough if some of a species come to perfection.

† Many writers have, rather fancifully, represented all organized things as forming parts of one great chain, commencing with the lowest form of vegetable existence, and terminating in man; each intermediate species being linked with two others standing respectively higher and lower in the scale. But in fact the species which are to be reckoned as links are by no means intermediate in rank, between the classes which they join. The class of animals stands above the class of vegetables, but the links are at the bottom of each class. The cedar of Libanus must be ranked above a coralline, a polypus, or a sponge. Quadrupeds stand above birds; but the ornithorhyncus is not superior to the rook. Many natural historians assert that both in the principal and in the subordinate divisions of organized beings the arrangement is not in a single but in a double line, each group being united with the rest of creation by two opposite links, which are themselves connected by a double chain of forms.

"Highly Absurd."—We involuntarily quoted from Job—"Wisdom shall die with you"—when we read our cotemporary's "strict literal interpretation," in his paper of Sept. 1.

We had stated that, "Things are said of Zion and Jerusalem in the O. T., that have not been realized, or the construction we have *suggested* must be correct. [Take for example the following language:] 'Thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.' See Psa. 128: 4, 5, and connection." We stated, that "It seems impossible to restrict this language to literal Zion and Jerusalem." Why did it seem so, to us? Because, it is a general promise to "the man that feareth the Lord," and is not restricted to one nation. "The man" having the character spoken of, the Lord would bless out of Zion; "and *thou* shalt see the good of Jerusalem all the days of thy life." Jerusalem here spoken of, we said, "it seems impossible to restrict to *literal* Jerusalem;" because thus restricted, it would seem to be untrue, for multitudes of men who have "feared the Lord," since the days of the Psalmist, have not seen the good of literal Jerusalem, nor has God blessed them out of literal Zion.

Our astute reviewer after quoting our remarks, leaving out what we have now put in brackets, says—"If the *Examiner* be correct, then this prophecy concerning Zion must refer to the Church." Indeed! Where did the literalism come from that converts the promises of this Psalm into a "prophecy?" But we let that pass for "strict literal principle" expositor. He goes on to say—"We give the whole Psalm that it may be seen at once that our cotemporary is in error." He then quotes the Psalm, and gives us a hard thrust, as being

"highly absurd;" but we will give the whole Psalm too, with our reviewer's remarks and exposition of the subject, and there will be no difficulty in seeing where the absurdity is, and how very "strictly literal" our reviewer is! The whole Psalm reads as follows:—

"Blessed is every one that feareth the LORD; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive-plants round about thy table. Behold, that thus shall the man be blessed that feareth the LORD. The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel."

Now, "Strict Literalist," what have you to say? Hear him—

"To talk about the church having a '*wife*,' &c., is highly absurd. The last verse shows that '*Israel*' is the subject of this prophecy, which will be fulfilled in the coming age, when the Lord shall reign in 'ZION.'"

Who has talked "about the church having a *wife?*" Surely the Psalmist does not say that "Zion" or "Jerusalem" has a "wife," nor does our language admit of such an imputation; but the psalm does speak of the *man* that feareth the LORD" as having a "wife;" and declares that *such a man* "The LORD shall bless out of Zion;" and that such a man "shall see the good of Jerusalem all the days of" his "life:" and it is just as true of one "man that feareth the LORD" as of another, unless our "strict literalist" can show that his "principles of interpretation" can convert truth into falsehood. No man, with sound principles of interpretation, in our opinion, can put such a construction upon the words of this Psalm as our reviewer has. It is neither more nor less than "highly absurd"—a violation of all literal principles, and a palpable perversion of our words; and no man more absurdly departs from literal interpretation than this same would-be "corrector of heretics." The pride manifested by these infallible interpreters needs rebuking; but the manifest impossibility of getting anything like a fair representation from them, makes us extremely averse to controversy with them, and we avoid it when we can.

From L. P. Judson.

NORTH FAIRFIELD, Ohio,
September 4, 1857.

Br. Storrs—I have just held two discussions in this vicinity, on the great question of "Life only in Christ."

The first was held in the town of Bronson, in this county; and although the weather was stormy, yet was well attended. It continued only two days. The opposing views were advocated by a clergyman who presented all but three of the texts usually urged against us.

The second was held in this place, and continued four days. The first day and part of the second was occupied in examining some facts with reference to the kingdom. The balance of the time was spent in inquiries on the true nature and destiny of man.

The results are highly pleasing to our friends. All believers in our views were confirmed, several doubting and hesitating, were brought to a decided stand; some from other churches were brought to embrace the doctrines as we believe the Bible teaches them; and others, still, are most carefully reading the Word on the subject. I know of no place which offers more encouragement for labor than this. In this field, my brother, J. M. Judson, has labored for the last eight or ten years, and there is a strong church here of sixty or eighty members. We hope for more accessions speedily.

Yours, in hope of life at the appearing of Christ.

TRUE HAPPINESS.—The Rev. Dr. A. Clarke, August 14, 1830, came over to Malvern, England, to see me, writes the Rev. H. S. Boyd. The following is a part of his conversation: I asked him whether, if it were possible, that he would like to pass his life over again, taking it just as it had been. He replied: "Well, I should not quarrel with it. Of course it has had its cares and troubles; but, take it on the whole, I should not be ill-pleased to pass it over again. If I could commence from the beginning with the feelings, knowledge, and illumination I now have, it would be everything but heavenly glory. I have no wish now to go to heaven. I am quite content to remain here. The glory of God is present here as well as in heaven. Happiness is not in the place; it is in the mind. That man who is at peace with God, and lives to God, is truly happy; and the man who has not continual communion with God, could not be happy though he were in the heaven of heavens, and hearing the music of the spheres. No; though he were to hear the songs of angels, he could not enjoy happiness, unless his mind was impregnated with the knowledge of God. I am quite content, therefore, with human life. I should be willing to take it up from the begining; or to begin from the present, and live to the end of the world; then to stand on the peak of Teneriffe, to view the grand, majestic blaze, and to hear the angel swearing by Him that liveth forever and ever, that there shall be time no longer."

BIBLE EXAMINER.

New York, October 1, 1857.

"THE ATLANTIC CABLE IS BROKEN," was the sad exclamation of many. But, what if it is?—It only prevents the instantaneous communications between two continents. Vastly important and desirable such communications may be, but not absolutely necessary, as there are other channels of intercourse; which, though more tardy, are equally reliable, and cheaper. But great were the anticipations, and deep the interest felt in having a telegraphic cable through the bosom of the mighty Atlantic, by which thousands of miles could be passed, annihilating both time and space, while England and America could talk together as if London and New York were consolidated in one vast city.

The grand enterprise was commenced—the proud vessels, loaded with the precious treasure to connect the two worlds, set out on their voyage, and many hearts beat high with hope and fear. All appeared progressing well, and a sort of confidence was inspired that success was certain. Almost breathless, England and America wait and watch for intelligence from the enterprise. At length the sad echo comes rolling to their shores—"*The Atlantic Cable is Broken!*"

What deep and unfeigned regret is felt and expressed by multitudes at the sad news. What disappointment and sorrow. But we have good news to tell them all—*The* CABLE *uniting heaven and earth is* NOT *broken.* It was a mighty work to stretch it through the almost shoreless ocean of SIN and DEATH. Sorrows and sufferings were to be endured; and treasures, which no man could estimate, were to be brought into requisition to accomplish the object. Had any thing less than infinite wisdom, infinite resources and power, been employed, this "CABLE" would never have been laid. Finite minds were all too feeble to have explored the horrid ocean through which it must be extended, or to have comprehended the necessary strength of a Cable that could endure the terrible friction, and support itself amidst the awful weight of the dead waters of the poisonous sea through which it must pass to open communication between earth and heaven: and no finite resources could have endured the expenditure.

Infinite wisdom found out a way, notwithstanding the mighty obstacles and difficulties that opposed. The purpose is announced from high heaven—the preliminary steps are taken, and preparations go steadily on for four thousand years, till the "fullness of time" came for the CABLE to be laid. An anxious world looked for the event,—at least, that portion of it which had heard of the design:—the time arrives, and the CABLE is exhibited in the sight of men. A few said, it is a "good" one; but most pronounced it a deception—utterly unworthy to be trusted—said, it could never be laid, and would surely break in the attempt; and finally, the multitude were so enraged by the meanness of its appearance that they set themselves to break it to pieces, and cried out, "away with" it. Thus determined, they took it outside their city, and laying on it all the dead waters of their ocean of SIN AND DEATH, they shouted, "*The Cable is Broken.*" The instigators of the deed rejoiced in the feat they had performed: a few only—who had "hoped that" this was it, which was to unite earth with heaven—"wept and mourned" at the deed done: to them the *Cable* soon reappears, and in their sight—"while they beheld"—it was "carried up into heaven" [Lk. 24: 51, with Acts 1: 9–11] and fastened "on the right hand of God." [Mk. 16: 19.] The *Cable* was laid without a break—it was NOT "*broken*"—it has not been broken, though it has been in constant use these hundreds, yea, thousands of years. It *cannot* be broken by any created power, for such have already done their worst, and labored in vain. God devised the plan of it; and He saw to it, that it should be laid without a failure; and "it was done:" the awful ocean of *sin and death* is compelled to yield a passage for it through its bosom, and the lightning Spirit, or electric fire passes and repasses continually, bringing messages of love from Heaven to Earth, and affording a constant medium of communication to and from the poorest soul of Adam's race. No "*dollar a word*" is charged here—no delay in transmissions, waiting for some one else to be served; all may send and receive messages at one and the same moment; and all this free of cost to poverty-stricken men.

Wonderful arrangement, truly! Worthy of its Author, and demanding the highest gratitude of men, as it was the joy of the angelic hosts, who sang, "Glory to God in the highest; and on earth, peace and good will to men," when they saw the first "running off" of the *Cable*, as the work commenced at Bethlehem in Judea. Glorious hour: blessed work. How should it have waked up earth with its inhabitants? The work progressed

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until it was "*finished:*" and though such as hated the enterprise cried, "The Cable is Broken," God demonstrated, "the third day" after, that the cry was a false one, and that His work was not frustrated. Fifty days more and there came such a flash of the electric fire from heaven, that not only "three thousand" at Jerusalem felt its power, and received the glorious message of "the remission" of their "sins," but the "Parthians, Medes, Elamites, dwellers in Mesopotamia, in Judea, in Cappadocia, in Pontus and Asia, Phrygia, Pamphylia, Egypt, Lybia, strangers from Rome, Jews, Cretes and Arabians," saw and heard "the wonderful works of God," by means of this first grand display of the magnetic power, as it came *pouring* through the heavenly *Cable!*

From that day to this, the Telegraph has never been out of order, and never fails of making prompt and accurate indications of the will and wishes of the communicating parties. Those who use it, know its benefit, and cannot but prize it more than any of earth's inventions. While it keeps up an intercourse with heaven—to all who avail themselves of it—its grand excellency is, that it will, ultimately, utterly destroy the ocean of *sin and death*, to all who "take stock" in "the line," and make constant use of it. While those who strive to break this *Cable*, or wish it broken, or seek to make communications in "some other way" (John 10 : 1,) or will not come by this medium, will utterly and eternally perish in the miasmatic waters of *sin and death*, and "be found no more at all!" (Rev. 18 : 21.) Many poor deceived children of men have attempted to find some other *medium* from earth to heaven, or through the ocean of sin and death, but all have miserably failed; and such must fail henceforth and forever; "for, there is none other name under heaven, given among men, whereby" communication can be had with heaven, or the destroying ocean be crossed, except this one *Cable*, the name of which is, JESUS CHRIST; who "was crucified," but "whom God raised from the dead," (Acts 4 : 10–13,) and who "liveth for ever-more," and will surely achieve a complete and eternal victory over *sin and death*, to all that "come unto God by him."

To an ancient Patriarch this *Cable* was exhibited, in vision, as a "Ladder," the foot on earth and the top reaching to heaven: (Gen. 28 : 12.) To an "Israelite indeed, in whom is no guile," it was declared to be "the Son of God"—"the Son of man;" (John 1 : 47–51:) to the astonished disciples, it was manifested, on the day of Pentecost, to be their risen and ascended Lord; then exalted, after having emerged from the dark sea of death, "and having received of the Father the promise of the Holy Ghost," which he "shed forth" in glorious power on such as were waiting on earth, at the terminus of the connecting *Cable*, for heavenly messages.

O, that men were wise to use this blessed medium; then of what small value would the most mighty of earth's enterprises appear, compared with the boundless treasures of Holiness, Life, Immortality, and Incorruptibility, which is the sure and certain reward of all such as trade with heaven, through the medium that never breaks, and never disappoints. Let none be bewildered, or drawn away from this source, by the vain show of worldly grandeur, or any of those deceivers, of whatever name or class, who would make them believe, that there are other mediums by which they can escape the certain ruin of the sea of *sin and death*, or pass safely through or over it. Remember, there is ONE pass, and only one, by which any of Adam's race can reach the shore on heaven's side—JESUS CHRIST: without him, all sink in the dismal ocean, and *disappear forever*.

THE THEOLOGICAL HELL.

The following article appeared, some three or four years since, in the *New York Morning Express*. We insert it now to make a passing remark. The Express said:—

The Boston correspondent of a city paper furnishes the following item, which is said to refer to the daughter of the Hon. Rufus Choate: "I learn that a very sad case of insanity occurred in this city but a short time since, and from a singular cause. The person deprived of reason is a young lady of great promise, of a very active and extraordinary mind, the youngest daughter of the most distinguished member of the Suffolk Bar. She attended church not many Sundays ago at the Trinity in this city, and listened attentively to a sermon on the subject of Hell! The influence of the discourse so operated upon her mind as to produce insanity of such a type as to require the use of a straight-jacket and confinement in the Hospital at Worcester. The parents are in the deepest sorrow in consequence of this sad event. It was thought by her medical attendants, some days since, that she would recover."

"Insanity" is the natural result—to a deeply reflective mind—of contemplating the theological hell, and a sincere belief of its existence. So natural is this result that SAURIN, in his sermon on "*The Eternal Misery of Hell*," gave utterance to the following language, in view of his own description:—

"I sink under the weight of this subject; and

I declare, when I see my friends, my relations, the people of my charge—when I think that I, that you, that we are all threatened with these torments—when I see, in the lukewarmness of my devotions, in the languor of my love, in the faintness of my resolutions and designs, the least evidence, though it be only probable or presumptive, of my future misery, yet I find it a *mortal poison*, which diffuses itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgustful, and *life itself a cruel bitter*—I cease to wonder that a *fear of hell* has made some melancholy, and others *mad;* that it has inclined some to expose themselves to a living martyrdom by fleeing from all commerce with the rest of mankind, and others to suffer the most violent and terrible torments."—See *Am. Tract Society's* Tract No. 277.

Thus Mr. Saurin freely admits all that we charge upon the doctrine of "The Theological Hell." Is such a doctrine from God, our Maker? the God whose "tender mercies are over all His works?" From a Being of infinite perfections, who has plainly declared, "As I live, I have no pleasure in the *death* of the wicked:" has the doctrine of such a hell, as that of eternal and unmitigated misery, proceeded? A Being of whom the beloved disciple saith, "God is love:" has He given existence to creatures whom He foreknew—and foreknowing it, determined they should exist—has He, we ask, contrived and brought into His universe such a hell, as that described by Mr. Saurin, and indorsed by the "American Tract Society," as well as all other Theologians who have set up the claim of "Orthodoxy?" Believe it, ye who can! We can no more credit such blasphemy against God, our Maker, than we can believe the Pope is infallible, or that Molock is the God that made us.—Such a Theological representation of God and His intentions towards sinners, is well fitted to bring on such a state of mind as that described by Mr. Saurin: but that state of mind is any thing, rather than that which the gospel demands and inspires.

The *Bible* hell is an eternal loss of life, as the result of a refusal to *harmonize* with God, or as the "wages of sin." The gospel is the Good news of Life Eternal to all such as *harmonize* with God, or who embrace God's "promise of life" in Christ, and return from their sins to His service. Any other hell than a total and irrecoverable loss of life—as the wages of sin—is not exhibited in the revelation God has given to men; and those who continue to preach a hell of unutterable and endless torture will find themselves responsible for all the insanity and madness resulting from such a misrepresentation of God's holy and loving character. Let the utterance of Bishop Newton find way to your mind, if the testimony of God himself is slighted by you. Newton saith, "God is love; and He would rather not have given life, than render that life a torment and curse to all eternity. Imagine a creature, nay, numberless creatures produced out of nothing, delivered over to torments of endless ages, without the least hope or possibility of relaxation or redemption. *Imagine it you may, but you can never seriously believe it*, nor reconcile it to God and goodness. God could never make any [creature] whose end He foreknew would be misery everlasting."—*Bishop Newton's Works*, London 1787, "On the Final Condition of Man," page 330, and on.

Bishop Newton looked for the final restoration of all men; but this arose from his belief in inherent immortality in man. His mind could not but reject the doctrine of endless sin and suffering; and believing man immortal, he was compelled to adopt universal restoration as his only escape from the Moloch-God of the Theological hell. We are not driven to his choice; because we know that no such doctrine as that of man's inherent immortality is any where found in the book of God: but that great gift is for the righteous *alone*, and bestowed through Christ, in the resurrection "at the last day." "The wages of Sin is Death"—death from which there is no recovery and no revival into life. Such is the Bible doctrine; and it commends itself as both just and rational, and will never drive men "mad" or make them "insane." "Life and Death" is "set before" them, and God calls all to "choose life that they may live." If they refuse life, as a gift of God in Jesus Christ, they die, and that death is eternal. So we teach; and so we believe the Bible testifies.

SATAN, THE DEVIL, AND DEVILS.

[Continued from page 282.]

In the consideration of our subject, we come now to the third point in our Lord's temptation. Here a new and fruitful field is open for reflection. The "tempter" [v. 3,] "taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me;" vs. 8, 9.

One thing is apparent to all minds, this exhibition was not a literal, visible exhibition to the outward eye; as such a presentation was impossible. Hence, those who reject the idea of its being simply a representation to the mind are constrained, or compelled to seek some other explanation of the language rather than apply it to "the world"

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in the broadest sense of the term. "To obviate this [difficulty]," says Dr. BLOOMFIELD, "the best modern Commentators are agreed, that the terms must be taken in a restricted sense, to denote *Palestine* only."

In this idea, the Doctor seems to concur, and says, "Its provinces might be styled *kingdoms*," &c. It seems to us, however, that such a construction of the language is narrowing the temptation to a very small point; yet the advocates of a literal showing of "ALL the kingdoms of the world" are compelled to take such a position, or admit, what they seem unwilling to do, the representation was to the mind, and not to the literal eye. We take the words, "all the kingdoms of the world," in their broadest sense; and we do so, because a less sight and offer by the tempter, or Satan, would have been liable to two serious objections. First, if "Palestine" was all that Satan proposed to surrender, then he did, in fact, reserve to himself "all the world" outside of Palestine; thus maintaining the chief empire in his own right.

Second, The Prophets had clearly shown that Messiah was to have universal empire, *i. e.*, over all the earth: thus—"There was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him:" Dan. 7: 14. "He shall have dominion from sea to sea, and from the river unto the ends of the earth," * * * "all kings shall fall down before him: *all nations* shall serve him:" Psa. 72: 8-11. These, and similar prophecies show, that the empire of Him who was to come—the Messiah—the Deliverer—was to be over all the earth, embracing all nations and all people. Such being the fact, are we to suppose that the temptation of kingdoms and their glory was confined to "Palestine?" We do not, and cannot believe it: the offer of the "tempter" embraced all the prophets had described as appointed to Messiah.

If this is so, then the presentation of "all the kingdoms of the world and the glory of them" was to the mind—they were a subject of reflection by him who was hereafter to be "KING of Kings, and LORD of Lords" In that contemplation he viewed the present glory, and well understood that two courses were before him to possess the government of all. One was, that marked out by his Father, and which was in contrariety with the views and feelings of worldly men; being one of holy obedience to God, which must be attended with shame, reproach, suffering, and death; thus waiting for a distant and final triumph: the other course was, to act on worldly policy—show himself capable of overthrowing all who opposed his immediate possession of earth, with all its kingdoms and their glory; thus marching on from conquering to conquer, till all waited at his feet in humble submission. Such a course would have been pleasing to the flesh, or to mere humanity; but to adopt it would have been an act of *homage* to human policy and the DESIRES of the flesh—the tempter, the satan—which would have been a withdrawment of homage, or worship of God, by allowing human wisdom and policy to supercede that of God: it would not have been manifesting implicit confidence in God. It would have been falling down to worldly wisdom and the desires of animal men, who fear not God.

This view of the subject, presents the matter in a form which embraces the apostolic declaration, that Jesus was "tempted in all points *like* as we are." Multitudes of men, when called to take their course in this life, and possessing talents to occupy any position of profit or honor within the gift of men to bestow, have mentally viewed the wealth and glory that was within their reach, if they would give themselves up to pursue a human, or worldly policy; and they have seen on the other hand, an endless life, with the inheritance of "the world to come"—when the holy ones shall possess "the kingdom, under the whole heaven," Dan 7: 27—and the trial, or temptation has passed before them, calling loudly on them to do homage to the present manifest riches, glory, and honor; while sorrows, sufferings, shame, poverty, and perhaps death itself, all have come up before their minds to determine their course. Who that ever had such a trial does not know that the *desires* of the flesh all cry out for an act of homage to worldly principles and policy, is such a case? Such a trial seldom meets a man but once in his life; if he falls down and does homage to the tempter, with his offers of the world, he is compelled to act on principles, ever after, that demonstrates God is not supreme with him. We have many such examples at our very doors among ecclesiastics, politicians and other worldly men.

But when this temptation is withstood—as Jesus withstood it, and as all his genuine followers do—the man acts faith in God, and looks to the future as his time of "glory, and honor, and immortality, eternal life;" and thus like Moses of old, chooses to suffer afflictions with the people of God, rather than to enjoy the pleasures of sin for a season."

This victory is achieved by a very simple method, though not without a mighty struggle.—The method is, Determine that God's commands

and authority shall be in all cases, and under all circumstances *supreme*. "Thou shalt worship" [do homage to] "the Lord thy God, and him only shalt thou serve."

Such a resolution, or determination costs the mind intense suffering before it is fully settled; but when settled, "satan" gets "behind" that soul in quick time: his game is over; he may annoy afterwards; but the grand victory is won: "angels minister unto him." A new era is open in the life of that man. He is now devoted to God's cause and truth: he counts not on glory or aggrandizement from men, but looks for suffering and reproach; nor does he wonder that he meets it—he expected it; well knowing that the spirit of the world—the satanic, or fleshly desire—is not subject to the law, or requirements of God: that worldly spirit would dethrone the Almighty, if in its power, that its own will and ways might be worshiped. It is essentially a satanic spirit—hostile to God's authority, and the future reign and glory of Christ, who is to be "KING of Kings, LORD of Lords," and will break in pieces his enemies, making them like the chaff of the summer threshing floor, which the wind carrieth away; and which will be burned up with fire unquenchable.

Whether, in the part of our Lord's temptation we have now been considering, a personal being, called a "fallen angel," was literally present, acting and talking, our readers must decide each for himself: to our mind, we see no necessity for such a presence; and "like" temptations to the followers of Christ have never been characterized with the appearance of such a personal being as satan is supposed to be.

The temptation was in relation to a choice, to possess the world—its kingdoms and their glory, as they are—by a worldly policy and power; or to possess the world, ultimately, by the policy God saw fit to appoint. The latter course must be through sorrow, reproach, suffering, and death: the former might be achieved at once by adopting human policy and putting forth his power accordingly. In other words—Suffering and death, with shame, is certain if he cleaves to God as supreme: present glory, honor, riches, and dominion are in full prospect if homage is paid to the *desires* of the flesh.

Be it remembered forever, that *desire* is not sin, nor sinful in itself: we have said, and repeat it, sin results from allowing desire to gratify itself on a forbidden object, or on a right object by forbidden *means*. The desire to possess all the kingdoms of the world, by our Lord, was right; for that is promised him: but the means are also appointed, and those were through suffering and death; but desire plead for an easier and more speedy course, which plea, Jesus rejected, because it required homage to a policy hostile to God's will—*viz.*, the policy of an *adversary*—satan.—Call that adversary a "fallen angel" if you will; we do not, because we see no necessity for such a supposition to give force or character to the temptation.

THE TWO-HORNED BEAST.

We feel no disposition to enter into controversy with any one in relation to this beast. In the EXAMINER for August 1st we made some remarks adverse to the idea, that it represented the government of the United States. One of our cotemporaries, who holds that view, has very kindly reviewed our remarks. If there be any weight in his review, it all turns on one point; if he has failed there, our position stands immovable. The point is this—Is "the *mark* of the beast" that of the *two*-horned beast or that of the *ten*-horned one? Our reviewer maintains, it is the latter, and we think otherwise. He quotes from our article, and remarks as follows:—

"'We take it,' says the *Examiner*, there 'is no ground for dispute, that this is the two-horned beast, and the image which it made.' Whoever would have us take such a position as this," says our reviewer, "will find that there is ground for dispute at once. The simple expression 'the beast' never means the 'two-horned beast,' either in chapter 13, or any where else in the Revelation, but refers invariably to the beast of chap. 13 : 1, which nearly all agree in applying to the papacy. The 'two-horned beast' is first introduced in Rev. 13, by the expression '*another* beast,' and is ever after in that chapter represented by the pronoun he; and it is not again referred to in that book under the term, beast. This distinction should never be lost sight of. 'The beast' never means the beast with two horns like a lamb. This two-horned beast has no mark of his own, and receives no worship, only as it causes people to receive the mark of the first beast, and to worship that beast or the image which it makes to it. This distinction the *Examiner* appears to have overlooked entirely."

Indeed, we did "overlook" that "distinction entirely:" and, with the utmost exertion of our organs of vision, we cannot now see any such distinction. Our friend makes the two-horned beast a very *modest* one, truly. He "receives *no worship*" himself, but is intent on causing "people to receive the mark of the first beast and to worship that beast," &c. Is such "the government of the United States?"

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"*The beast* never means the beast with two horns," saith our reviewer. Truly, here is a strong assumption; but, is it true? To our mind, it is clearly a mistake. The two-horned beast "caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell save he that had *the mark*, or the name of *the beast*, or the *number* of his name. Here is wisdom. Let him that hath understanding count the *number* of the *beast:* for it is the number of a man; and his *number* is six hundred three score and six."

This number belongs to the two-horned beast; and the mark and the number are both ascribed to "the beast with two horns." To us there is no way to avoid this conclusion. When the first beast is spoken of, it is described in a manner not to be mistaken. It is said to be "the beast that had a *wound* by a sword and did live:" or "the *first* beast, whose deadly wound was healed."—The prophecy then speaks of "an *image* to the beast, which had a wound," which the two-horned beast caused to be made and worshiped. It then proceeds to a statement of the acts and decrees of the two-horned beast, and gives his "number," which cannot apply to "the first beast;" for that beast has "forty and two months" as its time; while the two-horned one is represented as having a name, a mark, and a number to his name, which is given, explicitly, as the number of "the beast" which is called "*he*" at the commencement of the 16th verse, and which our reviewer does not doubt, there, meant the two-horned beast. That beast alone is spoken of, in his acts, decrees, mark, and number, to the close of that chapter, and his number is distinctly given as 666, and he is called "the beast," notwithstanding our reviewer affirms, that the expression "*the beast* never means the two-horned beast." He must make the 666 apply to the first beast, or his whole theory fails. Such a task he may undertake, but we see no way for him to escape the fact, that the beast with two horns is called "the beast" in chap. 13 : 17, 18, and is numbered as such. If this is so, our argument—in our previous article—stands in all its force against the theory, that the government of the United States is symbolized by the two-horned beast.

Our reviewer, after quoting the first two paragraphs of our previous article, says—"Our readers will perceive that in the above extract, our argument is handed to us bottom side up, a pyramid upon its apex." That may be true; and here, in New York, we are accustomed to look specially at the "bottom" of measures, if we do not wish to get *short* measure. It is often times found that the bottom is loose and slips upwards strangely. We think it may be very serviceable, sometimes, to turn an argument "upside down" that we may see its base. It is a very short and convincing way, occasionally, and saves many words.

THE HOLY SPIRIT.

The "strict literal interpreter," who also holds himself "responsible for every sentiment" that appears in his paper, has further shown the beauty of his literalism on the phrase, "the Holy Spirit." It is, according to him, "The Christ-like disposition"—"the holy spirit, for Christians to possess, means *the disposition of the entire soul according to Christ.*" This he thinks "every one will be convinced" of "who will make an unbiassed and critical examination of all those texts of the New Testament in which the holy spirit is mentioned.'

Let us test this matter a little. All know, that the term rendered *Ghost*, in the expression "The Holy Ghost," is *Pneuma*—Spirit: literally, the Holy Spirit. Now put the term "*disposition*" for Spirit, and test our "responsible" editor.

"Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy" *disposition.* Math. 28 : 19. "Paul came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy" *disposition* "since ye believed? And they said unto him, We have not so much as heard whether there be any Holy" *disposition.* "And he said unto them, Unto what then were ye baptised? And they said, Unto John's baptism. Then said Paul, John verily baptised with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptised in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy" *disposition* "came on them, and they spake with tongues," &c. Acts 19 : 1–6. "John truly baptised with water; but ye shall be baptised with the Holy" *disposition* "not many days hence." Acts 1 : 5. "And when the day of Pentecost was fully come, they were all with one accord in one place: and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And then appeared unto them cloven tongues of fire, and it sat upon each of them. And they

were all filled with the Holy" *disposition*, "and began to speak as the" *disposition* "gave them utterance." * * * "Jesus being exalted, and having received of the Father the promise of the Holy" *disposition*, "he hath shed forth this which ye now see and hear." Acts 2 : 1–4, 32, 33.

"And we" [apostles] "are witnesses of these things;" [the resurrection and exaltation of Jesus]; and so is also the Holy" *disposition*, "whom God hath given to them that obey him." Acts 5 : 32. "While Peter yet spake these words," [at the house of Cornelius,] "the Holy" *disposition* "fell on all them that heard the word:" * * * "on the Gentiles was poured out the gift of the Holy" *disposition*. Acts 10 : 44, 45. "As I began to speak the Holy" *disposition* "fell on them as on us at the beginning. Then remembered I the word of the Lord, how he said, John indeed baptised with water; but ye shall be baptised with the Holy" *disposition*. Acts 11 : 15, 16. "And as they ministered to the Lord, and fasted, the Holy" *disposition* "said, Separate me Barnabas and Saul for the work whereunto I have called them." * * * "So they being sent forth by the Holy" *disposition* "departed." Acts 13 : 2–4. "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy" *disposition* "given unto us." Rom. 5 : 5. "If the" *disposition* "of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His" *disposition* "that dwelleth in you." Rom. 8 : 11. "The blasphemy against the Holy" disposition "shall not be forgiven unto men." Math. 12 : 31, 32. "And the Holy" disposition "descended in a bodily shape like a dove upon him." Lk. 3 : 32. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living waters. (But this spake he of the" disposition "which they that believe on him should receive: for the Holy" disposition "was not yet given; because Jesus was not yet glorified.)" John 7 : 39. "But the Comforter, which is the Holy" disposition, "whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have spoken unto you." John 14 : 26. "If ye then being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy" disposition "to them that ask him?" Luke 11 : 13. "In whom also after that ye believed, ye were sealed with that Holy" disposition "of promise, which is the earnest of your inheritance until the redemption of the purchased possession." Eph. 1 : 13, 14. "Grieve not the Holy" disposition "of God, whereby ye are sealed unto the day of redemption." Eph. 4 : 30.

We need not multiply texts on this subject; nor do we design any thing more than to bear our testimony against one of the most ruinous of all "heresies." Reject the work of the Holy Spirit of God in its direct energy in "helping our infirmities," (Rom. 8 : 26;) in "witnessing with our spirit," (Rom. 8 : 16;) in enabling us to "mortify the deeds of the body," (Rom. 8 : 13;) as the "Comforter," (John 14 : 16, 17, 26;) as the "one Spirit by" which, "through Christ, we have access unto the Father," (Eph. 2 : 18;) which produces "communion," and with whom the believer has "communion," (2 Corth. 13 : 14;) and who is coupled with "the blood of Jesus Christ" in producing the "sanctification" of believers, (1 Pet. 1 : 2, 22;) by whose agency we are "born again," (John 3 : 3–8;) as that which "dwelleth in you" —believers—who are thus "the temple of God;" so that, "if any man defile the temple of God, him shall God destroy," (1 Corth. 3 : 16, 17;) we say —Reject the Spirit of God as a distinct agency in the work of human redemption—as suggested in these texts, and a multitude of others of like import—and death is as certain as that night and darkness would follow the withdrawing of the lights God has set in the firmament of heaven.

But as "no man can say that Jesus is the Lord, but by the Holy Ghost," (1 Corth. 12 : 3.) so no man can believe in the work of the "Holy Spirit," in its renewing, sanctifying, comforting, helping, and conquering power, and work, unless he has personal experience in the matter; and it is a fearful thing for one who ever has had experience in it to turn a reviler of the work, and account it a delusion.

We know, indeed, that the doctrine of the work of the Holy Spirit may be abused to cover up fanaticism, and the mere ravings of one's own imaginings; but because some will thus corrupt the truth of God, and wrest it to their own destruction, shall we take the heavenly gift away from God's children and "cast it to dogs?" May heaven forbid. Without the Holy Spirit of God all religion is but a *carcass*, without life. It may be beautiful to the eye, like the first Adam when perfectly formed from the ground, but who had yet no life; so is any and every form of religion — however beautiful unto men — which rejects, or receives not the Holy Spirit of God as it vitalizing power. The Church which has it not, has but a name to

live while it is dead. The individual professor — how high soever his sounding professions — who has not the Spirit of God dwelling in him, is a professor *only; not a possessor*, or "partaker of the Divine nature." "The promise of the Holy Spirit," as a "Comforter," &c., is as clear a promise, to all believers, as the promise of Eternal Life; and he who receives not the first will fail of the last. Here we rest the subject for the present.

God's Tillage Ground.—Krummacher is the most spiritual of German religious writers. At times, indeed, he spiritualizes to an undue excess, but more frequently he is instructive and scriptural, as is the following:

A husbandman named Otho called one day on his neighbor Godfrey and said, "I have for many years observed your life and actions, but one thing has always appeared to me most excellent, and at the same time most extraordinary.—Although your lot has been very variable, and many troubles have befallen you and your family, still your countenance appears bright and peaceful, and your conversation and actions are the same on your unfortunate as on your happy days. Teach me how you are able for such things?"

Godfrey answered, "That will I do in few words. My own vocation and my daily labors are my instructors. Behold, I have learned to consider myself and my life as a tillage field."

At these words, Otho looked up as if he did not understand his friend, who went on, 'Behold, my brother, when trouble comes, I think of the plow and harrow, which turn up the earth. I then search for the waste spot in my own heart, and for the weeds which flourish therein. These must be eradicated, or every exertion will be in vain to make the fruit flourish. Sometimes I look upon my troubles as a thunder-storm, which at first appears dark and threatening, but which afterwards draws down rain and clears the air; and then I think, when this is over the sun will shine again. It is thus that I consider myself and my life a tillage field. Dare the field say to the plow, What doest thou here?"

"But," said Otho, "you tell me of the fruits instead of the root: tell me how you arrived at these thoughts and meditations."

And Godfrey answered and said, "Can spiritual gifts come from any one but from Him who sends rain and sunshine on our fields, and who causes the ground to produce food for us to eat? Behold, we are God's tillage ground."

Venturing upon Christ.—This is a phrase sometimes heard in religious conversation, sometimes from the pulpit, and often, doubtless, it passes in silent meditation through the minds of Christians. But it is a bad one. Venturing! What is the meaning of the word? We venture upon things doubtful; we venture to rely upon the promise of a man like ourselves—who may be unable, even if willing, or unwilling, if able, to make good his word. Is Christ such?

The word implies doubt. If we only venture to rely upon a promise of Christ, it proves that there is some lurking distrust in our own hearts, either of his power or his truth. Yet, in careful thought, we would not for the world express any distrust of either. Then why do it thoughtlessly, or in any form of implication? He, certainly, deserves a freer measurement of faith and trust. His word is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "He that cometh unto me, I will in no wise cast out." "He is able to save them to the uttermost that come unto God by him." Here are willingness and ability both most emphatically expressed.—The only remaining question is, is he to be trusted? Then let us not talk of venturing upon Christ; but in the spirit of implicit confidence, let us obey the injunction of Peter by casting all our care upon Him, knowing that he careth for us.—*Preacher and Priesb.*

BY-AND-BYE.

There's a little mischief-making
Elphin, who is ever nigh
Thwarting every undertaking,
And his name is "By-and-Bye."
What they ought to do this minute
"Will be better done," he'll cry,
"If to-morrow we begin it"—
"Put it off," says By-and-Bye.

Those who heed this treacherous wooing,
Will his faithless guidance rue—
What we always put off doing,
Clearly, we shall never do;
We shall reach what we endeavor,
If on "Now" we more rely;
But unto the realms of "Never"
Leads the pilot "By-and-Bye."

Ploughing and Harrowing.—Of all ploughing and harrowing, the ploughing and harrowing of our own hearts is the hardest work; and, I think I may add, it prepares for the richest harvest.

Sereno Fisk.—Circumstances have caused this brother to delay his visit to New York for a few weeks, so that the interview we anticipated with him has been unavoidably postponed. We trust to see him soon; after which, if health and other circumstances favor, we shall probably visit Wisconsin.

Appointment.—We design to spend the Sabbath, Oct. 4th, in *Philadelphia*, and perhaps the week and following Sabbath there, or in that vicinity. We shall be glad to see as many of our friends as can find it convenient to be with us.

BOOKS AND PAMPHLETS.

On all books and pamphlets, sent by mail, the postage has to be *pre-paid*, according to the new law. Any of the following works will be sent, any distance under 3000 miles, postage free on receipt of the retail price:

1. BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: the Corruptions of Theologians Detected, and the Traditions of Men Exposed: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. An invaluable help to understanding the Scriptures. *Price*, bound, 75 cents; in paper cover 50 cents.

2. SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-Giver*, or the faith of the Gospel, by the EDITOR of the *Bible Examiner;* prefaced with a *Biographical* Sketch of the Author.—This work contains double the amount of matter of the original Six Sermons, and fully revised.—*Price* in plain binding 63 cents; in gilt $1.

3. FUTURE PUNISHMENT, by *Rev. H. H. Dobney*, Baptist Minister, England. "*Part Second*," in a pamphlet of 200 pages. This work is very valuable; showing that literal *death* is the punishment of the wicked. *Price* 38 cents.

4. THE DISCUSSION between Prof. MATTISON, of the Methodist E. Church, and the EDITOR of the *Bible Examiner*. Question:—"Does the Bible teach that the creature Man—which the LORD GOD formed of the dust of the ground—has a superadded entity called the *soul?*" *Price* 25 cents in paper covers; 50 cents bound.

5. MAN'S DESTINY.—*Immortality:* The Arguments from Nature and Scripture, by Rev. T. M. POST, D. D., St. Louis, Mo., *Reviewed* by the EDITOR of the *Bible Examiner*. *Price*, in pamphlet, 38 cents; bound, 50 cents.

6. LIFE FROM THE DEAD; or, *The Righteous only will live again.* By the EDITOR of the Bible Examiner. The author fully believes this subject is of vastly more importance than many seem to suppose. It illustrates the whole gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern *man-worship*, which is hurrying so many on to rank atheism. Price 25 cents. Five copies for $1.

7. OUR ISRAELITISH ORIGIN.—This is a work written by Prof. WILSON, England, some years since, which we republished, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of his positions. For ourself, we indorse his general theory that the *Anglo-Saxons* are the literal descendants of Israel, in the line of Joseph and Ephraim. We think that as clear as any fulfillment of prophecy in the Bible. Price 50 cents in paper cover; 75 cents bound.

☞ We have no other works for sale than those mentioned in the foregoing list.

THE CHEAP EDITIONS of our Works, which we proposed to issue, some time since, we have been obliged to leave unprinted; as we have no funds to do it, and the pledges made, so far, do not warrant the undertaking. We regret also to say, that of the Works in the foregoing list, we cannot furnish the *Bible vs. Tradition*, as we have not a copy left, and have *no means* to issue more. It is somewhat mortifying to add, that we have but few of any of the works named, on hand, and cannot print more, unless some means are devised, by those who have funds, to issue them without our hazarding a debt to do it. That we are determined we will not do. We have printed and kept on hand the works so long as we had anything to do it with; but our necessities have compelled us to use not only the *profits* but what little *capital* we had left, and all is exhausted. If others do not now come up to help, the work must cease; for *we* have done what we could, and *all we* can.

For the purpose of printing Books a fund of some $500 is needed. This sum might be trusted in the hands of a Committee, of three or more, in this city, to be used in issuing the works on Immortality; the Capital to remain constantly unexhausted, but used to keep a supply of the works always on hand at the lowest prices that could be afforded; so that they might be ready to scatter whenever and wherever they are called for. This course will especially be demanded of the friends of the cause we advocate, if the BIBLE EXAMINER is to be suspended. Faithfulness to the cause requires, that the best works on the subject should be kept in constant readiness for those who wish to read or circulate them, and at the lowest price possible. Thus much we have thrown out for consideration and action, if any choose to act in the matter; and here we leave the subject.

THE PHILADELPHIA PLAN for sustaining the BIBLE EXAMINER, this year, has yielded, thus far, about $300; to which add other donations of from $2 to $10 each, and there has been realized a total of something over half of the $650 that was proposed to be raised. We thank our friends for having done thus much; and, on our part, we shall do the best we can to complete the volume of the current year; yet we may not be able to do so *within* the year. If the paper is to be continued after the present volume, some course must be pointed out by its friends to sustain it. Our own judgment would be in favor of its temporary suspension; although we are aware, no paper now issued can fill its place. But more may be said on this subject before the close of this volume, if thought necessary. There will be a delay in the issue of the next number.

ALL letters to us must be addressed, invariably, "GEORGE STORRS, *Box* 4658, *New York*."

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GEO. STORRS, EDITOR

MORAL EVIDENCES

LIFE

EXAMINED BY REV. REGINA

RECTOR OF THORNTON

ENGLAND.

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GEO. STORRS, EDITOR AND PROPRIETOR.

MORAL EVIDENCES OF A FUTURE LIFE,

EXAMINED BY REV. REGINALD COURTENAY, M. A., RECTOR OF THORNTON WATLASS, YORKSHIRE, ENGLAND.

CHAPTER I.

INTRODUCTORY.

To search for proofs of man's immortality in the nature of his physical constitution is, indeed to seek for the living among the dead. The word of God declares that man has forfeited the high privilege of life, his original birthright,* whereby he partook of an existence little inferior to that of the angels of heaven; and has become a creature naturally subject to corruption, condemned by an inevitable law, and by a change now inscrutable to us (though once it must have been well known, since it was experienced,) sooner or later to return to the dust from whence he was taken: and no physical investigation of the structure of man, or of the nature of the living principle within him, can afford any solid reasons for believing, that the sentence, which was to render man perishable, has not taken full effect.† Man is indeed mentally superior to the brutes, and endowed with a bodily frame which is far more perfect than theirs, though less commensurate with the desires of its occupier; but in a large part of his compound nature he is evidently akin to them; and possessed too of passions and instincts which are so intimately interwoven and blended with his highest faculties on the one hand, and those which are universally admitted to be merely animal on the other, that no line of separation can be drawn between these faculties, marking off any portion as not of the earth nor earthy, and entitling us to assert that some have a different essence from the rest, and will survive the general destruction, or at least complete suspension, which will certainly befall all animal powers.

But we may avail ourselves of a further and better light, in the inquiry into these mysteries, than any which can be admitted in merely physical researches; the light of the *moral* faculties; which are far superior to the intellectual, and incomprehensible by them; less mechanical in their operations, less complex in their nature, and more spontaneous in their activity; and which, as they appear to be more immediately derived from a celestial source than any other faculties which the Father of lights has conferred on man, seem peculiarly calculated to assist in the investigation of the more abstruse and mysterious part of His designs; and may reveal to our hopes, though dimly and doubtfully at best, things beyond the reach of mere intellect; but which revelation alone can fully disclose. When by the aid of these faculties, we discern, in part, the character and counsels of the Supreme Maker, and come to understand, in some degree, the true moral condition of man; and his relations to God, not as a Maker only, but as a Moral Governor, who interferes with all events, in the history both of nations and individuals; and, notwithstanding the apparent abandonment of all the *details* of that history to the operation of blind natural causes, brings about in the end, through their instrumentality, great moral purposes of his own; and when, rendered more confident by this addition to our knowlege, we attempt to decide *for what ends* this human race, seemingly so perishable, was called into existence, we are led to extend our views beyond this world, and the hope of immortality becomes no longer a baseless vision.* "Man we believe to be immortal," says the eloquent author of the "Physical Theory of Another Life," "man we believe to be immortal (revelation apart) not because his mind is separable from animal organization; but because his intellectual and moral constitution is such as to demand a future development of his nature. Why should that which is immaterial be indestructible? None can tell us; and on the contrary we are free to suppose that there may be immaterial orders, enjoying their hour of existence, and then returning to nihility."

* His original birthright, not as a creature of dust, but as the possessor of Eden.

† An endeavor is made, in the next Book, to show that the curse of death, denounced upon Adam, takes full effect until the general resurrection:—the redemption of man, and victory of Christ over death not being completed till then: nor having, before that day, any counteracting effect except in conferring a spiritual life on men, during their sojourn in this world.

* The line of argument here alluded to is followed out by Dr. Chalmers in his Bridgewater Treatise, in the Chapter—On the Capacities of the World for making a Virtuous Species Happy.

In contemplating man as a moral being, we are raised, as it were, above the graves and charnel houses that furnished only proofs of his mortality; we breathe a purer air, and command a wider prospect. Our concern is not now with the essential qualities of mind and matter, the connection of body and soul, the dependence of consciousness upon indivisibility, or with any of those properties of the human constitution which come within the province of physiology, and demand for their successful investigation an exercise of intellect alone. We are to contemplate man no longer as an animal being, but as possessed of faculties which, however perishable in their nature, are in their functions so noble, as to separate him from the inferior creation by an impassable line. We may thus ultimately obtain, though not without many occasions of misgiving, more ample and encouraging views of the Divine economy, and see reason to think that man was created for purposes which cannot all meet their accomplishment in this world, and will find it in another; and to conjecture that after death the Creator may again put forth His power, in order to restore the spirit that had returned to him,* and rebuild the structure that could not preserve itself from decay.

It has been beautifully argued by Dr. Paley, at the commencement of his admirable treatise on Natural Theology, that any one possessing a sufficient knowledge of mechanism, would be convinced on the examination of a watch—even supposing that he accidentally met with that machine, for the first time, in crossing a barren and solitary heath—that it was the work of intelligence and contrivance. At this conclusion he would certainly arrive, even though he failed to discover the end for which the watch was made—the measurement of time. It would be evident to him moreover that the watch, however skilfully put together, and however regular in its rate of movements at the time of his examining it, could not move for ever: that from the very principle of its construction, it must go down at last. And if he could obtain no knowledge of the maker, and it exceeded the skill of the mechanicians of that generation to bring back the main spring to its original position, he would not expect that the watch, having once stopped, could ever go again. But if he saw the watch in the hands of the maker, and knew also that it was formed for the mensuration of time, for a purpose that would continue to be desirable after the period had elapsed for which the watch, if left to itself, could maintain its motion, he would reasonably expect this maker to interfere, and by a fresh exertion of his skill and power restore the action of the machine. And thus, if man, though possessing in his physical constitution no principle of perpetual life, should nevertheless appear to be fitted for the fulfilment of moral purposes, which, from what we can learn, without revelation, concerning the character of the Supreme Governor and the probable economy of the universe, will continue to be desirable after the allotted period of human life has expired, we may reasonably hope that our Maker will interfere, and grant a renewal of existence to his creatures. The lamp of life is fed with fuel limited in quantity, and the flame cannot long maintain itself. Man may extinguish the flame, but to relume the lamp, or augment the supply of vital oil, exceeds his power. Whether its extinction shall be for a moment only, or for all eternity, depends on the will of Him who formed the vessel according to his own pleasure, and lighted it for his own purposes.

It is much to be apprehended that moralists, who have sought to prove the immortality of the soul, from the character of the Deity, and from the moral constitution and condition of man, and from his relation to his Maker, have often argued with much precipitancy and over-confidence. By the sure word of Revelation they have been instructed in, and made certain of those first truths or principles, from which the probability of man's immortality may be deduced. But it is obviously to no purpose to argue, with whatever logical precision, in favor of the reality of that future life which Revelation has disclosed, on principles which derive their only or their chief stability from that very Revelation. We must not in the first instance borrow our notions of the Divine power, and justice, and goodness, and of man's responsibility and imperfections, and capacity of improvement, from the Bible, and then, having proved the probability of a future state of human existence upon the principles we have adopted, imagine that human reason has succeeded in establishing a fact, which the Bible expressly declares. It would be much better to adopt the conclusion at once, than to assume only the premises on which we found it.

The system of Natural Religion, as it is called in contradistinction to the Revealed, must be supported entirely by moral reasonings, and derive no aid whatever from the authority of Scripture, when employed to establish that authority. For Natural Religion may be employed either to recommend and introduce the doctrines of Revelation, or to illustrate them when admitted. When it is employed for the latter purpose we may, undoubtedly, avail ourselves, to a certain extent, of a corrected Natural Religion; but not so, when for the former purpose. That Natural Religion is capable of supporting itself, without any further assistance than that of the simplest and most obvious trains of moral reasoning, is sufficiently shown by the extensive prevalence of certain general notions of religion, among the heathen nations, and ante-

* It is strange that any one should consider the predicted "return of the spirit (or life) to God who gave it," as an assurance and promise of immortality. As long as the breath of life remains in them, (for "the spirit" means no more) His creatures live; when the Giver resumes it, they die.—So in Job, chap. xxxiii. 4. "The spirit of God hath made me, and the breath of the Almighty hath given me life." And (chap. xxxiv. 14, 15.) "If God gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust." The breath of life breathed into the nostrils of Adam was *animal* merely. For compare Genesis, chap. vii. 13. "All [animals] in whose nostrils was the breath of life, of all that was in the dry land, died."

rior to the Gospel Revelation.* By the moral philosophers of modern times many of these notions have been corrected, and brought into a nearer accordance with the facts disclosed by Revelation; and the system of Natural Religion has been enlarged, and its doctrines propounded with confidence, as valuable auxiliaries to the cause of Divine truth. And in this task moralists have professed to avail themselves only of the light thrown upon the subject by the progress of philosophical discoveries, and of improvements in the mode of investigation. Scripture itself, in condemning the Heathen nations for their want of Natural Religion, justifies the Christian philosopher in endeavoring to carry out this system further than it was ever carried by the philosophers of antiquity. "For the invisible things of Him from the creation of the world," writes St. Paul, (Romans i. 20,) "are clearly seen, being understood by the things that are made—even his eternal power and Godhead; so that they, the Gentiles, are without excuse; because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Yet, though the Gentiles did not avail themselves as they ought to have done of their knowledge of "the things that are made," and that knowledge has been since enlarged, in various ways, by the contributions of natural philosophers, it is impossible not to regard with some suspicion the arguments of men who, familiarised with all the leading truths of Christianity, attempt to demonstrate some of those truths without any dependence on its authority.

We should remember also, that, from the nature of the case, the progress of Natural Religion is not commensurate with that of Natural Philosophy; and that our enlarged and more accurate data give us but a small advantage over the Gentiles of the ancient world. He who can see no proof of benevolent adaptation in the varied clothing of animals—in the absence of teeth at the time of birth—in the rapid propagation of those plants and animals which are fit for food, as compared with those which destroy life—will not be converted to theism by any demonstration of mathematical accuracy in the works of bees, or in the marvellous balance of powers which secures the stability of the planetary system.

If the immortality of man, or his existence in a state of consciousness for an indefinite period, after the dissolution of the body, does at all merit to be classed among the doctrines of natural religion, it is certainly one which depends upon the previous establishment of nearly all the others. Dr. Butler, in his Analogy, terms the immortality of man a fundamental truth of Christianity. In regard to its importance it certainly is so; but in its doctrinal, or its historical relation with other truths, it should rather be considered as final, and crowning, than fundamental. And it is important to bear in mind, that a very slight degree of uncertainty, attaching to each of the propositions which constitute the links of a chain of argument, will often not only weaken the conclusion to be established, but even render it actually improbable.* To apply this observation, summarily, to the question before us:—

That God is a being of infinite power—so that He cannot be thwarted or controlled in the performance of His will by any other being; and of infinite goodness—so that no absolute moral wrong can occur within His government; and of perfect justice—so that He will in no case clear the guilty; and of perfect benevolence—so that He will not suffer any unnecessary pain to exist; and that man is responsible to God for his actions and his thoughts, and is a depraved and fallen creature, whose energies are perverted from their proper and original direction, and is nevertheless a being, whose moral and intellectual nature might, under favorable circumstances, develope such excellence as would in this present world find an inadequate field for the exercise of its energies:—these are propositions, which, with several others of a similar character, require to be established by a consideration of the "things that are made," before the doctrine of man's immortality, or future existence beyond the grave, can be rendered morally probable. These things once ascertained, we may encourage the hope that in another world justice will overtake the guilty who on this earth have been triumphant, and, in conjunction with benevolence, will reward the virtuous, and give a full compensation to all who have suffered undeservedly; and further, that man, whose better nature is in this world often overpowered, always depressed and degraded by the temptations and corruptions that beset him, will be placed in a situation adapted to call forth and perfect those energies in which a Being of perfect goodness can take delight. But the varied forms of evil, subsisting in the world which God has made, render many of these truths at least doubtful on a first view; and yet, unless

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* This may be, in some instances, the corruption of Revelation, truth gradually obscured. St. Paul's account of the heathen world is, that they "changed the glory of God into an image," &c.—that they "changed the truth of God into a lie." Granting man to have the capacity for inventing a faith *de novo*, to satisfy the natural cravings of religious feeling, it may be questioned whether there has been often such a state of things as to give occasion for the exercise of this inventive power. It would imply a blank and chasm in man's religious history incompatible with those very impulses of his nature which would lead him to fabricate a religion out of the materials which nature furnishes. The Israelites in the Wilderness were punished not for abandoning the worship of Jehovah, but for beginning this process of corruption by adding the superstition of the golden calf. Left to themselves, they would have become in time idolaters; but their notion of religion itself—the superstructure of their errors would have been revealed truth.

* Let us suppose that the probability that the plague visits a certain city is as two to one; and the probability that it attacks any given individual there, as two to one; and the probability that the attack proves fatal, as two to one. Then, while the plague is yet at a distance, the probability is more than two to one against the death of any particular citizen by that disease.

they are all ultimately established, or given a very high degree of probability, the doctrine that depends on them will become itself improbable.

The moral philosopher, having once distinctly discerned in the creation—as well he may—traces, and abundant traces, of great power, and wisdom, and justice, and benevolence; and within his own heart—the heart at least of "the natural man," much prevailing evil, and the seeds of much excellence, (if indeed they should not rather be esteemed the remnants of a former and forfeited perfection,) scruples not to carry out his conclusions to their furthest extent, and to argue upon them as ascertained; disregarding, in that confidence in their truth which he has derived from other sources, those evident marks of evil and imperfection which abound in the world, and which tend to render them doubtful, and the immortality to be deduced from them improbable. We are all too ready to consider that as proved, which we well know to be true; and to disregard the weakness of the premises when the establishment of the conclusion is necessary to our happinesss. Whoever teaches man that he is an immortal being, supplies a want and gratifies a yearning desire which must ever be most keenly felt by the noblest and strongest minds; and which being gratified, even heathens will disregard earthly joys, or "the sufferings of this present time," as "not worthy to be put in comparison." But although there can be little doubt that some reasons for expecting another existence will be the fruit and reward of an extended and impartial inquiry into the moral and intellectual constitution of man and the condition of the world around him, it is no less certain that on a more limited inquiry many phenomena appear to be greatly at variance with Divine goodness or power; and are calculated to call forth the most gloomy apprehensions, lest the evils which prevail should have their origin in the mind of the Supreme Ruler himself; and the woes that encompass mortality should be altogether without a remedy.

Nature has her dark as well as her bright side; and it is the prerogative of the Christian, not of the mere moral philosopher, to discern truth most distinctly, while contemplating the latter only.—Many of those joyous and ennobling emotions which a contemplation of the beauties of nature and the bounties of providence excites in the mind of a Christian, are such as the most elevated mind, uninstructed by revelation, and unfurnished with any key to the partial solution of the mystery of evil, could not reasonably entertain: unless indeed upon the principle (which the followers of Epicurus only would be ready to adopt and justify) that it is man's best and soundest philosophy to turn from the contemplation of all evils which he is unable to remove, and all difficulties which he cannot solve.

In the endeavor to determine how far the hopes or confident expectation of immortality should reasonably be diminished by a consideration of the more obscure and gloomy parts of the moral scene, a valuable test by which to try the arguments of Christian philosophers, is afforded by the recorded opinions of heathens—and not of the reflecting few only, but of the reckless multitude also—on the subject of Natural Religion. For there was nothing to create any prejudice (if we may so speak,) in the minds of the heathen, in favor of Natural Religion, except the uncertain hints which they derived from oral and unauthoritative tradition; and their voice may therefore justly be esteemed the true voice of fallen and unaided man. The Christian philosopher approaches the subject with his eyes purged and cleared by the euphrasy and rue of the Gospel.

The opinions entertained by the mass of the common people of pagan antiquity, whether among the more civilized or the semi-barbarous nations, are fully as important as those of the philosophers: for as we ought to call in question the correctness of our conclusions, with a critical jealousy, in every particular instance in which they go beyond those of heathen philosophers, so should we question the tenets of the philosophers themselves, when their truth was admitted and believed only by an inconsiderable train of disciples. "He only discovers, who proves;" and notwithstanding the inveterate blindness of men—their love of darkness rather than light—the number of its advocates is in speculative matters at least, some test of the truth of an opinion. And the belief in man's immortality, had it been far more firmly established among the heathen nations than it has proved to be, would still have been a matter of speculation, not of practice. Even in this country, where the doctrine is established on a foundation that can never be moved, and enforced by threats and promises of a most appalling or a most alluring character, there are many professed believers to whom it is little more than matter of speculation.

To a consideration of the opinions of the heathen, therefore, we now proceed.

CHAPTER II.

SENTIMENTS OF THE HEATHEN ON NATURAL RELIGION.

It is very remarkable, that many of those facts and phenomena which have suggested the lowest species of Natural Religion—if the superstitions which prevail among men who have relapsed into a state of barbarism* may be so termed—are, in the system of Natural Religion which recommends itself to minds instructed by civilization and Christianity, to be reckoned rather among the permitted exceptions, than as coming within those established and general principles of the Divine administration, from which the character of the Supreme Governor is to be collected. It is the unusual rather than the ordinary phenomena of nature, and those which are calamitous, rather than those which are beneficial, which first strike upon the

* The supposition of an original state of barbarism is of course inconsistent with the Mosaic history: and independently of this, modern researches have made it highly probable that men never emerge from the lowest state of barbarism, without the assistance and example of more civilized neighbors. See Sumner's Records of Creation. Vol. I.

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mind of man, and impel him to believe in the existence of invisible beings,* or spirits. It is not the refreshing breeze, the genial shower, the daily sunlight, but the hurricane, the waterspout, and the eclipse; not the wide spread luxury of health, the vigor and utility of reason, the charm of fancy, but the ravages of plague, and pestilence, and blight, the imbecility of the idiot, the wild ravings of the maniac, that remind men of the existence of spiritual influences and of supernatural powers: and since in these, considered by themselves, and without reference to the general laws, of which they are the occasional effects, is manifest neither benevolence of intention, nor unity of design, the religion of the savage, incapable of looking beyond them, into general laws or general consequences, consists in the dread and the worship of one or more malevolent deities, whose anger is to be disarmed by prayer, or their thirst for destruction appeased by sacrifices.

"Almost the entire of the religion of the Pagan nations," says Dr. Magee,† "consisted in rites of deprecation. Fear of the Divine displeasure seems to have been the leading feature in their religious impressions; and in the diversity, the costliness, and the cruelty, of their sacrifices they sought to appease gods, to whose wrath they felt themselves exposed." And further on: "We find the reflecting Tacitus pronounce 'that the gods interfere in human concerns but to punish:' and Pliny, speaking of the deification of death, diseases, and plague, says that 'these are ranked among the gods, whilst with a trembling fear we desire to have them pacified.' Cudworth also shows, in the instances of Democritus and Epicurus, that terror was attached to the notion of a divine existence: and that it was with a view to get free from this terror, that Epicurus labored to remove the idea of a providential administration of human affairs. The testimony of Plato is likewise strong to the same purpose: speaking of the punishment of wicked men, he says: 'All these things hath Nemesis decreed to be executed in the second period, by the ministry of vindictive terrestrial demons, who are overseers of human affairs; to which demons the Supreme God hath committed the government of this world.' 'Conformably with this character of their gods, we find the worship of many of the heathen nations to consist in mortification and suffering, in cutting their flesh with knives, and scorching their limbs with fire. Of these unnatural and inhuman exercises of devotion ancient history supplies numberless instances. In the worship of Baal, as related in the Book of Kings, and in the consecration of Moloch as practised by the Ammonites, and not unfrequently by the Hebrews themselves, the Sacred Volume affords an incontestable record of this diabolical superstition.—Similar practices are attested by almost every page of the profane historian." * * * "And it deserves to be remarked, that these unnatural rites, together with that most unnatural of all—human sacrifice—are pronounced by Plutarch, to have been instituted for the purpose of averting the wrath of malignant demons." "Thus the Gentile religion, in early ages, evidently appears to have been a religion of fear. Such has it been found likewise in later times; and such it continues to this day." "From this enumeration of facts," he concludes, after quoting a very considerable number of authorities both ancient and modern, "it seems not difficult to decide, whether the dictate of untutored reason be, the conviction of the Divine Benevolence, and the persuasion that the Supreme Being is to be conciliated by good and virtuous conduct alone."

It is necessary to insist upon the conclusion to which Dr. Magee has arrived; inasmuch as it goes far to decide the whole question of the moral probability of another state of existence. Until, lifting our thoughts from nature up to nature's God, we can discern a Being rather to be loved than feared, there can be no hope, that man, upon his departure from this world, will enter another and a happier state.

Let any man who has, by God's mercy, been rescued from that state of blindness and terror which enthralled the minds of the heathen—from polytheism, and idolatry, and the constant dread of calamities, the work of malignant deities, or demons, which could neither be foreseen, nor prevented—seriously and candidly ask himself, whether he considers the reasoning powers, even of the strongest mind, unaided by Revelation, could ever attain a height so far above that of the heathen, as to recognise in all events, of whatever character, the hand of One Supreme God, Almighty and All-good, the centre and source of all moral and intellectual perfection;—in a word, Whether such a mind could have discovered the God of modern Natural Theology? Before any one can raise his mind thus, as it were, into a lower heaven, whence to contemplate the magnificent spectacle of a well ordered and harmonious world, and a perfect and all-ruling Deity, there are several intermediate positions to be taken up; and which must each be made good, and secured from all doubt, before the highest can be reached. The ambitious spirit seeks to erect a "tower whose top may reach unto heaven," but if he set each stone out of its true place by but the hundredth part of its breadth, he erects a structure, which becomes less and less stable as it ascends, and on reaching a certain height, must inevitably fall to the ground.

The first great doctrine to be established—of which the heathen worshipers of malignant demons were utterly ignorant—the foundation stone of the tower, is "The Unity of the Godhead;" the centralization of all power, legislative and executive, in one Supreme Governor of the world. For there is no other doctrine than this, by which the existence of evil can be so explained, as to give man even a slender hope of its final removal. Admit-

* This was written "invisible *agents;* but the word does not imply mind. The wind is an invisible agent, but having no proper unity, is not a "being." It is mind, and mind alone, which can give any unity to material masses.

† On the Atonement. Dissert. V. p. 96. His statement is perhaps too general. The rites were chiefly of deprecation; but the religion contained also doctrines of a more liberal and encouraging character.

ting as we may and must admit, that there is a Governor of the world, that there is a superior Being, who has some power on the earth, who does justice and loves mercy, unless this Being be indeed Supreme, "to whom shall we go," in reliance that he will originate a better system than this world presents? If the evils that now prevail, (and whatever evil beings reason, unaided by revelation, may point out,) prevail by their own might now, then can we have no hope that good will be triumphant. Our only hope must be, that there is one absolute King, who tolerates, for reasons of his own, and for a time only, the rebellion of his subjects. The doctrine of the Unity of the Godhead, the existence of one "Lord of 'all' power and might," including, as it does, the doctrine of the permission of evil, must first be established.—And if this whole doctrine can be made out, then we can decide that since evil does not exist of necessity, all that evil which seems to be inherent in the present constitution of the world, may be done away, either by a change in that constitution, or by the disentanglement, as it were, of good from evil, by some method devised by infinite wisdom, without any alteration of now subsisting laws.—But it is from the present constitution of the world, alone, that we are to judge of the attributes of God. How then are we to arrive at the doctrine which alone can give hope of immortality? Or—to repeat the same argument in another shape—In every part of creation evil in some form inheres, and there is apparent imperfection; in the mind and heart of man at least, real imperfection. Does this arise from want of wisdom in the Deity to foresee, or power to prevent? or, if he be All-wise and Almighty, does He produce the evil, and has it any counter-part in the Divine mind? or, if He love not evil, but for reasons inscrutable to us permits it (and we cannot frame a more promising conjecture than this,) whence is our hope that it will ever be removed? That the Author of all things will ever make things better than they are?

We can go but a little way, at furthest, beyond the heathen nations in determining this great question. Modern philosophy has done much more to amplify and illustrate whatever gives a favorable promise, than to resolve those difficulties which create misgiving.

The Christian philosopher regards the manifold evils of life either as having reference to the past—in the light of temporal punishments;—or as having reference to the future—as events, permitted by the Deity with whom no evil can dwell; and upon principles and in a manner inscrutable to us, "working together for (ultimate) good."

By the majority of the heathens they are, and have always been regarded either as the work of beings of a nature purely malignant, whose proper office and chief pleasure is, to punish and afflict mankind: or of gods who possessed the power, more or less extensively, of conferring happiness as well as misery, of blessing as well as cursing; and who sometimes afflicted mankind from feelings of anger and indignation which their guilt justly called forth; sometimes punished them, with despotic severity, for neglecting to perform all the acts of worship required by their invisible tyrants; and sometimes, from motives of jealousy, hurled them down from prosperity, which too nearly rivalled the celestial joys; or lastly, in their utter inability to discover a better way of accounting for them, they ascribed all calamities to fate, or destiny.—Not unfrequently they combined these different solutions of the problem, admitting at once fate, and the gods, and evil spirits, as the authors of their misery. There is no known system of ancient theology in which an attempt is made to grapple with the great difficulty of the origin and existence of evil; and reconcile it with the existence of a Being, of perfect goodness and infinite power.* No where do we find any trace of the doctrine that evil exists by permission, for ultimate ends purely good, and for a time only:—yet unless this doctrine be admitted, (and it is not without an effort that even the Christian philosopher can embrace it,) there is absolutely no hope left for man; but we are compelled to believe that the Deity wants either the will or the power to bring about a better order of things, than that which we see.†

In the theological system of Zoroaster, which was more or less closely followed over the greater part of Asia, the first supposition above mentioned was adopted; and evil was ascribed to a Being of a nature purely malignant. This doctrine of oriental philosophy "proceeded from the hopeless inquiry into the origin of evil." Convinced that this could not possibly be ascribed to the Divine agency, the speculators embraced what appeared to be the alternative, and attributed it to matter; and matter must of consequence be eternal. And then, when they proceeded to consider the various forms of matter, senseless and animal, exhibited in the visible world, and their seeming imperfections, they found it impossible to account for so many modifications of evil, except by the supposed agency of some Being, superior indeed to man, but subordinate to the Author of all good. At this point ceased the uniformity of the fanciful theory; and it branched off into inquiries like the following:—What was this mighty, though inferior, Being?—

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* *Central India* has been for ages the seat of subtile and abstruse metaphysical speculation on theological subjects: and many different conjectures have been formed respecting the origin of evil. But in all, as far as I have seen, some distinct evil principle, existing independently, by fate or necessity, is recognised. In Java there is a sect of Buddhists, whose religion appears to be a simple theism; their temples have but one idol, and they worship only one God. Yet it is probable that they also recognise some separate source of evil.

† It may be observed that the heathen theology is not merely a system of polytheism—of gods many—but of gods not always acting in concert, and not unfrequently thwarting each other's schemes. Homer's machinery turns on this popular notion. Fate, with its mysterious influence, moulding the wills and intentions both of gods and men to the accomplishment of its ends, and directing the course of events through eternity, is the only idea they had of a Supreme providence and unity of design, and this notion was held without any recognition of the Being who provided and designed.

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of what origin, power, attributes?—one and alone, or assisted, or served by others, equal or inferior? All these points were disputed: all, however, agreed as to the independent existence of the two principles, good and evil; and nearly all, that "the latter was the Creator of the world."* "The first and original Being," says Gibbon,† "in whom, or by whom, the universe exists, is denominated in the writings of Zoroaster time without bounds; but it must be confessed that this infinite substance seems rather a metaphysical abstraction of the mind, than a real object" [person?] "endowed with self-consciousness, or possessed of moral perfections. From either the blind, or the intelligent operation of this infinite Time, the two secondary but active principles of the universe were from all eternity produced, Ormusd and Ahriman, each of them possessed of the powers of creation, but each disposed, by his invariable nature, to exercise them with different designs. The malice of Abriman has long since violated the harmony of the works of Ormusd. Since that fatal irruption, the most minute articles of good and evil are intimately intermingled and agitated together; the rankest poisons spring up amidst the most salutary plants; deluges, earthquakes, and conflagrations, attest the conflict of nature, and the little world of man is perpetually shaken by vice and misfortune."—But at a destined period "the enlightened wisdom of goodness will render the power of Ormusd superior to the furious malice of his rival. Abriman and his followers, disarmed and subdued, will sink into their native darkness; and virtue will maintain the eternal peace and harmony of the universe."

In more modern times, the doctrines of Zoroaster were brought into a nearer accordance with those of Mohammedanism; by the supposition that Ahriman was an inferior and rebellious spirit, the creature of Ormusd. And this change, trifling as it may perhaps appear at first sight, does in fact completely reverse the probability of the final restoration of the world. If Ahriman, the principle of evil, be an inferior spirit, unequal in power to Ormusd, that doctrine remains unimpeached, on which the whole moral probability of another life depends—that "there is one absolute King, who tolerates, for reasons of his own, the rebellion of his subjects;" but if the principle of evil can prevail at all, for any however brief a period, by its own might, and in opposition to the principle of good, there can be no sound reason for expecting that evil will ever cease to prevail. It is extravagant and intolerable to imagine that the universe should be, for any moment, without a sovereign ruler; but that while comparative order prevail in this nether world, there should be a chaos and a deadly struggle, and a continual conflict of first principles in the highest of all high places. Inferior powers must succumb at once to superior, and nothing but the will of the Supreme, who sits "high throned above all height," and whose will is the highest law, can occasion any interruption of the perfect and eternal subjection of all things to Himself.

The Christian view of the conditions on which evil exists is very different from that originally propounded by Zoroaster. For reasons which we can most darkly conjecture, and by processes so utterly mysterious that if this knowledge, the knowledge of good and evil, were not matter of experience, it would be altogether inconceivable, God has created wills capable of opposition to His own will; and even when they actually oppose both Him and the wills that obey Him, He has permitted them still to exist, and to contend against all that is good, until a great day, known only—as we can partly understand that the fulfilment of the period of this mystery of mysteries must be known—to God Himself. All this we know to be true, and yet can hardly conceive how such things can be. There is evil in the world; and yet God, the author of all things, is not the author of the evil! Though man lives and moves and has his being in God, yet has man a spontaneity of his own; a power of rebelling against and opposing the Almighty who made him; a power of going contrary, if he will, to the will of the Lord of all power and might!

This we know; and is not this our knowledge of evil?

But it is scarcely less marvellous that a mere creature, dependent for existence, from moment to moment, on its Maker, should have any capacity for rebellion, any spontaneity at all. From God all power proceeds, on him all things depend, yet as it seems, He can detach power from Himself, and make it independent of Him. And the possibility of voluntary obedience is hardly less wonderful a thing than the possibility of voluntary disobedience. But such obedience we know can be: and is not this our knowledge of good, that is, of the highest kind of good, moral good, or goodness?

But with the knowledge of "His eternal power and Godhead," the discoveries of human reason come to an end, and the pages of Revelation begin. From these pages we learn, that death has come into the world, and all our woe, through a permitted rebellion;—since, whether it were or were not possible for the Deity to make man a voluntary and responsible creature, and yet defend him effectually from the assaults of the Evil One, the creation of man was the act of God; and his fall, we know, was foreseen and prepared for.

Even supposing this doctrine of the sufferance of evil to be fully established, we are yet far from any confidant expectation of immortality. Is evil unavoidable now; though God be Supreme, and no evil spirit can for a moment prevail before him? If so, whence is to come our hope that it will or can be hereafter done away? Or again, if the Deity permits it now, though not unavoidable, is He nevertheless perfectly good; and inclined to abolish it hereafter. Or, if He be perfectly good, and has the power to abolish evil, may not the inscrutable reasons which lead to its sufferance at present, continue to hold good to all eternity?

The opinions respecting the nature and character of the Deity, that prevailed in Greece and Italy

* Waddington's History of the Church. Chap. V.

† Decline and Fall. Chap. VIII.

not among the common people, who were fondly credulous of all the gross and puerile fables of the poets, but among the soundest and most able reasoners, were scarcely more capable of giving a hope of the future removal of evil, than those of the oriental believers in Ormusd.* "All the polytheism of those countries recognised each of the gods as authors alike of good and evil. Nor did even the chief of the divinities, under whose power the rest were placed, offer any exception to the general rule; for Jupiter not only gave good from one urn and ill from another, but he was also, according to the barbarous mythology of classical antiquity, himself a model at once of human perfections and of human vices." In the poems of Homer and Hesiod, Jove is represented as an all-seeing deity, the avenger of every species of wrong and injustice—the patron of the homeless and unfortunate—the rewarder of the hospitable and religious. Calamity and prosperity, whether public or private, were regarded as marks of his disapprobation. But in the popular fables his character was at the same time degraded by licentiousness and caprice; he had the passions as well as the form of man; and the ruler of Olympus was made to delight, as terrestrial sovereigns have since, in laying aside all state and pomp, in order to accomplish, undetected, some low and petty intrigue.

The more enlightened of the philosophers, while they conformed to the religion of the vulgar because it was established by law, and perhaps also because they conceived it the best fitted to influence grosser minds, did indeed ascribe to one Supreme Being, whom they never identified with any of the gods of the popular mythology, epithets of very lofty import. "They gave him the very same names, and clothed him apparently with the same attributes," as Lord Brougham has observed,† as Christian philosophers might have employed. He is called "immortal, incorruptible, indestructible—uncreated, self-made, self-originating, self-existing"—and is said to "have power over all things." The same philosophers believed also in the immortality of the soul; and indulged a hope (which who would not indulge, who could persuade himself into it?) that an eternity of calm and intellectual happiness was reserved for the wise and good, after the dissolution of the body. But their reasonings upon the immortality of the soul were extremely vague; and no moral principles whatever entered into them. They believed, it is true, that the Deity loved virtue and hated vice, and that the virtuous only would be happy hereafter: but they did not commonly look to the Deity as the source of future bliss. Plato indeed has spoken of the soul's departure to another world "to render an account" of the deeds done in the body, and has spoken of the incurably wicked being driven into Tartarus, "whence they never more escape," yet for the most part the philosophers held that the soul was immortal by right of its own nature, and that virtue would be its own reward. Socrates also hoped, and the hope was not confined to him, that the good man would after death be among the gods; and the evil be excluded from their council. For the vicious he believed there would be, says Cicero, *devium quaddam iter, seclusum a concilio deorum*—a path leading out of the way, and shut off from the seat of the gods—whilst they who in this life had imitated the life of the gods, should easily return to those beings, from among whom they had come. And it is plain that the gods were not regarded as the dispensers of future happiness. That happiness each man who had led a godlike life would derive from himself, and take his place, unbidden, in their exalted abode.

It was never supposed that the future existence would be owing to an exertion of power by the Supreme Deity; that he would cause men to live again in order to punish or reward them according to his pleasure. "We ought to act in all things," says Plato, "so as to have our portion in virtue and wisdom in this world, for the strife is noble, and great the reward we hope for." The Christian reader might be inclined to compare this with St. Paul's triumphant boast, when he expected a speedy termination of his persecutions, "I have fought a good fight, I have finished my course—henceforth there is laid up for me a crown of righteousness, which God, the righteous judge, shall give me at that day;" and might imagine that Plato looked to the Deity for his future reward; the more especially since his expression *athlon*, signifies such a "strife" as took place between the combatants at the Grecian games, where the conqueror was rewarded with a crown by the judges. But Plato held it necessary to seek after intellectual excellence now, in preparation against the hoped for period, from which intellect, perfected by sedulous cultivation, and freed from the pollution occasioned by its alliance with the body, would be all in all for ever. Both mind and matter, according to the Grecian philosophy, were eternal and indestructible: God was but the architect of the world out of pre-existing materials; and the soul of man, in more or less close union with the Divine mind, had existed from eternity. Some of them held that after death it would be re-united to the divinity from which it had been separated;—whereby all consciousness and individuality would be lost; and the man virtually annihilated: others that it would remain distinct, and retain its personality. And it is very remarkable that both Plato and Aristotle held that the soul cannot exist except in union with some kind of body or other; an opinion which, just as it is in itself, and strikingly as it harmonizes with the Scriptural Revelations of a resurrection and a future spiritual body, yet renders the future existence of the soul improbable on physical grounds. For no where but in Scripture, unless in moral reasonings which render it likely that the Deity himself will interfere, is there ground for the expectation that any body except the present will ever be united to the soul. The philosophers

* The latter however, as has been already observed, believed in a final victory of good. But, as Lord Brougham observes in his Dissertation on the Origin of Evil, if the two beings were of equal power "the universe would be at a stand still;" and if they were unequal, what can delay the victory?

† Discourse on Natural Theology. Note vii.

never imagined that the soul would enter into another and eternal state by means of a previous union with matter; receiving fresh energies from the coöperation of a body, in any sense derived out of the earthly and perishable one. On the contrary, it was a fancy of Socrates that the portion of the soul which had been in most intimate union with matter, could not emancipate itself, but lingered for a time in ghostly form near the decaying corpse, and then perished.

But the force of the reasonings of the Grecian philosophers on the immortality of the soul cannot be better estimated than by an appeal to the writings of Cicero, who has discussed the subject with great eloquence and ability, who was well acquainted with the opinions of earlier philosophers, and had an anxious desire to convince himself of a life after death. And to his opinions we have already referred in the preceding Book. The line of argument there taken is that on which Cicero himself mainly relies. Though throughout his writings he continually recurs to his belief in the immortality of the soul, and derived from it some real consolation, he was far indeed from feeling confidence. He declares that "he does not deny that men perish altogether, though he sees no reason why the opinion of Plato and Pthagoras should not be true."

It is perfectly plain then, that the ancient philosophers of Greece and Rome did not rest the question of man's immortality upon the goodness and power of a Supreme Being. In this respect their systems are certainly inferior to those of the oriental philosophers, who distinctly recognised the necessity for some great overruling Power, to bring good out of evil, and effect the future happiness of man. In this disregard is to be found an explanation of the otherwise unaccountable circumstance, that the Grecian philosophers offer no attempt at a solution of the mystery of the existence of evil. They did not ground their expectation of future life and happiness upon the will and power of the Supreme; but upon the nature and faculties of the soul; and after death looked for neither good nor evil at the hands of the gods, who interfered indeed, as they supposed, with the concerns of this nether world, but had no control over the calm and elevated region occupied by the spirits of the just.

Very different from this philosophic view was the opinion of the vulgar. Yet even they, impressed as they were with a belief in retribution, in another world, at the hands of superior beings, did not believe that any Supreme Deity, nor any of the gods who interfered with mundane affairs—not unfrequently inflicting upon men temporal punishments for their irreligion—were the authors of future happiness or misery. The regions beyond the grave, they thought, were ruled by gods of their own.

It would be altogether beside the purpose to go into any detail of the chief articles of the popular creed of ancient Italy or Greece. Enough has been said to show what these creeds did not contain: to prove that the God of modern Natural Theology was altogether unknown to that portion at least of the Gentile world. The most enlightened philosophers had but faint notions of the extent of His dominion. He was known to them as the Artificer, but not as the Creator of the world. Many of them believed that He exercised no superintendence over the affairs of men. Even the doctrine of the Unity of the Godhead, contrary as it was to the popular belief, never occupied a prominent place in the exoteric philosophical systems. The world beyond the grave was exempted from God's control. The course of nature, the force of destiny, were not identified with His will. Where the heathens approached nearest to the truth they conjectured, rather than proved; and would have been unable, had they possessed courage to make the attempt, to overthrow the popular mythology. The purest theism of Java dwells in the midst of unsubdued idolatry. Nowhere, but in the writings of some modern natural theologian, do we find the desired union of just and lofty speculations concerning the nature of the one God, with warm feelings of devotion to Him. Probably philosophy has never yet in one instance, since men "wandered, and lost the light" of Revelation, brought two or three together, to sing praises to the name of the one true God, the Maker of Heaven and earth. We are certain however, upon the authority of St. Paul, that this universal blindness and coldness was "without excuse:" since men were given over to idolatry, because they honored not, nor were thankful to God, "when they knew Him:" having received this knowledge, it is evidently implied, by tradition from their forefathers. But how far the Christian theologians, who have, (though perhaps with the assistance of that Revelation which they profess to dispense with for a time) demonstrated "His eternal power and Godhead" from a consideration of the things that are made, are justified in adding the doctrine of future states of reward and punishment to their systems of theology remains to be considered.

FAITH.

O for a faith Christ spake of!
Faith "as a little seed,"
That through life's flowery glory
Should serve its inner need.

Faith, when life's flower fadeth,
And falleth on the sod,
Patient to bide the ripening,
And the harvest home of God.

Faith, fearing not the winter,
In the grave so cold and lone,
Since that shall rise in glory
Which hath been in darkness sown.

—*Selected.*

All letters to us must be addressed, invariably, "George Storrs, *Box* 4658, *New York*."

BIBLE EXAMINER.

New York, October 15, 1857.

BIBLE EXAMINER.—We expressed the opinion, in our last, that the regular issue of this paper had best to be suspended: and if published at all, be so only as occasion should demand. This opinion is subject to alteration if good reasons can be urged for its regular appearance, whether as now, or monthly, or quarterly. The great question of Life and Immortality *only* in and though Christ has been, first and last, fully discussed, and settled, as we believe, on a basis that no reasoning of its opposers can refute or overthrow; and a sufficient amount of matter has been published in this country, and England, to meet all useful demands in the controversy.

In our judgment, another course to spread the truth should now be entered on than that of issuing papers, which must necessarily contain much which cannot be interesting to any person who is not enlightened on the first principles of the doctrine of Life in Christ alone. All the papers advocating this side of the question contain much which is of no interest to a new beginner, in his first thoughts on the subject; and would tend to bewilder, or repel, rather than produce conviction. A single paper may contain a most valuable article, which the subscriber would be glad to place in the hands of a friend, but it contains others which he is sure would be injurious, and probably prevent any good from resulting from putting the paper in his hands.

Further, this issuing papers is the most expensive way of promulgating the truth, unless the number of subscribers could be increased to thousands, instead of hundreds, as now. If we had thousands, or tens of thousands, so as to issue a large sheet weekly, at $1, or $1.50 per year, then there would be some sense in keeping up a constant issue. As it is, it is an improvidence in the use of funds which the friends of the truth ought not to incur, in our judgment.

Let us illustrate. A friend of these glorious truths wishes to spread them in his neighborhood. He raises ten dollars, and procures as many copies of any of the papers advocating these views. Will he get as much that will tend to lead men to a knowledge of the truth, so that they shall understand it, as if he had laid out that ten dollars in books or pamphlets, giving a connected view of the different points in the question? We think not. And we are persuaded that money laid out, for any of the papers issued, is a bad investment, till the reader is fully enlightened by a connected essay on the subject; and to put any of these papers into the hands of a new reader is attempting to begin in the wrong place, and will just as likely drive away as to draw attention to the question.

We are well satisfied, that the papers tend to divisions, and to make party leaders, whose interests may be, whether they are aware of it or not, to keep up divisions, and create a feeling which hinders, instead of promoting the spread of truth.

What we propose is this: Instead of spending money to support papers and Editors, let the friends in every place raise all the funds they can, and apply it to purchase such works as shall give a connected view of the truth, and such as they feel free to put into the hands of reading people, that they may learn what our views are. Let these works be published by the individual author, or REPRINTED by some one or more, if the works are of foreign origin; and let them be sold, given away, or loaned, as may be judged best. Thus, let there be kept up a constant circulation of the best works that can be found on the subject; and let each individual author, and he alone, be responsible for the sentiments he promulgates in his works, and each contributor of funds apply his money for such works as in his judgment will do most good to the persons he seeks to benefit.

Something of this character, it seems to us, ought to be done at once. The *manner* of carrying out this work is of little consequence, if it is only carried on vigorously. It may be desirable to collect valuable articles, which lie scattered through various papers, and issue them in books or pamphlets. We have long thought of selecting some of the most valuable ones from the EXAMINER, and issuing them in this manner: but want of funds has prevented hitherto. Ham's work, entitled "GENERATIONS GATHERED AND GATHERING; or, *Man in Death*," should be re-issued in some form. It is not perfect, but it is one of the best things that was ever published on that topic. We once had it stereotyped, but the plates were destroyed by fire in 1854.

We leave the suggestions thrown out for the consideration of those interested in the matter. If the response warrants it, and we are relieved from issuing the EXAMINER, it is our intention to spend a large portion of our time in visiting various parts of the country—as the providence of God shall open the way—if life and health are preserved.

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"SUSPENDED, SUSPENDED."—Such has been the cry from one end of the country to the other; consternation, perplexity, fear, and distrust have been seen on every side. What does "suspended" mean? who has suspended? and what has been suspended?

The first sense of the term suspended is, "Hung up." Truly, many have been hung up, in the financial crash that has recently swept over the land; but we fear, some of the most guilty have escaped, and many innocent have been victims.—One thing, however, has clearly been hung up. What is that, do you ask? We will tell you. It is the God that most people have been worshiping. He has been hung up so high, and so tight, that the cry of, "O, BAAL, save us"—so mournfully heard just now—does not reach his ears; and we rather think, he is pretty well "suspended." But, what God is this? Answer—"*Money, money*"—"GOLD, GOLD." That is just as truly the God of the multitudes of this generation, both of professors of religion and non-professors, as ever Baal was the God of Israel in the days of Ahab and Elijah. (See 1 Kings 17.) But their God is "hung up" now, and seems utterly insensible to all their cries for help: he must be "unconscious," if not dead. If his "prophets" were slain, along with Baal's, we might hope for some rest hereafter; but we fear they are not quite dead, though awfully "hung up" at present.

The sense of the term suspended, we have just looked at, is not that in which it has been so much used of late. It signifies, "Caused to *cease for a time*." That is, men, who owe others, cease, for a time, to pay their obligations. This may be true of individuals, of Companies, or of Associations for Banking or other purposes. When Banks cease to pay specie for their Bills, they are said to have "suspended." And so, when individuals or Companies neglect to pay their notes, when due, they have suspended. In either case, there may be, or there may not be a final loss to the holders of the Bills or notes. If the promising parties have property sufficient to meet all their obligations, though not now available to pay their indebtedness, and if they are honest, then the suspension is only for a time, or it is a delay in paying. But if the indebted parties have not property of any kind to meet their obligations to the full, then it is a *failure*: they are worth nothing, and their creditors lose all, or a part, as the case may be. Many, very likely, who have recently suspended, as they call it, have utterly failed, who thought themselves rich. Gold could not save them: it has totally departed from them in the hour of their greatest need; and from an imaginary exaltation, they are plunged into deepest poverty, and with aching hearts begin the world anew. The sufferings to follow this "suspension" business, and financial crash, none can tell.

But we have good news to tell all who are willing to hear and profit by it. Do you wish to hear it? Well, here it is: *The Bank of Heaven* has not "suspended" nor failed. It pays all its obligations and promises at sight, or on demand; not one has been sent away unsatisfied which was indorsed by the *Cashier* of said Bank. It issues Bills of promise to any amount desired, and never fails to redeem them. It pays in full, and often greatly exceeds all that the most sanguine holders ever thought of. The Bank's Safe has in it, Treasures inexhaustible; and no man, woman, or child, who applies through the *Cashier*, has to wait for some one else to be served before him: there is no occasion to lounge about the door from morning to night to get served. True, the door is narrow, and the way in, straight; yet not so much so, but that the whole human family can walk in at once, without crowding any one: and there stands the *Cashier*, saying—"Him that cometh unto me I will in *no wise* cast out"—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." O, how comforting and encouraging such words: but He has a large heart: O, how large it is! To establish this Bank, the *Cashier*, "Though He was rich, became poor, that ye, through His poverty, might be rich." He subjected Himself not only to poverty, but to reproach, shame, suffering, and death, that He might open a Banking House free for all; that "whosoever will" might come and "take freely" to the full extent of all their necessities. No need for any one to stay away: come each, and come all. Neither need you travel far; for this Bank has its door open into every town, village, hamlet; yes, and to every house, down to the poorest hovel that can be found on this wide earth. You need not "go up to Jerusalem," nor to any temple "built with hands." Look close by you—turn off your eyes from "the God of this age"—"GOLD," or, the money-making Baal—and look clear through his transparency, in this hour of his "suspension," and you will see, plain as the sun, the door of Heaven's Banking-house, and walk in while it is *open*. Remember, "now is the accepted time." Go in "boldly," if you have the *Cashier's* indorsement. Forgeries are not accepted nor paid by this Bank. No matter how many "good" men's names you

have on the note, or check: no name draws from this Bank except the *Cashier's* own; and He gives that "without money" or "price" to all who trust in Him alone. Do not say, "I am so deep in debt to Him already, and He has helped me so often, and I have made such a poor use of His bounty, that I am ashamed to ask again." Away with all these thoughts. Listen—"Him that *cometh* unto me, I will in *no wise* cast out." Take that indorsement and walk right in at the door of the Bank, and if met with reproof and rebuke for past improvidence, confess, unhesitatingly; but hold out the Check, marked by the "*no wise* cast him out," and it will be honored to "the uttermost." Do not doubt, or fear any failure in the matter.—O, here is a Bank worth the name. It is none of your mocking Institutions, with fair promises to disappoint, or suspending to break your bones in time of need. No, no; it is the *genuine* Banking establishment. True, there are a great many forgeries, or false attempts to draw funds from this Bank; but they can all be easily detected by this sincere soul, who honestly desires to be kept from all deception. The *Cashier* has issued a *Note Detector:* some people call it "the Book." By it, we learn, no Bills are genuine unless the *Cashier's* name is written with "blood," and that His name alone is the only name available; other names, whether Pope, Priest, "Medium," (so called,) or any other being, whether angel or men, only makes against the genuineness of the Bill: for the *Cashier* has said, "I am the way, the truth, and the life: no man cometh unto the Father but by *Me.*" And one of the Bank witnesses has said, "There is none other name under Heaven given among men whereby we must be saved." No Bills will be cashed without that name; and the addition of other names is hypocrisy, and destroys the claim; because it implies lack of faith in the one only name; and "without faith it is impossible" for any Bill to be accepted at this Bank. Should not any man be ashamed to present a Bill for payment, after he has been about to get some one to indorse the Cashier; thus telling Him, to His face, by presenting such indorsed note, that he had no faith. Remember, "Cursed is man that trusteth in man, and maketh flesh his arm:" such a course is that of one "whose heart departeth from the LORD."

Take care, then, not to go after men, nor any of their vain devices to get at the treasures of this Bank by other means than the ONE name of its Cashier; and see that that is written with blood; for, "without shedding of blood there is no remission;" and such a Bill needs no other indorsement. Take that, and go alone to Heaven's Bank, and deliver it at once into the Cashier's hands, and you will soon see that He will give you a stream of heavenly treasures that will make your heart leap for joy; and it shall be like a living stream "of water, springing up," in you, "to Everlasting Life."

Have you, reader, Bills on this Bank? If so, do not waste time in idle fears, but use the treasure in getting and in doing good. They will never depreciate in value, and will always be bringing you gain, if used according to the directions of the Bank Note Detector. Look at that, often. Suffer no claim of infallibles, whether Pope, Priest, or layman, to call off your attention from the one name written with blood, and the "exceeding great and precious promises" contained over His signature. In this way, you will secure riches that will not "take to themselves wings and fly away:" and though poor in this world's goods, you have no need to borrow trouble of to-morrow. You will have granted you all you really need for to-day. If you do not find it so, go right to the *Cashier*, and present His Check for "daily bread," and see if you do not find it honored. If it is not, after you have made the best effort you know how to make, then you may say, the *Bank of Heaven* has "Suspended;" yea, Failed! But such language we are sure you will never have occasion to utter. All else may suspend and fail, but there will be none in said Bank. "Lay up your treasures" there, and no "moth and rust will corrupt" it, and no "thieves" will be able to "steal" it. Thus your heart will rest in peace, while the rich men of this world, or those who have fancied themselves so, and have neglected Heaven's Bank, will hear the awful words of the Bank Detector—"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten; your gold and silver is cankered; and the rust of them shall be a witness against you, and shall *eat your flesh as it were fire.* Ye have heaped treasure together for the last days: behold the hire of the laborers, who have reaped down your fields," [have done your work,] "which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabbaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter." James 5: 1–5. These are terrible words of warning to worshipers of mammon.

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From Eld.

FOX LAK

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VISIT TO PHILADELPHIA.—The Sabbaths of the 4th and 11th inst, the EDITOR of this paper spent in Philadelphia, and spoke twice each day to a goodly number of old friends and new hearers, with comfort to himself, and he trusts, to profit to those who heard. It was pleasant to greet those with whom so many years had been formerly spent.—Some have fallen asleep in Jesus, and rest till the resurrection. Others have removed to different places, and thus a separation has taken place; but numbers yet live and abide in that city; and while there may be a diversity of opinion, on some topics, a kind spirit seems to abide with them. They manifested their interest not barely by hearing eagerly, but by generous contributions to help him who ministered to them. Hard as the times were, their voluntary contributions exceeded those of any former visit among them. May the Lord reward and enrich them abundantly.

One evening during the week, the Editor spoke at *Manayunk*, nine miles out of Philadelphia. At that place a Methodist Local Preacher has come out fearlessly for Life and Immortality only through Christ. May the work go on there, and every where.

From Eld. Jacob Blain.

FOX LAKE, *Wis.*, Sept. 28, 1857.

Dear Br. Storrs.—I have designed to spend the winter east, and come by New York and take your works with me. But I am encouraged in this region more than ever before, and may stay longer; and perhaps all winter. I received a line from Br. FISK three days ago saying, you could not come there till after Oct. 12, if at all. I hope you will strive to come, as *Kenosha* alone demands a journey from New York, it being the most important place I know of to spread our views; as the State, I find, is learning that one good Baptist Church is turning to believe in our views of the end of the wicked.

I have spent two Sabbath at Beaverdam, 10 miles from here; and am to be there next Sabbath, and baptise several; two of them, the leading men of the city—(a city of 5000.) I find 20 to 30 there, and about, who believe with us, and want to form a church on gospel grounds—more are being convinced. I shall make that head quarters for a month, and try to form a church. There is a Baptist College there, and one here, for females; but all sects are for fight, and I am giving, battle:—mean to have a long one. Had a very interesting time yesterday, 4 miles from this village and am to lecture here this week—health improving. A number of rich farmers and merchants are with us, and all alive, as they never had a preacher of our views with them here before.

North, in Fondulac, and Winebago, Appleton, &c., are good fields which I want to visit if possible—wish you could. Money is too scarce to get subscribers now. A number design to take the BIBLE EXAMINER. Manage to publish it *monthly* another year, at $1, and it will take largely West.

From J. L. Wright, Minnesota.

September 17, 1857.

MR. STORRS: *Dear Sir.*—The back numbers of the BIBLE EXAMINER have been received; I am very much pleased with them. I feel that you are engaged in a glorious cause; and that you are doing much good.

Your writings have been the means under God of saving me from the blighting doctrine of infidelity. I had tried in vain to reconcile the doctrine of never ending torment with the character of a pure and merciful God. I had turned to Universalism, but found neither reason nor justice there. I had already turned towards the turbid waters of infidelity when, about eighteen months ago, I chanced to get hold of a few numbers of the BIBLE EXAMINER for 1847, I think. They, of course, led me into an entirely new train of thought. I commenced examining the Bible with what little light I had received, and became convinced that your views were correct, and that it was indeed the Book. From that time I tried in vain to find out whether you were still publishing the EXAMINER, until quite recently. I availed myself of the first opportunity to send for it.

I encounter a great deal of opposition; especially from the orthodoxy. I am called a No-soul-ist—an infidel, &c. But what matters it. I know that I am advocating the truth; and he who is confident of this, is ever fearless. But I will not intrude upon your time and patience longer. That you may live to see the glorious truths you have so zealously labored to advance, acknowledged to be the only true Bible doctrine, is my sincere prayer.

A FIELD OF BLOOD.—Within a radius of five miles around Sebastopol it is supposed that more blood has been spilt, more lives sacrificed, and more misery inflicted, in a year, than in any other equal extent of the earth's surface, in the same time, since the days of Noah's flood.—*Ch. Ad.*

CONTENTMENT.—"Godliness with contentment is great gain." Godliness is the only thing that in any considerable degree can give contentment. The experience of the world has fully demonstrated that wealth, honor, and power are inadequate to this task. Indeed, all contentment that does not spring from virtue and reliance upon God, is mere listlessness and brutal repose. Who but the Christian can say, "I have learned in whatsoever state I am therewith to be content?"

This world is restless. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Imagine how exceedingly restless the sea is, and how aptly it represents the troubled world. Every bosom is a little world in itself. To the individual it is all the world. Desires and passions, like raging waves upon the ocean, harass, and agitate, and trouble the individual continually. The mire and dirt of evil propensities exhibit themselves in the foam of wicked thoughts, words, and actions. He alone, whom the winds and the sea obey, can give peace to the troubled soul. Wars into peace He turns. His dominion is over all. How comforting it is to those who put their trust in Him, to know that God is righteous in his ways, that he sees and knows all things full well, and that

"To his folks he'll speak peace."

The man who does not rejoice in the doctrine of a special Providence surely does not love to live near God. Such persons look to other sources for happiness. "They sow to the wind, and they shall reap the whirlwind." "Ye righteous in the Lord, rejoice." "Fear not, therefore; ye are of more value than many sparrows." "Fear not, neither be dismayed; for I am with thee." Then why should we fear? Be not troubled about the want of rain, the scarcity of money, the thousand evils, real or imaginary, that perplex the minds of restless men. Do right. Love God and keep his commandments, and all will be well. "Perfect love casteth out fear," and introduces contentment.—Be content with such things as ye have; for he hath said, "I will never leave thee, nor forsake thee."

But be afraid, ye that forget God. "Be afflicted, and mourn and weep: let your laughter be turned to mourning, and your joy to heaviness." "It is a fearful thing to fall into the hands of the living God." Yet "the name of the LORD is a strong tower, into which the righteous *runneth* and is safe."

Why am I not a Christian?

1. Is it because I am afraid of ridicule, and of what others may say of me?

"Whosoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed."

2. Is it because of the inconsistencies of professing Christians?

"Every man shall give an account of himself to God."

3. Is it because I am not willing to give up all to Christ?

"What shall it profit a man if he shall gain the whole world and lose his own soul?"

4. Is it because I am afraid that I shall not be accepted?

"Him that cometh to me I will in no wise cast out."

5. Is it because I fear that I am too great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

6. Is it because I am afraid that I shall not "hold out?"

"He that hath begun a good work in you, will perform it, until the day of Christ Jesus."

7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

8. Is it because I am postponing the matter without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."—*Am. Pres.*

Christian Fellowship.

The Christian professes to estimate character at its true value as compared with any and all other modes of valuation in social life. Yet many a Christian says virtually to a brother in the church, "I am willing to commune with you at Christ's table in the church, but I cannot know you elsewhere. When you open house upon one of the golden streets of New Jerusalem I will fraternize with you. When you come to your inheritance in the celestial city, I shall hope for a better acquaintance; but at present social proprieties must keep us apart."

Every Christian heart will see that there is something amiss where mere social distinctions over-ride Christian fellowship. How then shall this be remedied? Obviously we are not to have all things in common. We are not to sacrifice—we cannot overcome differences of taste, of education, of opportunity, of position; we cannot in our social life make no difference between the ignorant and abject, and the refined and the elevated; but we can carry out the law of love, the spirit of Christian fellowship into social life, so that the rich, the educated, the refined, shall exert a kindly and elevating influence upon those who are less favored, while they in turn shall profit by the homely good sense, the disciplined virtue, and the simple faith of the godly poor. Somehow, somewhere, we should meet on common ground;

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not for a prayer-meeting merely, nor for the business of the church; but for social communion as the children of God, loving one another above all the forms and distinctions of this outward life—one body in Christ, and every one members one of another.

The primitive Christians did this through their love-feasts. They came together either in private houses or in the church, and partook of a common meal—a collation—and then freely commingled as brethren and sisters in the Lord, inquiring after one another's welfare, becoming acquainted with each other's state, and intermingling this conversation with prayer, and other religious exercises. At the close of the feast money was collected for the benefit of widows and orphans, the poor, prisoners, and persons who had suffered shipwreck. At first these feasts were designed mainly to counteract the idolatrous festivals to which the early converts had been accustomed. Their influence was to hallow the ordinary meals, the social intercourse of the people, and to make all things tributary to the glory of God. But as Bunsen observes, they became "the connecting link between the congregational life of the church, and her social life." The love-feast was a social meal among Christians, eaten with thanksgiving in the name of God. At this feast all came together as members of the church, and no distinctions of wealth or rank were observed. Its tendency was to make society religious, instead of stately and formal, or volatile and fashionable. We need in our time more of this common church life; more of familiarity one with the other as church members; more of true social intercourse upon the basis of the Gospel.—It will be easy to secure this without sacrificing any of the proprieties of life, if there is a heart to do it; a spirit free from selfishness, envy, jealousy, and pride. And when we shall live practically as members of one body in Christ, and therefore members one of another, we shall exhibit to the world that beautiful model of a Society that the New Testament describes.

It is, therefore, a question of momentous interest to the members of each church. How shall we best develop through our church union a vital power that shall make itself felt in our hearts, in our families, and upon the world? In order to do this, it is obvious that every member of a church must be ready to plan, to labor, to pray, to give, for its prosperity; considerate for his brethren; kindly affectionate, fraternal, assiduous in personal attentions to the needy and afflicted; regardful of the family tie that binds all true disciples to Christ and to heaven. O, for this living power! oh, for churches, all of whose members are living members! Churches not of professors, but of Christians; not of persons who come occasionally as listeners and critics, and who coldly bow to neighbors, but of brethren and sisters in the Lord, who love the communion of saints; who love one another as saints; who seek to know one another in Christ, and who thus manifest that living unity which is the life and power of his kingdom in the world.—*Selected.*

"By this shall all men know that ye are my disciples, that ye have love one to another."—*Jesus.*

The force of Imagination.

People of strong nervous temperament are great slaves to the whims and caprices of their imaginations; and hence people of good mental, but of very ordinary physical requirements, are the most subject to this tyranny of mind over matter. Occasionally, a very ordinary sort of person—that is, an individual of considerable mind, but whose mental capacities are untrained, and so partially undeveloped—suffers from this peculiar fact in a most distressing degree. No doubt (says the best physical authority) one-half the ills that flesh is heir to are superinduced by the fancy of the sufferer alone. Hundreds have died by mere symptoms of cholera, yellow fever, and plague, induced by sheer dread and fear of those terrible maladies.

A case is recorded, wherein a felon condemned to death by phlebotomy had his arm laid bare to the shoulder, and thrust through a hole in a partition, while he was fast bound to the opposite side; the hidden executioner, upon the other side, applied the lancet to his arm with a click; the poor culprit heard the muddy stream outpouring, and soon growing weaker and fainter, he fell into a swoon, and died; when the fact was, not a drop of blood had been shed—a surgeon having merely snapped his lancet upon the arm, and continued to pour a small stream of water over the limb and into a basin.

Another case was that of a Philadelphia amateur butcher, who, in placing his meat upon a hook, slipped and hung himself, instead of the beef, upon the barbed point. His agony was intense; he was quickly taken down and carried to a physician's office, and so great was his pain, (in imagination,) that he cried piteously upon every motion made by the doctor in cutting the coat and shirt-sleeve from about the wounded arm! When, at last, the arm was bared, not a scratch was there! The hook point had merely grazed along the skin, and torn the shirt-sleeve!—*Blackwood.*

ENERGY.—"The longer I live," says a great writer, "the more certain I am that the great difference between men, the great and the insignificant, is energy — invincible determination — an honest purpose once fixed, and then death or victory. That quality will do anything that can be done in the world; and no talent, no circumstances, no opportunity, will make a two-legged creature a man without it."

DONATIONS.—A. J. Wilson, Austin, Iowa, $6. A friend in Philadelphia $20; and another $5.—Emeline T. Hobbs, Cambridgeport, Mass., $1.50.

For EXAMINER.—Dr. John Fondy $10; Dr. Hahn $5; J. F. Bush $5; J. R. Scott $2. 50; Amy Cobb $1; all of Philadelphia.

THE NEW WORK ON LIFE.

BOSTON, Mass. Oct. 12, 1857.

Dear Br. Storrs.—The stereotyping of my book is just finishing. If not too late for your paper, can you announce that it will be published immediately. Title, DEBT AND GRACE, *as related to the Doctrine of a Future Life.* The last phrase,—"The Doctrine of a Future Life," will be the title indorsed on the volume.

Price, $1.00. Sent by mail for 20 cts, in addition, for postage.

Remittances may be made to my address (Boston,) to Messrs. J. P. JEWETT & Co., to H. P. B. Jewett, Cleveland, O., and, if you please, to yourself.

Yours in the love of Christ,

C. F. HUDSON.

REMARKS BY EDITOR OF EXAMINER.—We should be glad to do any thing we can for the sale of Br. Hudson's Book: but as we may be absent much, for some time to come, it will be better for him to have it in the hands of some Bookseller here, than in ours. We presume, if any of our readers wish to procure the work, they can do so by addressing FAIRCHILD & Co., 135 William Street, New-York.

It contains thirteen chapters, of which the following is a table of "*Contents.*"

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THE NEXT EXAMINER need not be looked for till several weeks after the time of its regular issue.—We cannot keep up to time, at present. Be patient, friends, and you shall have all the volume yet.

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NO IMMORTALITY, NOR

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GEO. STORRS, EDITOR AND

MORAL EVIDENCES O LIFE.

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GEO. STORRS, EDITOR AND PROPRIETOR.

MORAL EVIDENCES OF A FUTURE LIFE.

CHAPTER III.

ON THE ARGUMENTS FOR IMMORTALITY, FOUNDED UPON THE SUFFERANCE OF EVIL.

The lowest form of Natural Religion, if indeed it deserve the name, consists, as has been observed in the preceding chapter, in the dread and the worship of one or more malevolent beings, whose anger is to be disarmed by prayer, and their thirst for destruction appeased by sacrifices. The next step to this, and undoubtedly a most important one, is the recognition of an invisible agency of a benevolent character. But from this point, great diversity of belief has prevailed; the evil and the good, in particular classes of events, being sometimes ascribed to one being, who is adverse at one time, and propitious at another, and sometimes ascribed to two beings, one uniformly the friend, the other the enemy of mankind. A sufficiently extensive generalization conducts on the one hand to a Jupiter, on the other to an Ormusd and Ahriman. A more extensive and accurate examination into the connection of causes and effects, while it is fatal to both these systems alike, threatens to conduct to difficulties as formidable as any of those which it does away. For let us suppose the great truth fully recognized that the eternal Power and Godhead of one Supreme Being are displayed in all the things that are made, in all the events which occur upon the earth, without exception—nay, let it be admitted that all those evil accidents which the unreflecting and untutored savage ascribes to the direct agency of malignant spirits, are consequences of general laws, of His appointment, which so far as their operation can be traced, evidently appear to be, in the main, productive of good—that the winds which purify the atmosphere and moderate the extremes of wintry cold or summer heat, are the effect of the same laws which produce the withering sirocco, and the devastating hurricane; that an occasional interception of the solar or lunar beams is a necessary consequence of the essential laws of gravitation and perseverance in motion,—these truths would seem, at first, only to render the condition of man more desperate than before. The savage trusted to subdue the violence of the god of storms, the enemy of man, by prayers and offerings—perhaps by threatenings and promisings; the more civilized worshiper of Jupiter and Neptune hoped, by similar rites, to appease the temporary anger, which, as he imagined, had produced the tempest; but the deist who has considered nature and its Author as far but no farther than has been hitherto supposed, while he derides all such attempts to purchase security, can only recommend in their place a stoical resignation under inevitable and irretrievable calamities, the necessary result of the laws of nature.—The further the investigation of the course of nature, and the relation of causes and effects, is carried, the more forcibly are we impressed with a conviction that the evil which prevails, whether physical or moral, is inextricably entangled with the good, and cannot be eradicated without a subversion of the whole. The wheat is mingled with tares; the seeds were sown, and the plants must grow together; and our hopes, if any we venture to entertain, must regard the harvest time, when the husbandman who planted the one, and suffered the other to grow, shall separate them finally.—Unless the progress of years should at length bring about such a consummation, we may be certain that the field of the world will never present a different scene from that which it now presents, of mingled good and evil.

But here we are immediately pressed by a great difficulty. According to the parable to which reference has just been made, after the good seed had been sown by the husbandman, "while men slept his enemy came and sowed tares among the wheat;" and these having been once sown, were of necessity suffered to remain. But, to confine our attention at present to external nature,—the evil does not seem to have been originally separate from the good; and even if it were, we cannot conceive it to have been inserted, like the tares, without the knowledge of Him who sowed the good seed.—We are informed, indeed, by Revelation, that the world is not as originally constituted; but that the enemy, for reasons inscrutable to us, was permitted to sow his tares, and a curse was consequently passed upon the earth, which took effect upon the external world, as well as upon the soul of man. But human philosophy is altogether unable, by any however careful investigation of natural operations, to arrive at this conclusion; we cannot, even in thought, radically separate all physical evil from all physical good, and imagine a state of things in which the latter could have existed without the former, by means of any general and uniform laws. Nay, it may further be ob-

served, that certain parts of our moral constitution imply the existence of evil, and the adaptation of man to it by his Maker. For example: The innate feeling of compassion is as good an indication that man was intended to live in a world of suffering, as the structure of his teeth is of his being intended to eat such various kinds of food as the earth furnishes. With very few exceptions, then, if any, physical good and evil seem to be essentially connected; good often springing out of evil, and evil arising from good. And so close has this connection appeared to some philosophers, that they have endeavored to show that the system of external nature is a system of optimism; they have sought to vindicate the Divine wisdom and goodness by proving that the constitution of things, though not perfect absolutely, and productive of unmingled enjoyment, could not be altered for the better; that no natural law, nor any disposition of matter, at least upon a large scale, could possibly be altered in any way, so as not to produce, on the whole, more evil than good by the change. But man's inability to discover how the constitution of the external world could be improved—admitting that this inability exists—does, in fact, decide nothing. We have not faculties equal to the investigation. We should not be justified in asserting that by the coercion of all evil thoughts and tendencies, with slight changes in the physical laws, the Deity could not convert this earth into a paradise, in which sin, and pain of every species, would be alike unknown. No one who admits the authority of Revelation can venture altogether to deny the possibility of such a restoration, unless he is prepared to treat it as absolutely certain, that the prophecies seeming to relate to a millennial period will not be literally fulfilled. Part of the curse was, that men should eat of the fruit of the ground in the sweat of their brow. To fallen man, the necessity for labor is unquestionably beneficial upon the whole, though attended with many and severe sufferings: and the properties of the soil and of the plants it nourishes may be relatively, though not absolutely the best. But even this relative goodness will no longer be found, if we regard the whole race of fallen man, and the present system of things only. All things work together for good, we are told, "to them that love God, to them who are the called according to his purpose." On such as disregard Him, we have, on the same authority, much reason to think that the world will bring positive evils, unproductive of future good, but rather tending to increase their final misery, by increasing their present depravity. It appears, then, that even with the aid of the first chapters of Genesis, to help out our Natural Theology, we can find no good ground for expecting a restitution of the world to a a paradisaical state; and that the sanguine views of the optimists are in some respects darkened, even by the encouraging assurance held out to Christians by St. Paul.

But we must endeavor, for the present purpose, to put aside the authority of Scripture, and walk without its light. We must, at the outset, consider ourselves to be destitute of any positive knowledge that the moral and physical constitution of the world were ever different from what we now find them to be, of any reason for supposing that a renovation and restitution will take place at some future period; or that another world exists, wherein compensation will be made for all the evil and misery of this. And we shall now proceed to examine the weight of some of the strongest arguments which have been brought forward of late years, by writers of eminence, in favor of the latter supposition.

"The miseries of life," says Dr. Chalmers, "in their great and general amount, are resolvable into moral causes; and did each man suffer here, accurately in proportion to his own sins, there might be less reason for the anticipation of another state hereafter. But this proportion is, in no individual instance perhaps, ever realized on this side of death. The miseries of the good are still due to a moral perversity—though but to the moral perversity of others, not of his own. He suffers from the injustice and calumny, and violence and evil tempers, of those who are around him." * * * "It is this inequality of fortune, or rather of enjoyment, which forms the most popular, and enters as a constituent part at least, into the most powerful argument which nature furnishes for the immortality of the soul. We cannot imagine of a God of Righteousness, that he will leave any questions of justice unsettled; and there is nothing which more powerfully suggests to the human conscience the apprehensions of a life to come, than that in this life there should be so many unsettled questions of justice,—first, between man and man; secondly, between man and his Maker." * * * "We might here expatiate on the monstrous, the wholesale atrocities, perpetrated on the defenceless by the strong; and which custom has almost legalized—having stood their ground against the indignation of the upright and good for many ages. Perhaps for the most gigantic example of this, in the dark annals of our guilty world, we should turn our eyes upon injured Africa—that devoted region where the lust of gain has made the fiercest and fullest exhibition of its hardihood; and whose weeping families are broken up in thousands every year, that the families of Europe might the more delicately and luxuriously regale themselves." "It is a picturesque, and seems a powerful argument for some future day of retribution, when we look, on the one hand, to the prosperity of the lordly oppressor, wrung from the sufferings of a captive and subjugated people, and look, on the other, to the tears and the untold agony of the hundreds beneath him, whose lives of dreariness and hard labor are tenfold embittered by the imagery of that dear and distant land from which they have been irrecoverably torn." * * * "There are sufferings for which there is no redress, or rectification upon earth, inequalities between man and man, of which there is no adjustment here—but because of that very reason, there is the utmost desire, and we might add expectancy of our nature, that there shall be an adjustment hereafter. In the unsated appetency of our hearts for justice, there is all the force of an appeal to the Being who planted the appetite within us; and we feel that if death is to make sudden disruption, in the midst of all these unfinished questions, and

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"But there are, furthermore, in this life, unfinished questions between man and his Maker. The same conscience which asserts its own supremacy within the heart, suggests the God and the moral governor who placed it there. It is thus that man not only takes cognizance of his own delinquencies, but he connects them with the thought of a lawgiver to whom he is accountable. He passes, by one step, and with rapid inference, from the feeling of a judge who is within, to the fear of a judge who sits in high authority over him." * * * "Now it is thus that men are led irresistibly to the anticipation of a future state—not by their hopes, we think, but by their fears—not by a sense of unfulfilled promises, but by the sense and the terror of unfulfilled penalties; by their sense of a judgment not yet executed, of a wrath not yet discharged upon them." * * * "If there be no future state"—"the moral constitution of man is stripped of its significancy, and the Author of that constitution is stripped of His wisdom, and authority, and honor."—Bridgewater Treatise. Vol. II, chap. 10.

Dr. Chalmers has here not only admitted, but assumed as the foundation of his argument, that if the present world, with the great moral evils, the oppression of man, and the defiance of God, which are permitted to have place therein, be considered in themselves alone, and without any relation to a future state, they do not bear witness to the Divine goodness: but would lead men to believe their Creator was one without righteousness and without authority. This is a tremendous conclusion; and one from which, we trust, some way of escape will be found, without availing ourselves of the method pointed out by Dr. Chalmers, even though we should therefore be compelled to take refuge in utter doubt and uncertainty. "The present world," says the passages just quoted, "not only exhibits a deplorable amount of moral evil, but it also bears witness of, and points to, a future world, where the evils shall all be remedied." But where is the witness to be found? Surely not in the evils themselves. "We cannot imagine," says Dr. Chalmers, "that a God of Righteousness will leave any questions unsettled." But the God of this world does leave most questions of justice unsettled: and the present prevalence of triumphant injustice assuredly does not in itself bear witness to the righteousness of God, and to a future administration upon principles directly opposite to those which are now suffered to prevail. In a former part of the work from which the foregoing passages have been extracted, Dr. Chalmers has clearly pointed out the error of those who endeavor to reconcile perfect Divine benevolence with the existence of much misery in this world, by the supposition of a future state, while at the same time they rest their expectations of a future state upon an assumption of perfect benevolence: who argue, that if the Deity be perfectly benevolent, (which they expect will be admitted,) there must be a future state; and again, that if there be a future state, (which also they confidently assume in its turn,) the Deity must be perfectly benevolent.—Nevertheless, an error, nearly or altogether the same, appears to run through the whole of the above argument for the immortality of man, based upon the assumption of the perfect justice of the Deity. The future state is inferred from the perfect justice of God; but what assurance can we have of the perfection of that justice, so long as, avoiding the illogical mode of argument just mentioned, we confine our views to the present world alone? That world, considered as one wherein injustice often triumphs, can give us no ground for hope: and in what other point of view shall we regard it, that we may find assurances strong enough to remove those gloomy misgivings which the success of wickedness is calculated to excite? The moral Governor of the world has indeed so appointed the course of human affairs, as clearly to indicate "which side He is of;" yet, notwithstanding that the consequences of human conduct are generally such as to mark his approbation and encouragement of virtue, He often suffers vice to go unpunished. This sufferance does indeed, to our imperfect faculties, seem to be, in itself, irreconcilable with perfect justice; and we are tempted to seek for an explanation in the hypothesis of a future world. But would even the admission of this hypothesis really remove the difficulty? The answer, if we will fairly consider the matter, must be, that it will not. The sufferance, for example, of the enormous iniquities and cruelties of the slave trade, is no less an enigma to the Christian philosopher, than to the deist who expects no future life.

We do not clearly perceive how any subsequent bounty of God, to those who were unjustly afflicted in this life by the tyranny of man, however richly and liberally, and for however long a time that bounty be bestowed, can altogether do away the moral wrong which seems to have been committed in the first instance, in the permission of that tyranny by One who had power to prevent it. In such a case as this, the doctrine of compensation can be of no service. Between man and man, indeed, evil is sometimes remedied by the interference of a court of justice, which decrees that a compensation shall be paid. And this compensation is sometimes so ample, in proportion to the injury suffered, that he who obtains it has, on the whole, no cause to regret the inconvenience he endured for a time. But if that body, in a state which is charged with the administration of justice, should, in any case where it had power to interfere in the first instance, permit injustice to be done, because it could be remedied afterwards, its conduct would plainly be contrary to the first principles of right and wrong, as subsisting between man and man. The intention to compensate would be no justification whatever. "It is impossible to imagine that a God of Righteousness would leave any questions of justice unsettled." But, if we may presume to judge of questions so profound—does it not appear that there is some moral wrong done, by the original permission of injustice; by permitting that moral derangement to take place, which may afterwards be rectified?

To take an example of the other class: Is it

consistent with our human and undoubtedly most inadequate notions of right and wrong, that the Deity should permit men to despise His laws and blaspheme His name, because He has the power, and has decreed to punish them after death? Does not the permission of the insult to His most holy name seem to us to be in itself derogatory to the Divine dignity; an injury not to be extenuated by any subsequent punishment of the offenders?—These are difficulties which it is evidently beyond our power to resolve. We cannot discern the reasons for which the Deity sees fit to suffer so great moral evils to prevail in this present world. The hypothesis of another world is utterly insufficient. Unless, therefore, we are to abandon our belief in the perfect justice of the moral Governor of the world, our legitimate, although discouraging conclusion must be, that this sufferance of oppression and of blasphemy, to which we are reluctant witnesses, is in itself, for some altogether inscrutable reasons, just and fitting in the eyes of Him whose thoughts are not as our thoughts. For these present evils, when considered in relation to another world, do not therefore change their aspect; they remain evils, unaccountable evils, still. Unaccountable they are, even to the Christian: for, according to our human notions of a righteous moral administration, the first duty of the moral Governor is, to prevent: and a future punishment seems to us to be no justification whatever of a deliberate non-prevention. It is from Revelation alone that we can form even the faintest plausible conjectures, as to the true nature of the "long suffering" of God.

Further, it is an objection of considerable weight against this supposition, of a future and remedial world, that philosophers have never had recourse to it, to explain the difficulties arising from the existence of many physical evils. Yet these difficulties are of precisely the same nature with those which are met with in the moral world, though they do not come so nearly home to men's business and bosoms, and so loudly summon us to serious reflection.

That the Deity, who is on the side of virtue, wills also the happiness of his creatures, is perfectly plain. We may be sure, without the express word of God, that every sparrow is under his care—that his eye is over all his works. Of the provisions made for the maintenance of the various races of irresponsible creatures, the great end and aim appears to have been the promotion of animal enjoyment. Yet among these creatures sickness and want, and pain of many kinds, bodily and mental, prevail to such an extent as to constitute a formidable exception, at least, to the general rule—that enjoyment is the end of their being. Perhaps among the enjoyments of animals there is none which seems more beautiful and more sacred, and more nearly allied to the noblest and purest feelings of humanity, than the love of mothers for their young. Why then is the panther permitted to tear the young antelope from its dam? There is a difficulty here of the same kind with that which we perceived in the sufferance of the slave trade: and in one respect even a greater difficulty. For in the latter case the agents are following the impulses of a perverted nature, and the voice of God within them is protesting still, from time to time, against the enormities they perpetrate. But the leopard has no compunction; he has in his constitution no opposing principles; he was formed by the Deity to be a beast of prey, and nothing more. And thus is the Divine sanction evidently given to an act, which to every sensitive mind is painful, and, in a degree, shocking. So also is it undoubtedly lawful for man to use animals for food. He is by nature carnivorous, formed to ensnare and to kill, to masticate and to thrive upon flesh: (and he has moreover been given, according to the sacred records, an express permission to exert his dominion over the inferior animals, even to this extremity.) Nevertheless, the slaughter-house presents a scene horrible alike to the senses, the imagination, and the feelings: and the necessity for its establishment appears to be a necessity to be deplored—a hardship, an evil.

Again, what multitudes of creatures, especially of the various winged tribes, of insects and of birds, perish annually through the rigors of winter, or of premature birth in a wet spring! How acutely painful are the numerous deaths which sometimes ensue from a single case of that inscrutable disease, hydrophobia! It offers not even an approach towards a solution of the mystery of physical evil, that the human mind, with its limited faculties, is incapable of suggesting any method by which these evils could be removed, without introducing more serious evils in their stead. It is possible, indeed, that any change would be for the worse. Humanly speaking, there may be, though we are far, very far, from a certainty that there actually exists what is called an optimism, or more properly a comparative goodness, in the present constitution of the physical world. Yet the evils remain; and their sufferance by One Almighty and All-wise remains as inexplicable as before. "The case of animals devouring one another," says Paley, "furnishes a consideration of large extent.—To judge whether this, as a general provision, can be deemed an evil, even so far as we understand its consequences, which probably is a partial understanding, the following reflections are fit to be attended to.—Immortality upon this earth is out of the question. Without death there could be no generation, no sexes, no parental relation—that is, as things are constituted, no animal happiness." * * * * "The three methods by which life is usually put an end to, are acute diseases, decay, and violence." And he argues, with much apparent reason, that the latter is the least painful death, "as things are constituted;" that, under the existing system, it is such a kind of death as a benevolent Creator would prefer to inflict. But since that system owes its origin to the same Creator, it does not render the mystery of the apparent evil the less, to argue that the evil might have been greater: inasmuch as it is admitted on all hands that, for aught we can tell, there might have been another constitution of things, without any such evils at all. And in this particular instance, it may be observed, Paley is proving too much: since it does not appear that a violent death is the fate of the majority of animated creatures.

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There are, then, in the natural world evils, the amount of which may be estimated differently by different minds, but which the notion of optimism cannot explain away: present evils, for some of which there does not appear to be the slightest prospect, or even possibility of any future remedy. If, then, the sufferance of these physical evils be consistent with the Divine benevolence, though they be all unredressed, since no immortal and painless life is reserved for the inferior creatures, are we justified in asserting that the prevalence of evils in the moral world, the administration of which we can comprehend far less than we can that of the physical, cannot be reconciled with the perfection of justice, unless compensation and retribution be made in another state?

But further, we must conclude, from many natural analogies—and Scripture confirms the conclusion—that in a vast number of cases the exact compensation, the appropriate retribution, the future settling of all questions of justice now pending between man and man, which some suppose necessary to vindicate the perfection of the Divine attributes, is a thing impossible. Where, in this world, the guilty triumph and enjoy prosperity, and the innocent suffer from their guilt, retaining still their own innocency, we may indulge a hope that a day of retribution will come at last, and that the sufferers on earth will be taken to God, and be comforted. But what if part of the scheme of guilt, or its necessary consequence, be the corruption of the innocent? What if the wickedness of the parents entail upon the children, as assuredly it too often does entail upon them, a wickedness equally great? Reason declares, that the sins of the father will be visited upon the children, unto the third and fourth generation, both in this world and in whatever world may lie beyond it—and Revelation confirms the terrible sentence.—Innocence is in this life exposed to many irretrievable calamities; and a melancholy, but irresistible analogy shows that on all, except the disciples of Christ—even the least of whom has powers above those of the highest human philosophy—man has power to bring destruction, irrevocable ruin, both of body and soul. It is of no avail to argue that the innocent, who yield to the temptations of the guilty, and are corrupted, if they suffer in another world, will meet only a fitting retribution; it will still be true, that he who tempted them was permitted to do a mischief which must be absolutely and forever without remedy.

Undoubtedly it is not without reluctance that the mind will admit the force of any philosophical argument of which the tendency should seem to be to render a future day of reckoning improbable.—The mind hesitates, and shrinks back in fear at its own presumption, in for a moment entertaining a doubt as to the reality of future punishment and reward. The idea of insulted Majesty vindicating itself at last by a tremendous retribution on all unrighteousness of men, and welcoming its faithful servants to a scene of unutterable joy, has become familiarized to the thoughts, and is wound up with all our notions of religion. And God forbid that anything in this book should appear to have a tendency to render that improbable which the Word of God has most solemnly and plainly declared. But still it must be insisted that human reason, so long as it relies on its native strength alone, cannot declare this awful truth.

We look abroad into the world, and we behold numerous instances of the sufferance of moral wrong, of which, as far as reason can inform us, neither time nor eternity shall or can ever do away the evil consequences. And if, in the midst of our perplexity, we turn to the Book of God, we obtain no relief: we discover that reason was not an erring guide, that it bore no fallacious testimony. No hope whatever is held out in Scripture of any remedy for all the evil originally introduced through the permission given to Satan to become the tempter of mankind. Through that original and mysterious sufferance of evil, the sentence of death—by way of natural and necessary consequence, as we may believe—passed upon all mankind; and the word of Him, in whom alone man has any hope of immortality, has declared that in many, aye, in the majority of instances, His salvation will be of no avail. Now, inasmuch as we know that all the evil wrought upon earth by the sons of men is the work of the servants of Satan, all those particular moral evils, therefore, which have come in the train of the first successful temptation, must be reckoned to be evils of the same class, and be ascribed to the same motives or principles—if we may so speak—in the unfathomable depth of the Divine counsels, that caused the sufferance of that temptation; and if the consequences which Revelation teaches us to refer to that temptation be to a large extent irremediable, we are compelled to doubt, perhaps even forbidden to hope, that the miseries caused by wickedness now shall ever find a remedy. There are indeed many, to revert again to Dr. Chalmers' well chosen and picturesque illustration, "whose lives of dreariness and hard labor are embittered by the imagery of that dear and distant land from which they have been irrecoverably torn." Their tears, their dying sighs may cry unto God, like the blood of Abel, for vengeance against the oppressor.—But if the victims themselves remain utterly polluted in nature, can we dare to hope that these tears and sighs will come before Him, demanding eternal happiness as the compensation for earthly sufferings? If so, then can man be saved by his own blood; and even by that blood poured out against his will; when he is not, like "the innocents" in the days of Herod, so much as an unconscious martyr in the cause of truth. No: the pollution of which those slaves are unconscious, the alienation from God of which they complain not, will cry with a far louder voice of accusation than all their sighs and groans, calling for judgment on the oppressors who have exasperated those moral evils, for which, it is repeated, heaven itself has no remedy.

To sum up the argument which has been just employed: The doctrine of compensation, in those cases where we may conceive compensation to be possible, does not in any wise explain away the mystery of the sufferance of evil; and there are, moreover, many cases in which, arguing from the analogy of things in this world, we must suppose

consistent with our human and undoubtedly most inadequate notions of right and wrong, that the Deity should permit men to despise His laws and blaspheme His name, because He has the power, and has decreed to punish them after death? Does not the permission of the insult to His most holy name seem to us to be in itself derogatory to the Divine dignity; an injury not to be extenuated by any subsequent punishment of the offenders?—These are difficulties which it is evidently beyond our power to resolve. We cannot discern the reasons for which the Deity sees fit to suffer so great moral evils to prevail in this present world. The hypothesis of another world is utterly insufficient. Unless, therefore, we are to abandon our belief in the perfect justice of the moral Governor of the world, our legitimate, although discouraging conclusion must be, that this sufferance of oppression and of blasphemy, to which we are reluctant witnesses, is in itself, for some altogether inscrutable reasons, just and fitting in the eyes of Him whose thoughts are not as our thoughts. For these present evils, when considered in relation to another world, do not therefore change their aspect; they remain evils, unaccountable evils, still. Unaccountable they are, even to the Christian: for, according to our human notions of a righteous moral administration, the first duty of the moral Governor is, to prevent: and a future punishment seems to us to be no justification whatever of a deliberate non-prevention. It is from Revelation alone that we can form even the faintest plausible conjectures, as to the true nature of the "long suffering" of God.

Further, it is an objection of considerable weight against this supposition, of a future and remedial world, that philosophers have never had recourse to it, to explain the difficulties arising from the existence of many physical evils. Yet these difficulties are of precisely the same nature with those which are met with in the moral world, though they do not come so nearly home to men's business and bosoms, and so loudly summon us to serious reflection.

That the Deity, who is on the side of virtue, wills also the happiness of his creatures, is perfectly plain. We may be sure, without the express word of God, that every sparrow is under his care—that his eye is over all his works. Of the provisions made for the maintenance of the various races of irresponsible creatures, the great end and aim appears to have been the promotion of animal enjoyment. Yet among these creatures sickness and want, and pain of many kinds, bodily and mental, prevail to such an extent as to constitute a formidable exception, at least, to the general rule—that enjoyment is the end of their being. Perhaps among the enjoyments of animals there is none which seems more beautiful and more sacred, and more nearly allied to the noblest and purest feelings of humanity, than the love of mothers for their young. Why then is the panther permitted to tear the young antelope from its dam? There is a difficulty here of the same kind with that which we perceived in the sufferance of the slave trade: and in one respect even a greater difficulty. For in the latter case the agents are following the impulses of a perverted nature, and the voice of God within them is protesting still, from time to time, against the enormities they perpetrate. But the leopard has no compunction; he has in his constitution no opposing principles; he was formed by the Deity to be a beast of prey, and nothing more. And thus is the Divine sanction evidently given to an act, which to every sensitive mind is painful, and, in a degree, shocking. So also is it undoubtedly lawful for man to use animals for food. He is by nature carnivorous, formed to ensnare and to kill, to masticate and to thrive upon flesh: (and he has moreover been given, according to the sacred records, an express permission to exert his dominion over the inferior animals, even to this extremity.) Nevertheless, the slaughter-house presents a scene horrible alike to the senses, the imagination, and the feelings: and the necessity for its establishment appears to be a necessity to be deplored—a hardship, an evil.

Again, what multitudes of creatures, especially of the various winged tribes, of insects and of birds, perish annually through the rigors of winter, or of premature birth in a wet spring! How acutely painful are the numerous deaths which sometimes ensue from a single case of that inscrutable disease, hydrophobia! It offers not even an approach towards a solution of the mystery of physical evil, that the human mind, with its limited faculties, is incapable of suggesting any method by which these evils could be removed, without introducing more serious evils in their stead. It is possible, indeed, that any change would be for the worse. Humanly speaking, there may be, though we are far, very far, from a certainty that there actually exists what is called an optimism, or more properly a comparative goodness, in the present constitution of the physical world. Yet the evils remain; and their sufferance by One Almighty and All-wise remains as inexplicable as before. "The case of animals devouring one another," says Paley, "furnishes a consideration of large extent.—To judge whether this, as a general provision, can be deemed an evil, even so far as we understand its consequences, which probably is a partial understanding, the following reflections are fit to be attended to.—Immortality upon this earth is out of the question. Without death there could be no generation, no sexes, no parental relation—that is, as things are constituted, no animal happiness." * * * * "The three methods by which life is usually put an end to, are acute diseases, decay, and violence." And he argues, with much apparent reason, that the latter is the least painful death, "as things are constituted;" that, under the existing system, it is such a kind of death as a benevolent Creator would prefer to inflict. But since that system owes its origin to the same Creator, it does not render the mystery of the apparent evil the less, to argue that the evil might have been greater: inasmuch as it is admitted on all hands that, for aught we can tell, there might have been another constitution of things, without any such evils at all. And in this particular instance, it may be observed, Paley is proving too much: since it does not appear that a violent death is the fate of the majority of animated creatures.

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There are, then, in the natural world evils, the amount of which may be estimated differently by different minds, but which the notion of optimism cannot explain away: present evils, for some of which there does not appear to be the slightest prospect, or even possibility of any future remedy. If, then, the sufferance of these physical evils be consistent with the Divine benevolence, though they be all unredressed, since no immortal and painless life is reserved for the inferior creatures, are we justified in asserting that the prevalence of evils in the moral world, the administration of which we can comprehend far less than we can that of the physical, cannot be reconciled with the perfection of justice, unless compensation and retribution be made in another state?

But further, we must conclude, from many natural analogies—and Scripture confirms the conclusion—that in a vast number of cases the exact compensation, the appropriate retribution, the future settling of all questions of justice now pending between man and man, which some suppose necessary to vindicate the perfection of the Divine attributes, is a thing impossible. Where, in this world, the guilty triumph and enjoy prosperity, and the innocent suffer from their guilt, retaining still their own innocency, we may indulge a hope that a day of retribution will come at last, and that the sufferers on earth will be taken to God, and be comforted. But what if part of the scheme of guilt, or its necessary consequence, be the corruption of the innocent? What if the wickedness of the parents entail upon the children, as assuredly it too often does entail upon them, a wickedness equally great? Reason declares, that the sins of the father will be visited upon the children, unto the third and fourth generation, both in this world and in whatever world may lie beyond it—and Revelation confirms the terrible sentence.—Innocence is in this life exposed to many irretrievable calamities; and a melancholy, but irresistible analogy shows that on all, except the disciples of Christ—even the least of whom has powers above those of the highest human philosophy—man has power to bring destruction, irrevocable ruin, both of body and soul. It is of no avail to argue that the innocent, who yield to the temptations of the guilty, and are corrupted, if they suffer in another world, will meet only a fitting retribution; it will still be true, that he who tempted them was permitted to do a mischief which must be absolutely and forever without a remedy.

Undoubtedly it is not without reluctance that the mind will admit the force of any philosophical argument of which the tendency should seem to be to render a future day of reckoning improbable.—The mind hesitates, and shrinks back in fear at its own presumption, in for a moment entertaining a doubt as to the reality of future punishment and reward. The idea of insulted Majesty vindicating itself at last by a tremendous retribution on all unrighteousness of men, and welcoming its faithful servants to a scene of unutterable joy, has become familiarized to the thoughts, and is wound up with all our notions of religion. And God forbid that anything in this book should appear to have a tendency to render that improbable which the Word of God has most solemnly and plainly declared. But still it must be insisted that human reason, so long as it relies on its native strength alone, cannot declare this awful truth.

We look abroad into the world, and we behold numerous instances of the sufferance of moral wrong, of which, as far as reason can inform us, neither time nor eternity shall or can ever do away the evil consequences. And if, in the midst of our perplexity, we turn to the Book of God, we obtain no relief: we discover that reason was not an erring guide, that it bore no fallacious testimony. No hope whatever is held out in Scripture of any remedy for all the evil originally introduced through the permission given to Satan to become the tempter of mankind. Through that original and mysterious sufferance of evil, the sentence of death—by way of natural and necessary consequence, as we may believe—passed upon all mankind; and the word of Him, in whom alone man has any hope of immortality, has declared that in many, aye, in the majority of instances, His salvation will be of no avail. Now, inasmuch as we know that all the evil wrought upon earth by the sons of men is the work of the servants of Satan, all those particular moral evils, therefore, which have come in the train of the first successful temptation, must be reckoned to be evils of the same class, and be ascribed to the same motives or principles—if we may so speak—in the unfathomable depth of the Divine counsels, that caused the sufferance of that temptation; and if the consequences which Revelation teaches us to refer to that temptation be to a large extent irremediable, we are compelled to doubt, perhaps even forbidden to hope, that the miseries caused by wickedness now shall ever find a remedy. There are indeed many, to revert again to Dr. Chalmers' well chosen and picturesque illustration, "whose lives of dreariness and hard labor are embittered by the imagery of that dear and distant land from which they have been irrecoverably torn." Their tears, their dying sighs may cry unto God, like the blood of Abel, for vengeance against the oppressor.—But if the victims themselves remain utterly polluted in nature, can we dare to hope that these tears and sighs will come before Him, demanding eternal happiness as the compensation for earthly sufferings? If so, then can man be saved by his own blood; and even by that blood poured out against his will; when he is not, like "the innocents" in the days of Herod, so much as an unconscious martyr in the cause of truth. No: the pollution of which those slaves are unconscious, the alienation from God of which they complain not, will cry with a far louder voice of accusation than all their sighs and groans, calling for judgment on the oppressors who have exasperated those moral evils, for which, it is repeated, heaven itself has no remedy.

To sum up the argument which has been just employed: The doctrine of compensation, in those cases where we may conceive compensation to be possible, does not in any wise explain away the mystery of the sufferance of evil; and there are, moreover, many cases in which, arguing from the analogy of things in this world, we must suppose

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a recompense to be impossible. And Scripture confirms this awful conjecture, by showing us that there does subsist an amount of moral evil, great beyond all calculation, heinous beyond all conception, which, however it may contribute towards the production of some ultimate good, beyond its own sphere, is in itself only and forever a thing hateful and incurable: compelling us to a belief, that the present sufferance of evil is, for some inscrutable reasons, right and fitting in itself, without any reference to a future dispensation.*

There are multitudes among the children of Adam—may we not say a majority of the whole race?—of each of whom it may be said, "It were better for that man that he had never been born." Such is the sentence at once of Scripture and of reason. "May it not be said of any person, upon his being born into the world, He may behave so as to be of no service to it, but by being made an example of the woful effects of vice and folly: that he may, as any one may if he will, incur an infamous execution from the hands of civil justice; or in some other course of extravagance shorten his days; or bring upon himself infamy and diseases worth than death: so that it had been better for him, even with regard to the present world, that he had never been born?"—Butler's Analogy, Part I, Chap. II. The same thing may be said of many who do not, by their wickedness, incur misfortunes such as Butler has spoken of.—Reason pronounces the scriptural sentence upon all those who, from selfish dispositions and deadened feelings, deal hardly with others, even though they commit no act of extreme injustice or violence, such as to render them amenable to the penal laws of their country; and though they may, through a long life, pursue unchecked a career of worldly prosperity. Such as these neither know nor can confer any portion of true happiness—their thoughts are more or less evil continually; in all meetings where charity reigns they are foul blemishes. Scripture pronounces the sentence upon a yet larger number; and in fearful accordance with that course of divine administration in this world, which often brings sufferings and punishments upon those who err, not from evil propensities and willful misconduct, but from mere ignorance and inadvertance, it declares that even of those who have heard of the name of Christ, the majority shall not be chosen to everlasting life.

It is truly astonishing that these facts should be so greatly disregarded, and that not only the mere moralists, but even religious writers, should display such "fearlessness as to what may be hereafter under the government of God." Some of them represent all men as by nature only the weakly erring children of an indulgent Father, who knows all their frailty, and will never be extreme to mark their misconduct. Our race, it would appear from their specious representations, is advancing gradually in knowledge and virtue, in such a path—beyond doubt!—as must eventually lead to divine favor and universal happiness. And the religious writers, listening only to half the message from heaven, regard the present world with an unaccountable complacency, as if nothing but virtue and happiness were to be found beyond it; and as if their decreed future dominion was enough to explain away all the mystery of permitted wickedness and pain. But "every attempt to explain the wisdom and the exact ultimate intention of the Supreme Being, in constituting a nature subject in so fatal a degree to moral evil, will fail. And even if a new Revelation were given to turn this dark inquiry into noonday, it would make no difference in the actual state of things. An extension of knowledge could not reverse the fact, that the human nature has displayed, through every age, the most aggravated proofs of being in a deplorable and hateful condition, whatever were the reasons for giving a moral agent a constitution which it was foreseen would soon be found in this condition. * * * To this exclusive sphere, of our own condition and interests, Revelation confines our attention, and pours contempt, though not more than experience pours, on all presumption to reason on those grand unknown principles according to which the Almighty disposes the universe. * * * Considering man in this view, the sacred oracles have represented him as a more melancholy object than Nineveh or Babylon in ruins; and an infinite aggregate of obvious facts confirms the doctrine. This doctine, then, is absolute authority in our speculations on human nature." * * * But "our elegant and amusing moralists, while they censure the follies and vices of mankind, maintain that many of these are accidental to the human character, rather than a disclosure of intrinsic qualities. Others do, indeed, spring radically from the nature, but they are only the wild weeds of a virtuous soil. Man is still a very dignified and noble being, with strong dispositions to all excellence, holding a proud eminence in the ranks of existence, and (if such a being is adverted to) high in the favor of his Creator.—The measure of virtue in the world vastly exceeds that of depravity; we should not indulge a fanatical rigor in our judgments of mankind; nor be always reverting to our ideal perfection; nor accustom ourselves to contemplate the Almighty always in the dark majesty of justice. None of their speculations seem to acknowledge the gloomy fact, which the New Testament so often asserts or implies, that all men are 'by nature children of wrath.'"—Foster's Essays; last letter.

This doctrine of universal condemnation is indeed terrible, and one which every mind not stayed and strengthened by the hopes of the Gospel, would gladly hide from itself, if possible: so terrible, indeed, that had this portion of the truth been revealed at a period prior to that which brought life and immortality to light, all who believed would have trembled, but not repented. And even many of those who write professedly to vindicate the truths of Scripture, seem unwilling to admit the full extent of this doctrine, and to judge

* He ventures upon dangerous ground, who maintains that men ought to look for a future state of reward and consolation from the justice of the Deity. For in Scripture immortal life is represented as the free gift of God: who has "predestinated (his redeemed) to the adoption of children, according to the good pleasure of his will."

of the natural constitution of the world, as it is incumbent upon them to judge, by the light, or rather by the darkness, of this part of the Revelation. Thus it has been argued in favor of a future state—that is, of a happy immortality, which is all hese writers seem to contemplate—"The further we carry our researches into the physical and the moral world, the stronger becomes our conviction that no pure evil exists. Amidst the numerous pains and sorrows which we are doomed to bear, we have every reason to believe that there is not one which has not a tendency to improve our nature, and to make us wiser and better. The beneficial effect of adversity it would be easy to illustrate by a variety of examples. * * * Apparent exceptions doubtless occur; but the general constitution of the system in which we are placed warrants the affirmation that few, if any, direct or pure evils exist; and every pain, every sorrow, every discord, and every irregularity, permitted under the divine government, tend to the production of greater harmony and higher good. It would be repugnant, then, to the general plan of the Divine administration to suppose, that the scene of human life should close with suffering. * * * Is it not probable, therefore, that death, like all our other sufferings, will conduce to our benefit, and by a temporary suspension of our existence, if it is to be suspended, tend ultimately to improve it, and advance us to higher happiness? This supposition will reconcile us to the general plan of the Divine administration. * * * How is the sufferer benefitted by this, the last of all the evils which he is doomed to undergo, if there be no future state? * * * Is his sun to set forever in a cloud? * * * Under the omniscient eye of unchangeable Benevolence, no evil can take place, not eventually beneficial to the sufferer himself."—Crombie's Natural Theology. Essay IV—sec. vi. It is really hard to say whether this preposterous argument is more directly contradicted by the words of Scripture, or by the daily experience of human life. "All things work together for good to them that love God; to them that are the called according to his purpose." Not for all men, but for those who are graciously called out from among the great multitude of the ungodly, do all things work together for good. Was the case of Judas an apparent exception only? or shall any dare to assert that he is the only one among the sons of Adam whose "end is destruction?" The sun of many shall, most assuredly, "set forever in a cloud:" and they will be covered with "the blackness of darkness forever," as says the infallible word. "It would be easy," it seems. "to illustrate by a variety of examples the beneficial effects of adversity;" and "all pains and sorrows tend to make us wiser and better." Let the writer search for these beneficial effects among the thousands of degraded Africans still kept in slavery in the West Indian Islands, or in the Southern States of the American Union; or among that wretched population whom a mistaken leniency has consigned to the most penal of our Australasian Colonies; who would, perhaps to a man, seek escape from their miseries in suicide, were they not previously too hardened to feel the full wretchedness of their living death; and whose moral rule is, literally, "Evil be thou my good."

Or, nearer home, let him look among the neglected children of the metropolis, trained for theft or prostitution, and mark the sweet uses of adversity among the squalid troop whom their parents' poverty or dissipation has reduced, in our manufacturing districts, to the condition of living machines. Or let him show how a man is rendered wiser and better by being rendered idiotic by a sudden fright, or insane from cold and want—or from inheriting, through the inebriety of his parents, a feeble and irritable brain.

These, it may be admitted, are extreme, though most of them are far from rare instances—of evils, physical or moral, arising from the constitution of this fallen world; and resulting in no moral good whatever, generally in positive moral degradation. And they show us where to look for a far more numerous, though less remarkable class of evils, arising rather from the absence of some of those conditions requisite to the perfecting of the moral and intellectual character, than to any positively prejudicial influence. To select one case: that of a youth of naturally good dispositions, whose moral feelings are warped and perverted by the maxims of an ignorant parent. Here is an evil done, as evidently as if that parent were, through ignorance, to feed him on unwholesome diet; an evil for which, humanly speaking, no remedy whatever is provided; but which must be, to the close of that child's existence, a thing to be deplored.

It is impossible to reconcile with facts like these that all evils, and especially that last evil, death, are intended for the future benefit of the sufferer, and promise to mankind a state of happiness beyond the grave. If, from such facts, we are to form any conjecture respecting the future condition of man, our conjecture must be of precisely the opposite character. Men are born into this world corrupt and ignorant. They grow up amidst a society more polluted, and consequently in greater darkness than they are themselves. They partake of the common plague, and in their turn communicate it to others. And though, humanly speaking, it be a moral certainty—and we have here no higher source of knowledge to look to—a certainty that they will not, cannot escape the contagion, yet the hand of retributive justice is not stayed, but they suffer, acutely suffer, through the whole of life, the misery and pain which the laws of the Moral Governor have attached to moral depravity. Hateful in its nature, deadly in its effects, is the moral pollution around them: yet is no hand stretched forth from heaven to shield them or withdraw them from its influence; but the same judgment overtakes both them and the authors of their misery. If then there be an hereafter, arguing from analogy, we can only expect that those who have in this world received the most deadly injuries—namely, moral pollutions—will suffer most, will be punished most, in that world which is to come. "The theology of nature," says Dr. Chalmers, "emits, and audibly emits, a note of terror; but in vain do we listen for one authentic word of comfort from any of its oracles."

But Dr. Chalmers, influenced probably by a

natural aversion to dwelling only on the darker view of things, has, with apparent inconsistency, advocated in another place a bolder opinion—maintaining that, although no sound argument for the immortality of man can be based upon the (supposed) intentions of his Creator, so long as we give to that Creator the attribute of benevolence only, without admitting also the attribute of righteousness, yet "we might incorporate them together into the solid groundwork of a solid reasoning." * * * "It might not resolve," he says, "but it would alleviate the mystery of things, could we, within the sphere of actual observation, collect notices not merely of a God who rejoiced in the physical happiness of his creatures, but of a God who had respect unto their virtue." And we may gather from the phenomena of human life, that "physical enjoyments and sufferings are mainly resolvable into moral causes—insomuch, that in the vast majority of cases, the deviation from happiness can be traced to an anterior deviation from virtue." * * * "Now what is the legitimate argument for the character of God, from the existence of misery, thus originated? Wretchedness, of itself, were fitted to cast an uncertainty, even a suspicion, on the benevolence of God. But wretchedness, as the result of wickedness, * * * tells us that however much the Deity may love the happiness of his creatures, He loves their virtue more. Instead of extinguishing the evidence of one perfection, it may leave this evidence entire, and bring out into open manifestation another perfection of the Godhead." If indeed in this world there were no exceptions to the rule of universal happiness, except when justice evidently required the infliction of pain, we should possess that open manifestation of the Divine perfections, which all who look into the theology of nature must desire to find there. But it is not in this world permitted us to behold such an unclouded display of the glory of the Godhead; not even in this world as made known to us by Revelation. The Creator has not yet made an end to the mystery of iniquity: hereafter He will, it is promised, "take unto himself His great promise and reign." Now He permits His creatures to continue in a condition, often as unfavorable to their virtue as to their happiness: a condition in which moral ruin seems to be inevitably their lot. It in no respect alleviates the mystery of this, that we are able to trace present evil to past evil. If the evil which each man is permitted to do were to terminate in himself, being the subject of an account only between him and his Maker, it would be less surprising that man should be now permitted to sin; and the hypothesis of a future state of punishment would undoubtedly remove much of the difficulty. But observation teaches us that evil, to the misfortune of our race, does not so terminate; but its mischief is often permitted to spread beyond all calculation, in every direction invading the harmony of that system—now, alas! no longer to be found on earth—in which we can imagine that a God of perfect justice and benevolence would take delight. One or a few men have power to render many as morally corrupt as themselves; and Revelation, far from alleviating the mystery of this, declares that they have, moreover, power to bring their victims into as great a condemnation as their own. Happily for mankind, the same Revelation discloses a way of escape from the power of evil, and vindicates the perfection of the Divine attributes, by disclosing to us a higher and a future world, widely different from this, and revealing to us the hand of a Most Holy and Mighty Spirit, whose beneficent agency ever was, and ever must be, hidden from the eye of Natural Reason. But the evils, in their great amount, remained unexplained. Many will be ruined forever, though he wills not that any should perish. Christians believe in the good will of God, notwithstanding the mystery of evil.

But the heathen philosopher never found, nor can the modern natural theologian find, any other explanation than that the whole race of mankind has fallen under the Divine displeasure; under which every soul of man is suffering more or less, and by which those who seem, contrary to the usual administration of the world, to have escaped here, will be overtaken hereafter.

This is indeed a gloomy view, and far different from that in which many natural theologians of recent times have indulged themselves; but it is far more consonant with the notions found to prevail in the heathen world, among conscientious men, and ignorant of Christianity; while, as far as it has any force, it confirms as strongly as any argument of a contrary tendency, that Revelation which, while it has made known the good tidings of mercy and immortality, by means of a most wonderful Divine intervention, has also declared the wrath of God upon all unrighteousness of men.

"THE DOCTRINE OF A FUTURE LIFE. BY C. F. HUDSON."—We have received a copy of this new work from the author, for which he will please accept our thanks. We have also read it. It is a work showing deep research, with long and patient investigation. It is well calculated to interest the learned, and such as have time for deep investigation. An invaluable production for the place it was designed by the author to fill. For a large class of minds the more simplified form of presenting the subject will still be preferred: but such a presentation would not meet the minds of all classes. Something like this new work was necessary to fill the place designed; and we trust it will do much good. That it will be read by a class of men who would refuse to look at a less learned, or less philosophical work, there is no doubt. Such, it is to be hoped, will be induced to read and profit by it. If it has no other effect on their minds, it may at least soften their prejudices against the doctrine of "no life out of Christ"—or, that sin and wickedness shall have an end. This, of itself, would well repay the author for his immense labor and sacrifice in bring-

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New York, November, 1857.

BOOK FUND.

In the EXAMINER for October 1st, we suggested the idea of a fund for printing books. That suggestion was as follows :—

"For the purpose of printing Books a fund of some $500 is needed. This sum might be trusted in the hands of a Committee, of three or more, in this city, to be used in issuing the works on Immortality; the Capital to remain constantly unexhausted, but used to keep a supply of the works always on hand at the lowest prices that could be afforded; so that they might be ready to scatter whenever and wherever they are called for. This course will especially be demanded of the friends of the cause we advocate, if the BIBLE EXAMINER is to be suspended. Faithfulness to the cause requires, that the best works on the subject should be kept in constant readiness for those who wish to read or circulate them, and at the lowest price possible."

Mrs. A. A. BUGBEE, of South Bend, Ind., writes us in relation to this matter as follows :—

"I was much impressed with the advantage of raising a publication fund in the hands of a Committee, as you proposed, who should, if I understood you, retain the original fund, paying the expenses out of the profits. It appears to me that this might be easily raised in small amounts, advanced by brethren and sisters, who would in the course of time be entitled to a return in books to the amount of their subscription, as fast as the surplus of the profits of the fund would allow. I am ignorant of the profits of bookselling, but it appears to me that it would take a great portion of it to sustain a Committee, with any just remuneration for their time and services. If the EXAMINER must be suspended (which I pray God it may not be), yourself would be a sufficient Committee to superintend the publication of the works you named, if the labor would not be too much for you."

We have given the remarks of Mrs. BUGBEE, because others may be under similar impressions in the matter, and we wish to have our position and intention in the business distinctly understood.—We do not propose to have any *salaried* Committee, at all. We designed such Committee only as one of *Safety*: that the funds should not be liable to be squandered by one individual, nor be under his irresponsible control: and *we* would not consent to have them in the hands of one individual *alone*, for several reasons. *First*—Such a course would not be likely to give confidence in the use to be made of the fund. *Second*—It would be likely to excite an unnecessary jealousy against the individual who might be intrusted with it.—"Lead us not into temptation," is a prayer we all need to offer daily. An individual may be strictly honest now, and let him be preserved therein by suitable guards thrown around him. Many men have fallen for want of such guards; and no conscientious, thinking man will wish to be placed in a position of hazard in such matters. If the $500 was a matter of *gift* to the individual, that would be another matter: but our proposition was, to make it a permanent fund for a specific object, and not to be exhausted, but *retained* on hand or in books, as occasion might call.

In this city it is easy to find three or more men of sound judgment and integrity, who would see that the fund was not wasted, and who would use the money for printing such works on immortality as were in demand, by a vote of their own body, and who should see that it was used in the most effectual manner for spreading the doctrine designed.

If they find it *necessary* to employ an *agent* let them fix the amount of compensation which they think should be allowed him; and let that be paid in any way they shall devise; only they shall not take from the fund of $500 any part thereof to be used therefor.

NOTICE.—The extreme pressure of the times has led us to postpone our visit to Wisconsin for a little while. We trust, however, to make it before many months. In the meantime, we shall visit some places nearer home, during the winter, if we see an opening.

DONATIONS.—R. G. B. Woodward, Ithica, $1. M. C. Allen, Black Rock, $1. Richard Martin, New York, one ton of coal. R. Hart, Southington, Conn., $2. D. B. Salter, N. J., $10.

FINNEYISM REVAMPED.

The following article is from the Editorial department of the *American Presbyterian*, a most excellent paper in its general character. This article is but an echo of the sentiments of PROF. FINNEY, of the Oberlin Institute, in a Sermon which he preached in various places, in this country and in England; and which was afterwards published in the *Oberlin Evangelist*. We gave a brief review of it in the BIBLE EXAMINER at that time. To the article here presented, we shall append notes.

Moral Condition of Hell. (1.)

The figures used in Scripture in regard to the place of punishment of the finally impenitent, are so very striking, that the imagination and the fears of men are inclined to take a physical direction. They think of a lake burning with fire and brimstone; of an eternal dungeon; of chains of darkness; of wandering stars to whom is reserved the blackness of darkness forever. (2.)

The most fearful view, however, of hell, does not lie in these things. It does not consist in mere suffering. Suffering is often an element of nobleness.

It is the gift of sorrow to be pure.

Nor does it merely consist in the contempt and outcast condition of the miserable wretches who are cast into it, for sometimes disgrace is undeserved.

The most awful view of it is in this: that by a law from which there is no escape—a law whose execution is in the hands of the Almighty, who has pledged himself to execute it—every inhabitant of hell is to grow worse forever. There is nothing so foul in character, that he will not come to it; there is nothing in human or devilish nature so filthy, that it will not be grained into him. (3.)

He may resist at first. The remnants of civilization, cultivation and refinement will linger for a while. But he must come to it. Whatever is bad in society he will pass through; whatever has been worse in history, he will reach; whatever the most savage tribes have been of cruel and hurtful, will be burnt into him; whatever takes place in the Five Points, or St. Giles, he will grow familiar with. No filth, no squalor, no vice, no lie, no lust, no curse, no malignity, but will be around him, in him, and pervade him through and through. (4.)

It is said that the *Gehenna of fire* or *hell fire* spoken of by our blessed Saviour in the sermon on the Mount, is an image drawn from the following facts:—Jerusalem is built on several hills. Two valleys descend between precipitous banks on either side of the city, the bed of brooks. They converge together, and pass into each other in a low spot, visible from many points on these hills. There the offal of the city was thrown, and criminals—men guilty of the violent offences—were chained, and compelled to rake together this filth into fires that were kept perpetually burning. By day the smoke of their torment ever went up, and by night through the lurid fires, now as in shadow against the dark masses behind, and now as pierced through with the intolerable flame, had brought into horrid vividness, these creatures were seen, always raking together filth, always burning it, resting not day or night. This was the hell fire of which our Redeemer says men are in danger. To rake together the filth and offal of the universe, and become by force of use, that filth and offal themselves, grained in, foul, rotting, ulcerous. (5.)

If the reader need another illustration, we might take it from the old Penitentiary system. When a youth was guilty of some felony, however small, he was consigned to a place where he associated with villains of all grades, from the fierce young criminal in hot blood, to the old hardened wretch already fit to become a fiend. He learned apace. Day by day he became more and more steeped in sin, and at last graduated fit for any crime that man is capable of committing. (6.)

The inhabitant of hell, we said, may resist at first. But there is a horrible contagion in vice. Even here suicide begets suicide. Lust makes every fibre of men's flesh and spirit rotten by constant contact. Frauds produce frauds. The taste of blood makes men wild beasts, until even murder becomes a passion. The law of hell in this regard will be inevitable. Is any one willing to dare it? No fiend so devilish, but you will be worse in time. No blasphemy, but you will learn to utter. No lust so hideous, beastly, and unnatural, but your eyes will glare greedily for it. No torture of cruelty so intense, but you will experience and perpetuate. No God-forsaken existence in this universe, but you will be as desperate and as vile. Your history will be written in the Newgate calendar of the universe. (7.)

NOTE (1.) A most singular idea—The "MORAL CONDITION OF HELL!" Where there is "no law, there is no transgression," saith an apostle. Our respected cotemporary in the Editorial fraternity, expects, we presume, to find a "law" in "hell." We shall see.

(2.) "The figures of Scripture" import an utter destruction of the being of the wicked; and it is only by a perversion, or misapprehension of the true import of those "figures," that any other doctrine can be made even plausible. Our cotemporary admits, that these "figures" are such, that "men are inclined to take a *physical*" view of the subject. As to the "figures" importing an "eternal dungeon," such an idea would, probably, never have entered the mind of any man, had not human theology invented the unscriptural notion of man's inherent immortality. We are glad, however, that the *American Presbyterian* seems disposed, in some degree, to abandon the idea of working upon the "fears of men" by the notion of "physical" sufferings. How *immortal flesh* can be tortured by such a process, remains to be shown to a thinking mind. The action of fire could make no more impression on an immortal body, than Nebuchadnezzar's furnace did upon Shadrach, Meshach, and

Abednego. Immortal organizations cannot suffer from any "physical" cause: that is a truth so self-evident that it needs no argument to support it. As this kind of suffering is an impossibility, and thinking "men" can no longer be influenced by such a representation of "hell," theologians must shift the ground of their hell for *immortals*.

(3.) This is plain talk. We begin to see where adherence to the unscriptural notion of natural immortality is driving its advocates. It is leading them on to "charge God foolishly." It charges Him, who abhors sin, with having fixed an unalterable "law," and with having "pledged Himself to execute it," by which the largest portion of the human family are "TO GROW WORSE forever:" sin eternally increasing in amount and in malignity! God himself—mark it—is "pledged" to bring about such a result! We beseech our cotemporary to pause before repeating such a sentiment again. For the sake of the character of God—*the God of the Bible*—forbear, we pray you. Was that blessed Book given by inspiration of God? and did "holy men of old speak as they were moved by the Holy Ghost?" Then listen to the inspired prayer of the Psalmist: "Oh let the wickedness of the wicked COME TO AN END." Did the Holy Spirit inspire David thus to pray? and yet was the Holy God "pledged" not to answer that prayer? but, on the contrary, has He, "by a law from which there is no escape," "pledged Himself to" see that "every inhabitant of hell is to grow worse forever?" Will not the second and more mature thoughts of the *Presbyterian* lead him to search carefully for the "law" which he supposes to exist? Where is a "*Thus saith the* LORD" for such a law? O! how can he say, as he does, that this supposed law, which "The ALMIGHTY has pledged Himself to execute," is to "*grain into*" the sinner, in "hell," everything that is "devilish" or "filthy?" Can he believe that God is the *author* and *executor* of such a law? We must have something more than Prof. FINNEY's or the *Presbyterian's* assumption for the existence of such a law and administration.

(4.) And all this by a "law" of his CREATOR, who administers it, and "*burns*" all this wickedness "into him!" "Father forgive" the author of such sentiments: he "knows not what" he doeth! "Philosophy"—or "science, falsely so called"—"after the traditions of men, after the rudiments of the world, and not after Christ," has darkened his mind, so that he sees not that the inspired prayer of David will be fully answered, and the time come when "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and ALL THAT ARE IN THEM," shall be "heard saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5: 13. Surely, here is no "place" left for the "hell" of the *American Presbyterian*; nor for *burning* "into" sinners the awful catalogue of pollution, lying, and malignity, spoken of: no, nor any strain of music set for such a hell-song as would result from the state of progressing wickedness such as the *Presbyterian* contemplates. Again, we beseech our cotemporary to "review the whole matter," and see if he has not made a mistake some how or some where. We really think he has.

(5.) This paragraph contains some truth and some error, as we judge. In our Lord's sermon on the mount, He says nothing of the "*torment*," nor of "the *smoke* of their torment" in "*Gehenna*:" neither have we any evidence that He had any reference to the men—if such there were—who "raked together the filth" that was consumed in Gehenna's fire. And the idea, that any men were kept at such work, "chained," and "resting not day or night," if not a fancy of our cotemporary, at least fails to prove his position: for no men could live long in such a condition: they must, of necessity, soon die under such exposure; so that *death* by torture would be the very highest punishment the Presbyterian could make of the figure, supposing his construction were admitted to be the true one. But we do not admit it. What was the employment of these criminals? It was, says the Presbyterian, "to rake together this filth into fires that were kept perpetually burning." Did they put the "filth into fires" to make it "grow worse," and *preserve* it? or to utterly consume it, and so put an end to it? If the latter, it is no "figure" of the Presbyterian's hell. Again, the Presbyterian says, that wicked men are "To rake together the filth and offal of the universe, and become by force of use, that FILTH AND OFFAL THEMSELVES, grained in, foul, rotten, ulcerous." So they are not immortal, after all! Then, brother Presbyterian, what was done with the "filth and offal?" Was it not utterly destroyed and made an end of, in Gehenna's fire? Dare you say, it was not? If it was consumed and made an end of, so will all sinners be when they "become filth and offal themselves," as you say they will. Can you escape this conclusion? If so, *how*?

(6.) Here our friend travels back into times of barbarism to find an "illustration" of the "law,"

God has "pledged Himself to execute!" Has infinite wisdom determined to carry out, to its greatest perfection, a system of corrupting men that human governments—bad as they are—have rejected, as not to be any longer tolerated? Have men found out how to separate criminals, in our prisons, so that they shall not increase corruption? and has the Holy God of heaven and earth "pledged Himself" to place sinners in circumstances where their increased and increasing wickedness shall march on to a perfection that knows no bounds? Again, we cry, "Father forgive" such as thus unwittingly defame Thy character, and plead for an increase of sin and wickedness, through a wrong impression of man's nature and destiny. Such an imputation as that presented by the Presbyterian, in its remarks, is not to be tolerated among civilized and Christian men. If we are determined to make atheists, such doctrine will accomplish more than all the ravings of all the Infidels that ever lived.

(7.) This paragraph is mostly a repetition of that remarked on at note 4. We need not repeat what we said there, but will conclude by JEHOVAH's appeal to ancient Israel—"Say unto them, As I live, saith the LORD GOD, I have no pleasure in the DEATH of the wicked; but that the wicked turn from his way and LIVE: turn ye, turn ye from your evil ways, for why *will ye* DIE?" "The wages of sin is DEATH," saith an inspired apostle. Until words lose all their common sense import, such Scripture testimony can never be made to countenance such a *hell-state* as that the Presbyterian speaks of. Loss of *life*, so that the sinner shall never "find it" again," is what the whole inspired volume bears witness to; but a "vain philosophy" converts its testimony into an *endless life* of suffering and increasing wickedness. "Let God be *true*" whoever is made a "*liar*" by changing His "truth into a lie."

"PERMITTED."—The following *note* was accidentally omitted in our last issue. It should be inserted in the article of Mr. Courtenay, on page 311, at the words "permitted rebellion," line 21 from the bottom, right hand column.

* The term "*permitted*," in this connection, we reject, unless it is employed in a very qualified sense. Strictly speaking, God does not *permit* rebellion, or sin. That which He has *prohibited* with a fearful penalty, in case of "rebellion," is not at the same time a matter "permitted." If all that is meant is, that God did not exercise His omnipotence to prevent man from sinning, that is but saying—God did not see fit to make man a mere *machine*, incapable of moral acts.—ED. EXR.

AN INQUIRY.—How do you reconcile the seeming contradiction in two different accounts o. Paul's conversion? Acts 9: 7 says the men with him "stood speechless, *hearing a voice*, but seeing no man." The other account, as given by Paul himself, Acts 22: 9, says—"They" [the men with him] "*heard not* the voice of him that spake to me." This question was given me by a Spiritualist, in defence of his unbelief of the Bible.

L. F. N.

REPLY.—"Unbelief" is glad to find "*straws* to catch at:" faith would have inquired, Is it not easy to reconcile the two accounts? The original word translated heard is *ēkousan*, from *akouō*, which signifies, "to hear; hearken, listen to; hear, obey; know, *understand*." Thus, we have an easy way to solve the seeming contradiction in the two accounts. The men with Saul did "hear a voice," but "they *understood not* the" [words of the] "voice of him that spake to" Saul. This might have been by a miraculous interference, or it might have been simply because the address to Saul was made in "Hebrew," as we learn from Chap. 26: 14: which language might not be understood by Saul's companions; who, as they were *officers* to arrest the Christians at Damascus, to "bring them bound unto Jerusalem," would not be likely to understand the pure Hebrew language, which was not in common use at that time. But from whatever cause, though the men with Saul did "hear a voice" they did not "*understand*" the words it uttered in the ears of Saul, though he did.

We wonder if the "Spiritualist," our friend speaks of, ever finds any contradictions in the communications of his "mediums!" If he does not find the most shameless *lies*, as well as contradictions, we can easily point him to a multitude of them. But they have loved lies and after them they will go: as they have not "loved the truth"—"For *this cause* God shall send them strong delusion, that they should believe a lie: that the all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 9–12. Nothing is more plainly affirmed in the Bible, than that "the dead know not any thing," and have "*no knowledge*;" and yet these mis-called Spiritualists—but properly *animalists*—"go a whoring after wizards," to conjure up the dead, and call it "spiritualism!" They will find it is *animalism*, and nothing more; and is a mere living "after *the flesh*:" of such, inspiration has declared, they "SHALL DIE."

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Another Inquiry.—"What is the true exposition of Matt. 18: 10?" L. F. N.

Reply.—The text reads thus—"Take heed that ye despise not one of these little ones;" [*humble* followers of Christ: see verses 3 to 6]; "for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." The notion prevailed among the Jews, that every good man, especially, had an attendant angel, who watched over him. Jesus neither approves nor condemns this notion, but uses the idea to assure his followers of the special care of their "Father in heaven" over them; so that they need not fear any malice or efforts of their enemies to injure them. See again verses 3 to 6. If any choose to think the care of God is manifested by the ministration of angels, they have Heb. 1: 14 to encourage that idea, in some measure; yet, there is danger in construing that expression in a too *literal* sense. Where the idea takes strong hold of the imagination there is a dangerous tendency to feeling a homage for such angels, which the apostle severely condemns, and calls it being "vainly puffed up by his *fleshly mind*." See Col. 2: 18.

The special care of God over the friends of Jesus, our Lord, is what Matt. 18: 10 teaches, and not the particular manner of doing it. So we think; for there is only *one medium* to the Father. "No man cometh unto the Father but *by me*," saith Jesus.

Courtenay's Work.—Our readers will peruse the Chapters from this work, we are inserting in the Examiner, with profit, we have no doubt.—Mr. Courtenay shows the utter impossibility of proving a future life without revelation. The attempt made by Theologians to prove such a life from "moral considerations," alone, is shown up in its true light by this writer; and as few of our subscribers have access to this work—it being an English one—we have thought best to give the *Chapters*, entire, which treat on this part of the question, relating to immortality. It must not be supposed that the Editor indorses every expression in them.

The Essential Nature of Christ.—On this topic we shall hold no controversy with any man. Our mind is settled, and at rest on it. "No man knoweth who the Son is, but the Father," is Jesus' own testimony: and if professed Christians would cleave more to Christ, by a life-giving faith, and talk and write less about His nature, we think they would be better Christians, and know more about the life Christ imparts. The Christian world has had enough, and more than enough, of controversy on the subject. May heaven grant us all more living union with Christ, that we may be "new creatures" in him. Without this, we will perish, with all our knowledge. This is our answer to all who may wish us to open our columns for controversy on the subject. More than one has written us in relation to it, and taken entirely different views too.

On the Devil and his Angels.

FROM HENRY GREW.

Dear Bro. Storrs.—For the sake of eliciting truth, I desire to offer a few suggestions on this subject, in the same spirit of Christian candor with which you have presented your views. I would not do this, did I not consider the subject of some practical importance. If there is a personal Adversary, invisible to us, who, by subtle evil machinations, "goeth about seeking whom he may devour," it is important that dying and accountable men should know it; for if his existence is not admitted, there will be no watching against his devices, one of which, I apprehend, is to persuade men that he has no existence. It may be said, it is our duty to watch against all evil; but it cannot be our duty to watch against an evil which has no existence. If there is no devil, we have no need to fear his evil devices. "What saith the Scriptures?"

It is a plainly revealed truth, that there are in the universe "angels who kept not their first estate." Jude 6. These must be personal beings, for evil principles do not change. Our Lord refers to these fallen angels, in connection with their head, the devil, Matt. 25: 41; for whose destruction material fire will be prepared, and who are "reserved—unto the judgment of the great day."—Jude 6. The proof that this fire will be material, is found in 2 Peter 6: 7; which teaches as plainly that "ungodly men" will be destroyed by literal fire, as that the old world was overflowed with literal water. Our Lord, Matt. 25: 41, teaches that this same fire will be "prepared for the devil and his angels."

Moreover, we read of "the wiles," and of "the devices," and "the snares" of the devil; which expressions indicate personal mental exercises.—Jude refers to a disputation between "Michael the archangel" and "the devil—about the body of Moses." He is represented as a subject of knowledge, Rev. 12: 12; as being a sinner and a liar from the beginning, 1 John 3: 8; as a subject of desire, Luke 22: 31. He is a "prince" and a "god," John 14: 30; 2 Cor. 4: 4. Now these things can be predicated only of a *personal* being.

Neither evil principles nor mental temptations are "angels." Nor can they be destroyed by material fire. *Intelligent beings*, and not mere principles, are "reserved unto the judgment of the

great day." Nor can the latter be considered as devising, &c., or entering into a disputation, such as Jude describes. Sin, or a lie, is an evil principle; but a *sinner* or a *liar* is an active, personal, moral agent. Such also is a subject of sinful desire. Such are princes and gods.

Moreover, the true principles of biblical interpretation require us to understand the personal pronouns uniformly applied to the devil, as indicating personality, unless such construction involves absurdity, or plainly contradicts the tenor of divine revelation, neither of which can be affirmed in this case.

There is no more absurdity in supposing that angelic moral agents may fall, than that human moral agents may fall; nor is there any passage of inspired truth which denies that the devil is a person.

The record of our blessed Lord's temptation, by the devil, plainly represents two persons addressing each other. It is true that impersonal things are sometimes personified in the sacred Scriptures. Common sense, however, teaches the proper construction in these cases. It is not necessary to suppose that "the Son of God did actually see a fallen angel" with his bodily eyes. He possesses superhuman powers, being made "much *better* than the angels," Heb. 1 : 4; whereas, man was made "a little *lower* than the angels;" Ps. 8 : 5. He might be perfectly conscious of the presence of the devil, and the recorded interchange of communications might take place without the use of any of those physical organs, which, in addition to superior powers, he possesses in common with his brethren.

It appears to me far more honorable to the holy Redeemer to admit the obvious import of the record of a personal tempter. "*Desire* for food is the occasion of the temptation." This indeed was "natural" and innocent. But how can we suppose that, to the holy mind of the Saviour, it was perfectly natural for the idea to suggest itself, to supply himself by an act of his power—"If thou be the Son of God, command that these stones be made bread?" I know that the supposition is, that the mind of the Creator had no fellowship for a moment with "the idea;" and if the idea expressed was simply that the Son of God had power to work such a miracle if he chose, it would be harmonious with his holy character; but the words express more than this. From some quarter there comes a plain and positive direction to do the evil deed. So in respect to another temptation, "Cast thyself down." We all abhor any construction which would impeach the holy character of our divine Lord. It was not any "idea" of his own. It was the wicked suggestion of another being, even "the prince of this world." John 14 : 30.

In conclusion, permit me, my beloved Christian brother, to assure you I highly appreciate your noble position of fearlessly discussing all theological subjects, without regard to the frowns of a self-styled orthodoxy. I cordially sympathize with you in all you are called to suffer, through the influence of bigotry, for advocating what you believe to be the truth of God. O, let us meekly endure all things, after the pattern of our great Exemplar, who will soon amply reward us by a cheering welcome into his joy.

Yours, in Christian love,

HENRY GREW.

Phila., Oct. 1st, 1857.

REMARKS BY THE EDITOR.—We give place to the foregoing, but shall enter into no controversy on the points therein, at this time. We are not a denier of the existence of a personal devil. But if we were, the consequences do not follow that Br. Grew seems to fear in the first part of his remarks. We maintain there is *something* "called the devil and satan," which is very dangerous and ruinous to those who come under its controlling power.—As to its dangerous character, it is equally necessary to watch against and resist it, whether it be a personal being or something else. This view affords no ground for unwatchfulness; and he who would not watch against evil, unless he is sure there is a "personal" devil, must be himself a devil. Such a person is too far gone in wickedness to give much hope of his recovery. The idea that seems to pervade some men's minds, that all sin is the result of the temptation of a personal devil, outside of the sinner, and independent of him, is fraught with consequences which the advocates of that view seem never to have given a thought.—If all sin is the result of the action of an invisible personal being on the mind of the transgressor, then it follows, inevitably, that the original personal devil is as *uncreated* as God himself! If he is not, what personal devil tempted him? or, did he sin without being tempted by any other personal being? We are sure Br. Grew, on a more careful examination of this question, will find there is quite as much danger in pressing his present view of the personality of the devil, and his work, as in the view we take; and we see nothing in the quotations he has made, that makes it necessary, in our mind, to believe in a personal devil, who is a "fallen angel," not of Adam's race. But we shall not remark further on the subject in this place. When we come to the texts on which he relies—if we ever get the time to write, and continue to issue the EXAMINER—we shall not pass them in silence. We hope "the devil" may keep his place till he is fairly brought before the public. Let us not hurry him along too fast, lest we make him self-existent, and introduce the old heathen doctrine of *two* Gods, one good and the other evil. Such doctrine necessarily makes against the idea that evil can ever be made to cease.

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COMMUNICATED BY MRS. M
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STATE OF DEAD SAINTS.

COMMUNICATED BY MRS. M. C. ALLEN, BLACK ROCK.

The following testimony, from a sincere disciple and faithful laborer in the vineyard of our Lord, the late Rev. R. F. C., is very decisive and corroborative of what the Scripture teaches, relating to those who have departed this life. It is valuable as emanating from a mind choice by nature, thoroughly educated at one of the first institutions in our country, (Yale College,) and early in life sanctified by the Holy Spirit. It is valuable as the sentiments elicited studiously and prayerfully from God's word, by one who read it fluently in the languages in which the Old and New Testament were originally written. It is from the pen of one who for twenty-five years was "instant in season and out of season" in the ministry of the word; diligent in every good work; who never sought to please men, but God; who desired not the honor that cometh from man, but gloried *only* in the cross of our Lord Jesus Christ, by which he was crucified unto the world, and the world unto him; from one who sowed much precious seed, and was permitted to enjoy the fruit of his ministry; to be instrumental of gathering an abundant harvest at different times, into the kingdom of our Lord and Saviour. It is the out-speaking of a heart so large in its philanthropy as to embrace the whole family of man; and so full of sympathy for others, that its gushings forth was amply repaid by the love and respect of all with whom he came in contact. The Master has dismissed him from his labors on earth, but on that glorious morning he will awake to commence a service which will never cease, which will be attended with joy, and assurance, and blessedness without end. *Then* will he receive the plaudit, "well done good and faithful servant, enter thou into the joy of thy Lord." *Then* will be placed on his head the crown of life, that the apostle Paul, in confident assurance, speaks of receiving on "*that day.*" The extract is copied from his journal, and there is a clearness in it which would seem to be conclusive on the subject to every diligent inquirer, who resorts to the Bible as the *only source* of light and truth.

"The argument against a state of separation of the soul after death, grounded on the improbability of their remaining so long a time, some of them as from Adam to the general resurrection in that state, seems erroneous—inasmuch as the idea of time, or the suffering of duration, seems not supposable in regard to those who sleep in Jesus. Why may we not believe that, although the whole duration of the world should intervene between their sleeping in Jesus and the general resurrection—that, still as time exists no more to them at death, the resurrection should be to them all one as with those who shall be alive and remain, so that the moment of their death shall be to them the resurrection? just as in regard to the others—the moment of their change shall be the resurrection? Of what account is the intervening time to them? What account do we ourselves take of the time which passes during a light and refreshing slumber? 1st Cor. 15 : 18, the apostle founds the eternal life of believers on the future resurrection. "If the dead rise not, then they which are fallen asleep in Christ are perished," and connects their eternal life with that event. 1st Thess. 4 : 13, *ad fin.* Why should the apostle speak of not preventing them which are asleep, if all believers are in a glorified state immediately after death? He appears to favor dead believers, as though the evidence of their union with Christ was less clear than of those which remain. "The dead in Christ shall rise first, then we that are alive shall be caught up *with them to meet the Lord in the air*—and so shall we be ever with the Lord." Meeting implies separation—and the last clause intimates a union with God *not before known.* The apostle plainly introduces this subject at the thirteenth verse, as a subject for consolation to those Christians who had been bereaved of believing friends. Would he not have afforded them under such circumstances, the strongest consolation he possessed—and, if he had been taught the immediate glorification of believers after death, would he not have communicated *this* to them—instead of assuring them of the believer's glorification at the resurrection only? It is true, the apostle says in the 17th verse, "*we which are alive,*" as though he and his fellow-disciples would be alive at the time of the resurrection. Now it is plainly taught in Scripture, the times and seasons are all in God's hands—as an incommunicable secret—and all who are now alive, are taught to regard the day of the Lord as an event to be watched for by themselves. Again, the Sovereign Head of the Church may make a reservation in favor of who he pleases, from this sleep of death—as in the case of Enoch—and as was thought by the disciples, of him whom Jesus loved. Again—2d Thess. 7th and 10th verses, the apostle appears to consider the glorification of the saints as commencing with the second coming of Christ. Is not the story of Dives parabolical? does it prove anything as to the point? Is there not rather an impenetrable vail cast between the believer's death-bed and his resurrection?

Further—Does not the apostle plainly speak of *sleeping* in Jesus? What does *sleep* mean, if not applied to the *soul?* Is it not gratuitous to speak of *matter sleeping?* What can be awake save intelligent souls? Are not our souls *asleep* during the hours of repose? Who can prove the contrary? Besides—The judgment is spoken of as the time when saints shall enter on their reward, and sinners on their punishment. We hear but one judgment spoken of in Scripture—"Judge nothing before the time, until the Lord come." 1 Corth. 4 : 5. The perdition of *ungodly men* is connected with the judgment. 2 Pet. 3 : 7. We err on the

subject by computing time with eternity—forgetting that a day is with the Lord as a thousand years, and a thousand years as one day—so inconceivable is the relation which time bears to eternity—how can we tell, but that to each individual the moment of death and the final resurrection are simultaneous? What an awful solemnity does such a consideration add to the hour of death? what a hastening forward and preparation for the event, does it stimulate us to? What difference can it make to the believer if the first moment of consciousness, after death, is the enjoyment of Christ? Is not the light of the morning sun quite as delightful and cheering, after the night's unconsciousness, as though it should rise upon us the moment we had ended the toils of the day?"

From Sereno Fisk.

KENOSHA, Nov. 7th, 1857.

Dear Brother Storrs:—

It has pleased God to keep us from an interview much beyond the time I have wished; but HE knows what is best: and it is always safe to leave everything to His guiding hands. I think of you much, and pray that after such sacrifices and trials, you may receive a still more abundant reward in your heart, and in your house. I trust you do not regret the sacrifices you have made in so good a cause, nor think any trial too great to endure for our Master, even Christ; nor feel like taking any glory to yourself, for any success that he has given you. I thank God that he has made you an instrument of good to me, and I can now rejoice in the hope of Eternal Life through Jesus Christ alone, our *second Adam;* and I have no confidence in the flesh, or *Adam the first.* And I rejoice, too, in the goodness of God who will cut off the wicked, and not retain his anger forever, so as to retain them in an unending existence of sorrow and pain.

Your views become more and more fixed in my mind, as I continue to read and examine the Bible; and it seems impossible to entertain my old views of *Divine Revenge* for a moment. "*God is love,*" there is no mistake; and he that is most like HIM feels *no* desire that wicked ones should suffer for the wrongs they have committed against himself.

It seems to me that we stand upon the immovable rock of *truth*, and it seems impossible that the *good* will long resist the weight against their errors. The arguments generally brought against our views seem light as air. I hope those who hold these truths will see the importance of entire conformity to the Divine Will, and will be filled with the Spirit; then may we expect success to attend its promulgation. Why should not all who believe in having the "*Earnest* of the Holy Spirit" now *look for* and *expect* to be "endowed with power from on high," in some respects, as on the day of Pentecost? It is this "*earnest*" that *I* need, and for which I pray, day and night, and yet I lack. Please join your prayers with me that the Holy Spirit may be poured upon all God's people, and that His special aid may attend those who receive "the truth as it is in Jesus."

May the richest blessings of the good Creator rest on you and yours.

Yours in Christ Jesus,
SERENO FISK.

From Roswell Hart.

SOUTHINGTON, Nov. 3, 1857.

Dear Brother Storrs.—I send you two dollars as a donation. It is a small sum, but please accept it from a cheerful giver. I feel anxious to have the EXAMINER continued at least once a month.

Since I last wrote you, my aged Mother has fallen asleep. She died last March, being 86 years old. Blessed are the peace-makers. That she will awake to everlasting life at the voice of the Son of God, I fully believe.

Yours, in hope of Eternal Life.

BIBLE EXAMINER.—Our present issue is after the regular time, and the next need not be looked for before the middle of next month—perhaps later.

Our mind in relation to the continuance of the regular issue of the EXAMINER is the same as when we sent out the last number. If the friends of the paper wish its *occasional* issue, it shall be done, provided we have funds to do so. Some have expressed the wish that it might at least come "*monthly.*" To do this, there should be at least one thousand paying subscribers at $1 each. We have no wish to go on with a regular issue, and would rather not: but if this number of subscribers, or an equivalent is furnished for that object before the last number of the present volume is sent out, we will go on with a *monthly* issue. We leave the subject with our readers to choose as they judge best in the matter.

ALL letters to us must be addressed, invariably "GEORGE STORRS, *Box* 4658, *New York.*"

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BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

VOL. XII. NEW YORK, DECEMBER, 1857. NO. 22.

PUBLISHED SEMI-MONTHLY.

TERMS—Two Dollars for the year:

Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

MORAL EVIDENCES OF A FUTURE LIFE.

CHAPTER IV.

ARGUMENT FOR IMMORTALITY, FROM THE GREATNESS OF HUMAN DESIRES.

An argument for the immortality of the soul, more plausible and hopeful than that which has been just treated of, and founded upon a very different view of some of the evils which attend humanity, may be here considered. Hitherto, the depravity residing within the heart of man, the wide extent of misery which he is often permitted to spread around him, and particularly the moral injury which he is suffered to work in the hearts of others, have forbidden us to look forward beyond the grave, except with mere hopelessness, or with a trembling fear. But man, it is argued, has also, in the midst of his darkness and degradation, gleams of light as if from another sphere; conceptions of happiness which belong rather to heaven than to earth: and which the Creator would not have implanted within him, unless with a prospective view to a higher and nobler existence. For the analogy of the rest of animated nature shows, it is observed, that nothing is waste and meaningless; there is no contrivance without a definite purpose, no appetite without a corresponding object, no desire without a counterpart gratification. But man, it is said, if there be not another world, would constitute a glaring exception to this rule of adaptation and commensurateness. "He feels," says Dr. Chalmers, "an interminable longing after nobler and higher things, which naught but immortality can satiate; * * * to all which there is nothing like among the inferior animals, among whom there is a certain squareness of adjustment between each desire and its correspondent gratification."

The fish that populate the waters have no desire to penetrate into the regions of air, and the seabirds that soar above seek not to explore the secrets of the ocean depths. Each creature enjoying itself after its kind, is satisfied with its place, and with the food and the society provided for it therein; and all, when their bodily wants are satisfied, secure even when in the neighborhood of danger, and undismayed by imaginations of death, are for the most part perfectly content. And for their bodily wants a benignant nature provides so fully, that it would be as useless for them, as it is beyond their power, to "take thought for the morrow." Or if it should be necessary to make provision against a more inclement season, or for the birth and nurture of young, nature herself becomes their instructor, and under her unerring guidance they act, without hesitation or care, in such manner as fully to attain those ends, which are sufficient for the welfare of the race. Man alone is afflicted with desires which he has not the requisite powers, or the appropriate opportunities for satisfying; he alone is discontented with his lot, desiring to explore regions beyond his reach, perplexed by difficulties which he has capacity enough to comprehend and feel, but not enough to resolve, turning from all which earth can offer in search of some higher and better happiness. In the words of Dr. Chalmers, "man alone labors under the discomfort of an incongruity between his circumstances and his powers; and unless there be new circumstances awaiting him in a more advanced state of being, he, the noblest of nature's products here below, would turn out to be the greatest of her failures."

Dr. Chalmers has even called this argument a "proof for the immortality of the soul." Now such an argument, at least when taken in its most general form, and pushed to its furthest extent, would go to render probable the future existence of the whole human race, under circumstances such as to promote the gradual, but unceasing advancement of every individual in knowledge, virtue, and happiness. But the righteousness of God, as we know from Revelation, will not be thus evaded, nor death thus easily disarmed of its sting: and it is strange that so very flattering a view of the supposed destinies of our race, as made known by mere natural theology, should be entertained by one who can hear, in the oracles of nature, "no word of comfort," but only a "note of terror;" and who declares that natural theology is "wholly unable to disperse the obscurity which rests on the hopes and the destiny of our species."*

In truth, this argument is usually stated in far too general terms, being made to extend to a great number of points of difference between man and the inferior animals of such a kind, that we cannot reasonably expect a completion of the analogy by any future dispensation: while the only difference on which, if it be actually found to exist, such an

* Bridgewater Treatise. The last chapter—and one of the most valuable in the whole work.

expectation can be founded, has been generally but little regarded.

It seems to be obvious enough—and it materially diminishes the force of the argument—that it is not every desire which the heart of man can form, and for which, in his present circumstances, he finds none, or only a partial gratification, which can be gratified in another world consistently with the righteousness of God. There is an ambition, for instance, a love of unjust supremacy, which, had it commensurate power, would render all men the slaves or the victims of its tyrannous will, which would "fain cast abroad the rage of its wrath, and behold every one that is proud and abase him;" a spirit which, enduring fellowship with none, if the whole earth were subjected to its sway, would covet a larger and more absolute dominion still. And there is a desire of forbidden knowledge and power over the material and the spiritual world, which would intrude into all secrets, not merely using, but controlling and reversing the laws of nature, and seeking, by mysterious rites, to compel beings of superhuman power to become its oracles and its servants. All such desires are unlawful now, and assuredly will never be gratified. Plainly, then, it is not a mere incongruity or inadequacy of this present world to meet all the large and ambitious desires of man, which can furnish an argument for another state. Therefore, under the government of a God of righteousness, no future state can be supposed, which would altogether complete the analogy between man and the rest of the animated creation. For every desire of the lower animals, as it has been observed, there is a counterpart object—for every faculty there is, in general, ample room and opportunity for exercise of commensurate extent. But for the doctrine of immortality, it is said, man would be an exception to this law. But even admitting the doctrine, man continues to be an exception to the law. There are many whose thoughts are wedded to this world, who, by means of the faculty of imagination, or through the inquisitiveness implanted in man, fasten their wishes upon objects which they can never attain in this world—just as if the fish were to desire to fly, or the bird to swim—and which it cannot be supposed they will attain after death. There are incongruities between man and his present circumstances, which no new circumstances, we may be assured, will ever remove.

"But all those desires, it may be objected, "which have been just alluded to, properly belong to the earth. There is a general congruity between them and earthly things; and though they do not, and perhaps cannot, always meet their full gratification here, yet such a world as this is the only kind of world which can afford them any appropriate theatre. But it is otherwise with the desire of immortality."

Surely the mere desire of eternal felicity cannot demand, as of right, its infinite gratification. It may be entertained as well by the bad as by the good. But strictly speaking, the human mind, being finite, is incapable of desiring an infinite object, such as eternal happiness. The desire of the mind is, to obtain and never lose again; to have continually a present, not an infinite enjoyment.—There are vicious minds, of transcendent powers, and keen susceptibilities, which shrink with horror from the idea of annihilation, and which long to expatiate forever in scenes of adventurous delight, with a passion less pure, but not less intense, than that of the most devout adorer of the God of nature, who hopes hereafter to find the Being searched for here in vain. But such minds will not be gratified. It is not, therefore, merely because desires are too large for this earth, that we are entitled to expect they will receive their counterpart in an eternal world.

It is the moral quality of the object desired which alone can furnish a solid ground of hope.—It is extravagant to speak of desires which "naught but immortality and the greatness of immortality can satiate," as in themselves more noble than others, even if such desires be possible. For nothing is desirable forever which is not also desirable for a limited time. Eternity is not in itself an object of human wishes—a man might as well be said to desire an hour as to desire eternity—but something which we conceive cannot but be desirable at every instant of time. The wish for immortality is merely the wish to live and never die. But unless our desire be for a life such as cannot be lived upon earth, and, moreover, a life consisting in the enjoyment of things pure and good, in which a pure and good God can be pleased, we cannot hope, on the ground of any analogy, that our desire will be gratified.

If it were to be found that the occupants of the sea had, in general, a desire to fly, fancied they should find more pleasure in the air, and had a dread of annihilation, we should have some sort of argument for expecting for them a future state.—But if it were known that these creatures were corrupt and vicious, and did, in the vast majority of instances, desire things and lead lives displeasing to their Creator, we should pause to inquire into the moral quality of the ærial life they desired, and decide by reference to that only. It is because desires are too good, not because they are too great for this earth, that we may hope for their future gratification.

The life desired must be such as cannot be lived on earth. For if it could be passed on earth, even in a few instances, the analogy of nature would not entitle us to expect more. For as far as we can see, the lives passed on earth by the inferior creatures are all pleasing to the Creator, yet in many instances the individual does not attain to the gratification of the desires which belong to his kind. Many of them die young; but we do not expect they will be restored to life; nor do we expect that those which are most fully formed for the enjoyments destined for them by their Maker, will live forever. But here, however, in the case of man, a new element enters into the moral calculation—that dread of annihilation which has been just alluded to. Would the Deity destroy a creature capable not merely of enjoying a pure happiness, and leading a good life, but also capable of a hope that it would continue forever?—Does it not seem contrary to His perfect benevolence that such a hope should be frustrated? The evil which prevails in the world, the incomprehen-

sibility of the moral system of which we form part, may well throw some doubt upon this: yet may man venture to entertain a hope that all impediments to the full gratification of virtuous desires will be removed in another state; and virtue will find that happiness which we cannot conceive to be perfect, unless accompanied with an assurance that it will never be taken away. Here, therefore, at length we do find, as heathen philosophers have found before, some, though but a faint probability, that a future life of happiness is reserved for some of the human race.

But is it so very evident that man has in his constitution desires incapable of adequate exercise upon earthly things, and, moreover, so pure and good, as of themselves to claim from the justice and benevolence of God, a nobler and larger theatre upon which to display themselves? Before entering upon this serious question, it must be premised, that the principles in the human constitution, which are to yield a promise of immortality, must become subjects of consciousness to the individual, and, moreover, be called into some degree of exercise during life on earth. Otherwise we are not entitled, according to the analogy of the rest of creation, to expect a future development of them in the case of that individual. We have no right to argue in favor of an immortality of the whole human race, unless the whole race does actually entertain pure and good desires, which do not and cannot find fulfillment here. We do not expect that an animal which dies young, without having tasted the chief enjoyments or felt the chief passions of its kind, will receive a new existence to effect those ends; although we do expect that the desires actually experienced by the species will in general be gratified. This limitation is by no means strictly observed in the writings of the natural theologians; and yet without it, not only is the whole force of their argument impaired, but a future life is held out to the hopes of man, upon conditions utterly unlike those imposed by that Revelation which the argument is intended to support.

Our moral writers, enlightened by Christianity too fully to be sensible of the darkness of natural religion, and too well convinced of the truth of the doctrine of immortality to allow weight to any adverse argument, upon whatever principles it may depend, have confounded the character of the natural and unconverted human heart with that whose feelings have been chastened, purified, and strengthened, by a knowledge of the truth and by divine grace—representing man not as he actually is, but as his Maker would desire him to be. And they accordingly assert with confidence that man does entertain desires so noble and excellent, as to entitle him to expect, at the hands of a just and benevolent Creator, eternal happiness. "Man," it is said—unlike the brutes—"refers his existence to a Divine original—his preservation to an Omniscient Providence. He delights to contemplate the works of God, and longs for a more intimate communion with the Author of his existence."—Again: "When we reflect that every breath we draw is His; that in Him we live, and move, and have our being; that all our public blessings, domestic comforts, and individual enjoyments are the gifts of His munificent, though invisible hand—our gratitude to our Preserver and unwearied Benefactor is naturally awakened. Reverence, devotion, and love, with a profound submission of his weak reason to His infinite wisdom, are predominant feelings in the bosom of every man who meditates on the adorable attributes of his Creator. * * * Is it to be believed that these pious emotions, which are the inspiration of the Being who made us, and are irresistibly excited by the contemplation of His works—emotions which constitute man's highest happiness, and the supreme dignity of his nature, elevating him above every low and groveling passion, fitting him for a more intimate communion with his Creator, and associated with a desire to love Him with a purer heart, and serve Him with a more willing mind—are to be buried by death in everlasting annihilation?—Are we formed to revere His power, to admire His wisdom, to adore His goodness, and to indulge in these pious affections with increasing delight, through an eternity of ages—are we formed thus, and is the flame of devotion kindled within us for no other purpose than to be extinguished in endless darkness and insensibility? * * * Have we not rather reason to believe, that to inspire a grateful, but only momentary, affection for an eternal object, is consistent with neither the wisdom nor the goodness of the Deity, and that our pious sensibilities are not given to perish forever with the dissolution of the body. * * * If the soul of man aspires to something more satisfactory, something more adequate to its conceptions, than the present life can yield, another and a better state awaits it."

This is written in a confident tone: but among whom are these "pious emotions, elevating above every low and groveling passion," to be found?—Shall we look for them among the savages of Terra del Fuego, or of Van Dieman's Land, who in their lusts are more ferocious than the brutes themselves, and who can scarcely be roused from their torpid inactivity, and sent to hunt the forests for prey, by the actual pangs of hunger?—Shall we search in the empire of China? The inhabitants of the country are numerous; it includes at least a fourth part of the whole population of the earth. If certain vices widely prevalent there be in a great measure unsuspected in England, it is only because they are too gross and abominable to be represented to the minds which Christianity has civilized. Or shall we turn to the followers of Mohammed? They believe in one God; they abjure the worship of idols: they profess to abstain from wine. But the nature of the Mohammedan paradise is well known. Its joys are probably most strongly longed for by those who know no higher pleasure than the gratification of passions common to the lowest of creeping things. Or were these ennobling emotions to be found, generally speaking, among the philosophers of ancient Greece or Rome? Not among these, certainly, who held that while the mind was kept in a state of (imagined) elevation, it mattered not what was done with the body. That plague, which through the body infects the souls of the whole race of

Adam, is not to be stayed by a philosophical hypothesis. Even they, few as they were in numbers, who hoped to obtain future happiness by leading a godlike life on earth, trusted only to the inherent qualities which they ascribed to the human soul. They did not experience any pious affection; they did not look up to one Supreme God, as a friend in communion with whom hereafter they would find the perfection of joy.

It is among Christians only that such emotions are to be found. But will it be pretended that they derive them from the Theology of Nature? If such a pretension cannot be supported, the argument is worth absolutely nothing. For it matters not, as has been said, that the whole race of man, or most of the race, have a certain capability of these emotions. The same Creator who implanted the capability, placed the creature in such circumstances as not to call it into action in this world. And the analogy of nature furnishes no shadow of reason for the supposition that it will, therefore, be called into action in another.

There are some animals, and the dog is preëminent among them, which are peculiarly susceptible of domestication; and to all appearance lead incomparably happier lives, for the most part, when they become the servants or companions of man. Are we to suppose that the wild dogs will be provided with masters after death, because they have a susceptibility of enjoyment of a higher kind than any which their present circumstances admit of? The savage is, in this respect, in exactly the same predicament as the wild dog. His susceptibilities are completely dormant. Practically he is an animal being, and nothing more. His thoughts are confined to this world, and he is as utterly destitute of all just conceptions of his Creator, as are the animals which he destroys for food.

But if we turn to more civilized parts of the world, to countries rich in every species of literature, where luxury and leisure and mental refinement are possessed by multitudes, and the great truths of the Gospel are openly and continually proclaimed, we behold a prospect scarcely more encouraging. Let the moralist seriously ask himself how many they may be, whose thoughts and affections do truly centre in heaven; whose dissatisfaction with the world they live in springs from no disappointed earthly desires, but from a sense of the ungodliness which so lamentably prevails, and a conviction that to depart, and be in communion with God, is far better than to have all the kingdoms of the world and the glory of them. In the majority of instances the susceptibility for higher and purer pleasures than those of earth seems to be given in vain. Men live regardless of the God above them, and the futurity beyond; imitating outwardly the conduct of the virtuous only as far as may be conducive to their safety, or ease, or success, in this life. Its fleeting gratifications are all which their hearts desire, and in them verily they have their reward; the only reward in store for them. There are men who possess natural capacity sufficient for the perception of the highest truths; whose minds for a time may be kindled with pure emotions and lofty desires; who learn to say "Lord, Lord," and to pray for admission to heaven; but their prayer is choked almost in its utterance by the force of lower passions, their "affection for an eternal object" is momentary only; their own base nature is the God they serve, and "their end will be—*destruction.*"

It is truly wonderful that any mind imbued with the spirit of Christianity, should imagine that the mere ability of the human mind to discover or to perform things in themselves neither virtuous nor vicious—which display no moral excellence, but merely power of intellect—affords a presumption of an intention in the Deity to perpetuate human existence. "The sublime attainments," says Dr. Thomas Brown, "which man has been capable of making in science, and the wonders of his own creative art in that magnificent scene to which he has known how to give new magnificence, have been considered by many as themselves proofs of the immortality of a being so richly endowed. When we view him, indeed, comprehending in his single conception the events of ages which have preceded him, and, not content with the past, anticipating events that are to begin only in ages as remote in futurity as the origin of the universe is in the past, measuring the distance of the remotest planets, and naming in what year of other centuries the nations that are now gazing with astonishment on some comet are to gaze on it in its return, it is scarcely possible for us to believe that a mind which seems equally capacious of what is infinite in space and time should be only a creature whose brief existence is measurable by a few points of space and a few moments of eternity.

Look down on earth, What seest thou? Wondrous things,
Terrestrial wonders that eclipse the skies.
What lengths of labored lands! What lorded seas;
Lorded by man for pleasure, wealth, or war.
Seas, winds, and planets, into service brought
His art acknowledge, and promote his ends.

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* * * Measured are the skies,—
Stars are detected in their deep recess,—
Creation widens, vanquished Nature yields;
Her secrets are extorted. Art prevails.
What monuments of genius, spirit, power!

And now, if justly raptured at this scene
Whose glories render heaven superfluous, say
Whose footsteps these? Immortals have been here;
Could less than souls immortal this have done!—

Young's Night Thoughts.

"These glorious footsteps," continues Dr. Brown, "are indeed the footsteps of immortals! Yet it is not the mere splendor of the works themselves, * * that seems directly to indicate the immortality of their authors. * * * It is by considering the relations of a mind capable of these to the Being who has endowed it with such capacities, and who is able to perpetuate or enlarge the capacities which he has given, that we discover in the excellence we admire, not a proof indeed, but a presumption of immortality. * * That God has formed mankind for progressive improvement is manifest from those susceptibilities of progress which are visible in the attainments of every individual mind; and still more in the wider contrast which the splendid results of science in whole nations, that may be considered almost as nations of philosophers, now exhibit, when we think at the

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same time of the rude arts of the savage, in his hut or in the earlier cave, in which he seemed almost of the same race with the wild animal with which he had struggled for his home. But if God love the progress of mankind, he loves the progress of the individuals of mankind ; for mankind is but another name for these multitudes of individuals ; and if he love the progress of the observers and reasoners whom he has formed with so beautiful an arrangement of faculties, capable of adding attainment to attainment in continual progress, is it possible for us to conceive that when the mind has made an advance which would render all future acquisitions, even on earth, proportionately far more easy, the very excellence of past attainments should seem a reason for suspending the progress altogether, and that He who could have no other wish than the happiness and general excellence of man, in forming him what he is, should destroy his own gracious work merely because man, if permitted to continue longer in being, would be more happy and excellent."—*Brown on the mind.* Lecture xcvi.

The general testimony of mankind declares however, that the majority of those who have by their discoveries or inventions promoted the civilization and increased the personal comfort and security of their race, have not been themselves in possession of any true happiness, or of that moral excellence in which a God of perfect righteousness can be well pleased. We must not look for examples among those philosophers whom Christianity has taught to form a due estimate of worldly things, and who regard the promotion of virtue and the knowledge of the Deity as the grand ultimate ends to which all their scientific efforts are to be directed. Excluding these, it is found, that the instruments chosen to carry on, by a gradual progression, the mighty purposes of the Divine administration are for the most part poor, mean, and insignificant in themselves. The discoveries of the astronomer may indeed strike us with wonder, and to a religious mind suggest many noble and elevating thoughts, but surely the power of calculation by which they are made is not in itself so excellent as to merit a life of perpetual happiness. Nor are the immediate ends to which astronomical knowledge is applied, and to which the Deity unquestionably intended that it should be applied, ends of any moral excellence. Its chief use is in navigation. And the Creator undoubtedly intended that when the several nations of the earth increased in numbers and civilization, the various fruits of the earth or of human industry should be mutually interchanged ; that so the comforts of the human family should be increased, and community of interests should secure political tranquillity, and true knowledge should be widely spread among men who had ability and opportunity of receiving it. But the merchant by whom this commerce is carried on, may be of a character mean, sordid, contemptible, iniquitous ; and the sailors who work the vessels may be brutal and cruel, detained from the commission of the most atrocious crimes, as every master of a merchant ship well knows is too often the case, only by want of opportunity or by fear ; and the mathematician whose ingenuity has facilitated their navigation may have been induced to exert it only by the desire of worldly distinction, or by finding in that exercise a gratification of intellect highly analogous to and closely resembling that which can be afforded by a game of chess.

"But if God love the progress of mankind, he loves the progress of the different individuals of mankind ; for mankind is but another name for the multitudes of individuals." This would be true, if the progress of the individuals and that of the race were properly the same ; but they who really benefit by the general progress, making those advances in true wisdom which alone can be pleasing to the moral Governor of the world, form but a few among the multitude.

The general history of the world, as well the common as the sacred history, attests numerous facts which enable us to carry this observation even further : and shows that the human instruments by whom those Divine purposes are executed, which ultimately tend to the promotion of virtue, are often not only worthless, as being mere instruments, but must be, in the view of the righteous Deity, absolutely vile and hateful. Thus, to choose one instance, it was the criminal ambition of Rome, the desire to possess new countries from which to extort wealth, or to carry off men as slaves, that led to the re-introduction of Christianity into this island. It is not improbable that some even of the present generation may be reaping the fruits of that early communication of the truth, and making those advances in virtue which may be favorably regarded by the Deity. But though God love the progress of these individuals, we cannot suppose that He will therefore by any means overlook the guilt of the perpetrators of the acts of rapine and tyranny, who were among the first instruments by whom this progress was originated.

Christianity teaches us to form a far different estimate of the mental achievements of mankind. It bids us regard the whole history of the heathen world, and the whole profane history of the Christian world, as subordinate to the progress of Divine truths ; either by outwardly facilitating their dissemination and growth in the hearts of men, or by trying and strengthening faith through opposition ; just as plants exposed to the action of powerful winds are either laid prostrate under the continued action, or acquire new tenacity and stubbornness of root and stem. Every invention and desire, every work of taste or imagination, of ingenuity or industry that does not spring from a religious source, and is not formed under the guidance of that Mighty Spirit which invisibly influences human hearts, is worthless and temporary, deserving no perpetuity either in respect to the excellence of the natural capacity in which it took its rise, or to the end for which it was calculated. Solomon in all his glory was not arrayed like the lilies of the field, yet after lasting for a short season, they are suffered to wither and die. And so the generations of men spring up successively, and one after another go down into the dust—and their knowledge is buried with them.

Or if their knowledge survives, it is but in the same manner as they themselves survive, not residing still in the minds of the original possessors,

but being received from them by a younger generation, even as the life of the parents is continued in that of their children.

And it seems that this sort of perpetuity is sufficient for the Divine purposes. If the fairest and loveliest of God's works in the inanimate or the brute creation are all mortal, the death of the individuals being of no moment whatever, so long as the species remains extant, we may well believe that all the energies of the human mind, wonderful as they are, and important as may be the ulterior purposes to be effected by those means, are subject to the same law, being continually reproduced in the species, but, as regards the several creatures in whom they flourished, *utterly perishing*.

CHAPTER V.

ON THE ARGUMENT FROM THE PERFECTIBILITY OF THE SPECIES.

Though the human family passes away, generation by generation, its numbers continue on the increase; as the waves of a flowing tide roll towards the shore, and on reaching it appear to be destroyed, while yet the volume of waters is not diminished, but gradually gains upon the land. And so of the knowledge possessed by each generation but little is dissipated and lost; the greater portion is reappropriated, and serves to promote the general advance. To such as are willing to indulge their imagination upon this topic, it cannot be otherwise than delightful to look forward to a period when moral and natural philosophy shall have completed their discoveries, and shall be sufficiently understood by all men;—when in every country there shall exist a more perfect and stable form of government than any yet known; when intellectual refinement and liberal learning shall be every where diffused; when the languages, or the language, of mankind shall become a more complete instrument, uniting the excellences of all preceding tongues; when intercourse of every kind, commercial, or epistolary, or personal, between the remotest territories, shall be rapid and easy; when there shall be scarcely any sickness or disease prior to senile decay; and when a full command over all natural resources, and a universal willingness to share every burden upon the community and to supply the wants of others, shall have banished all poverty and severity of labor from the world of humanity. There is something alluring in such a view, which has often exercised a powerful fascination over ardent minds, and has led to efforts generous indeed, but for the most part as vain as they are generous. We can discern but imperfectly the future terrestrial destinies of man, even after having been instructed by the Scriptures, and having witnessed on a large scale, and through many centuries, their gradually ameliorating influence. But yet we may perhaps venture to hope that civilization and Christian education will extend their peaceful conquests, and triumph in the end, and lay their light yoke upon all nations.

Such an ultimate production of good, by means of the natural and moral agencies now in coöperation, would somewhat lessen the mystery of evil, and more fully vindicate the perfection of the goodness and justice of the Deity. But at the same time, if we have any reason to look forward to such a consummation, we are therefore bidden to confine our prospect and to limit our hopes to this present world and to future generations of men. For it would surely be too much to expect a twofold remedy, without any warrant from Scripture to support it; we must not look both to another world, and to a future condition of the present, for compensations or alleviations of existing evils. Without any warrant from Scripture;—for Scripture does not declare the doctrine of compensation, nor represent the future life as remedial.

"Gradation," it has been argued, "seems to be a general law of nature. This fact furnishes some ground to believe that this is only the beginning of our existence. A state of being imperfect and unsatisfactory, as introductory to a better, is in perfect accordance with the whole economy of our system. * * * Nothing is produced instantaneously in its perfect state. Every transition, with few exceptions, proceeds by slow and almost imperceptible degrees. Plants spring from seeds and gradually proceed to maturity. Animals, by a similar progression, pass through different stages before they attain perfection. * * No part of the Divine plan, in the economy of the universe, is perfected at once. This fact seems to furnish a presumption that the whole system as now exhibited is only the commencement of a scheme formed in the Eternal Mind, maturing by degrees under his direction, and advancing by a gradual extension of knowledge and virtue, until its consummation shall be accomplished in the ultimate happiness of man. It is true that it is equally a law of nature that perfection, when attained, shall be succeeded by decay and dissolution. But if we find that every particle of living matter dies only to live again in some other form, why should we apprehend that what constitutes us thinking and intelligent beings, to whose purposes matter, unless subservient, is utterly valueless, shall everlastingly perish? If what is in itself impercipient and void of thought is indestructible, we have reason to hope that the thinking substance, which is of infinitely greater worth, will be imperishable."

The analogy of the rest of nature, as just above represented, does not lead to any such conclusion. Organization perishes, though more excellent than mere matter; vegetable life, and the principle of growth and assimilation in animals, which are infinitely more wonderful than organization, perish in like manner—and that not by dissolution, but by annihilation;—and so likewise perishes the animal power of sensation, to reappear again in other forms. According to this analogy, the perpetual revival of life and thought, of knowledge and feelings, *in successive minds*, is all that we are to expect. And if, as is unquestionably true to a great extent, this transference of thought be accompanied by a continual growth and progress,—an advance apparently towards some destined perfection, we are forbidden by the analogy to look for progress in another quarter; but are taught to regard the progress of individual minds as subservient only to the improvement of the general stock, or floating capital as it were, of thought.

On the supposition that such a future state of this world as has been here contemplated, were to be at length realized, there is just room for hope that creatures so perfectly fulfilling their Creator's will, and fulfilling it, as we may imagine, not blindly, but because it was His will, would become individual objects of the Divine regard, and being no longer required to make way for a race more excellent than themselves, would, by his especial favor, and some new exertion of his almighty power, become corporeally fit for immortality. Yet, in some degree, the analogy of nature in one respect discountenances even this view. For "His mercy is over all his works;" yet the lilies of the field perish, to give birth to other creatures, not more perfect or more lovely.

And it must be observed, discouraging and unwelcome though the observation may be, that if we should do no more than plainly disclose a general tendency of the species towards perfection, without a just expectation that they can ever reach it, this would be enough to show the apparent intentions of the Deity, and forbid our looking for any different method of remedying the evils of this present world. For absolute perfection is nowhere to be found in any of the departments of creation. Not even in those which we believe to be fleeting and temporary: and which must therefore attain their perfection now, or never attain it at all. It is not to the purpose here, to argue that we do not fully comprehend the intentions of a structure, or contrivance;—that if we knew the whole counsel of God, every anomaly and all apparent imperfection would disappear. It may be very true, for example, that the subjection of the animal creation to various bodily pains, and the occasional existence of individual creatures whose lives from some accident are one continual suffering, brief or protracted, is reconcilable to some higher law than any known to us, or perhaps than any which we can comprehend. This may be true: yet still the evils, or apparent evils, exist, and we have not the slightest reason to suppose that while the earth endures they will ever cease to exist, or that, on their account, a new world will hereafter be established. We can only infer from such facts, that the supposed apparent failure of the human race, to reach that ultimate perfection towards which there is an evident tendency,—however great be the contrary tendencies—is reconcilable to some higher law than any known to us, or perhaps than any which we can comprehend.

To adopt an illustration from Lord Brougham. "The problem has been solved by mathematicians, Sir Isaac Newton having first investigated it, of finding the form of a symmetrical solid, or solid of revolution, which in moving through a fluid shall experience the least possible resistance. The figure so found bears a striking resemblance to that of a fish. Now suppose a fish were formed exactly in this shape, and that some animal endowed with reason were placed upon a portion of its surface, say at the narrow part, where the broad portion or end of the moving body was opposed, or seemed as if it were opposed to the surrounding fluid when the fish moved—the reasoner would at once conclude that the contrivance of the fish's form was very inconvenient and inartificial, and that nothing could be much worse adapted for easy movement through the waters: but if afterwards permitted to view the whole body of the fish, what had seemed a defect and evil, not only would appear plainly to be none at all, but it would be manifest that this seeming evil or defect was a part of the most perfect and excellent structure, which it was possible even for Omnipotence and Omniscience to have adopted."

Let us make only a slight change in this supposed case: and place at the front of the head of the fish an animal not only capable of reasoning upon the form of that part of the moving surface with which it was acquainted, but also suffering some inconvenience from the forcible resistance and the rapid motion of the fluid at that part. Such an animal would be just in the same predicament, it is conceived, as the human race; it would be suffering a certain evil, under conditions apparently similar to those from which moral evils arise in the world of humanity. And a more enlarged knowledge could only enable the animal to come to the conclusion—that the evil it suffered was unavoidable—was reconcilable with perfect wisdom—*and would never be removed.*

From Eld. John Whittlesey.

NEW LONDON, Conn., Dec., 1, 1857.

My much esteemed Brother.—I have long felt a desire of addressing you by letter, but have been deterred from so doing, until the present time, from the conclusion that nothing from my pen would be interesting to you. But I now break through every obstacle and address you, aged as I am,* and trembling as my hand is by reason of a nervous affliction, and express my gratitude to you for that heavenly light on the holy Scriptures, which, under God, has emanated from your pen to my poor heart, and illuminated my pathway to that heavenly inheritance purchased by the no less sacrifice than that of Jesus, the Son of God; who alone is the great *life-giver.* O, may I ever cleave with an affectionate grasp to this beloved object, who is the light of the world, the only name given whereby I, or any one else, can have eternal life. O, Brother, my mind had been so long mystified and darkened by the creeds of the so-called "orthodox," that a deliverance therefrom appears almost like emerging into a new state of existence; and, although the professed Christian world oppose this heavenly light with the tenacity of a death grasp, and call it infidelity and opprobrious names, yet to me it is the light of life—the power of God unto salvation—a true and faithful explanation of the word of God.

A great portion of the Christian community do not wish to be enlightened on the subject, so strongly are they attached to their long-cherished creeds, and so fearful are they that if they should read and become convinced of its truth, they would lose caste, that they will not read—they will not inform their minds. But when they will, it never fails to produce an impression upon them. It is

* Seventy-five years old.—ED.

he clergy of the different denominations that guard so closely their favored tenets, and warn their hearers to beware. It is these that open wide the flood gates of error upon the people, lest their Diana, with all her magnificence, should be set at naught, and her glory and greatness laid in ruins.

Accept my highest regards of love and good will towards yourself and family, hoping that when the trials of life shall have passed, we may on the glorious resurrection morn receive the approval of Jesus our Life-giver, and be admitted to those mansions that he has gone to prepare for all who love and serve him here.

BIBLE EXAMINER.

New York, December, 1857.

BIBLE EXAMINER.—This paper was commenced as an occasional issue in 1842: at first, wholly at the expense of the EDITOR. It continued to be sent out at irregular intervals till 1847, when it was issued monthly, in the then *quarto* form. In 1848 it was altered to its present octavo form, and issued regularly in each month till the close of 1853, after which it was issued twice each month till the last number.

Its main object has been to spread light on the great theme of Life and Immortality only through Christ, by a Resurrection from the dead. To that object the Editor has felt bound to bend his energies till the subject was fully stated and defended. He believes this has been done in such a manner that all the opponents of the theory can never invalidate the arguments nor remove the foundation on which the theory is built.

The EXAMINER has been the means of bringing out other works on the same subject, so that there is no lack of reading matter on this glorious theme. The main thing further, that seems necessary now, is to print, or *re*print, the works which have been issued and continue to scatter them over the land, and no earthly power can arrest the work of conviction which will result therefrom.

The *Original* "SIX SERMONS" of the Editor, first issued in 1842, were widely scattered through the land: probably one hundred thousand copies within four years after their first appearance; and thousands on thousands have read them; with what result, others may speak and judge; but this much is known, that multitudes have been led to see that Life, future and eternal, can only be obtained by a *living union* with Christ the LIFE-GIVER.

Those SERMONS have been *revised*, and much matter *added* to them, as the result of several years further study and experience; so that they now have a fulness, on the topics embraced, that is not found in the original; and the author has also added a *seventh* one, on "CHRIST THE LIFE-GIVER," which may be considered an important acquisition to the volume. The whole are prefaced with a "*Biographical Sketch*" of the Author. This *Revised* work, he wishes it understood, contains his present views on the topics treated of; and which, alone, he acknowledges as the exponent of his views on the questions investigated relating to immortality in sin and suffering, and of Life only through Christ.

The EDITOR has since written and published several other works and Reviews, connected with the immortality question, which are important in their place. The principal of these, are his Review of Prof. POST, on "*Man's Destiny;*" and "*Life from the Dead.*" For other works see Catalogue of Books and Pamphlets, Oct. 1.

Works have been published by other authors on the same subjects, which give a sufficient scope for selection, to those who wish to circulate these views of Life and Immortality through Christ alone; so that they can furnish themselves with ample means for spreading the truth at a moderate expense.

Add to this, the amount of matter scattered through the EXAMINER, in the twelve volumes already published; the best and most important portions of which might and ought to be gathered into pamphlets for separate circulation, and there will be found no lack of matter to meet all objections raised against us, and for the instruction of all who may wish to investigate the subject.

For these reasons, and others which it is not necessary now to name, it is thought best to suspend the *semi*-monthly issue of the BIBLE EXAMINER for the present: and owing to the Publisher's present lack of funds, and the uncertainty when he will be able to issue the two remaining numbers of this volume, which are due to paying subscribers, he has judged best to accompany this number with an INDEX, so that the volume for 1857 may all be contained within the year of its date. Two numbers more, or the amount of two, will be sent out as early as possible in 1858. They may be embraced in a different form than that of the present and past volumes: most likely in an octavo of 32 pages, or a 12mo of 48, with covers. But in any event, BIBLE EXAMINER will still be its name. Such an issue may be periodical with a greater or less interval between the numbers. The first will be sent to all our present paying subscribers as their due for the deficiency in the present volume.

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If others follow, it will be done as funds are on hand for that object.

In the new form, it will be the design to insert any new and important matter that may be at hand, and to collect the most important articles of the past, which are not now in a form for general circulation, and issue them in numbers so that they can be used singly or bound in one or more volumes, as may be desired.

If such an issue shall take place, the price per number, or for a series of numbers will be given in the first sent out. The price must necessarily depend upon the size and the demand.

For the present, then, the Editor of the Bible Examiner takes his leave of his patrons and friends. None of them are, or can be more sensible of his imperfections than himself; but he does not think it necessary to particularise them here. He has the consciousness that he has *endeavored* to act his part so as to be approved of God; and, as far as possible, consistent with his views of faithfulness to God and truth, to avoid giving offence to any one, friend or foe. That he may not always have chosen the best language, or exercised all the patience which should characterize intercourse with those fallible, like himself, is, doubtless, true. His *wish* has been, however, to pursue such a course as should not dishonor our Lord and Life-Giver. It has seemed to be a necessity that he should, much of the time, be in what is called "*Controversy.*" He has painfully felt, that his position, in this matter, was an unenviable one; well knowing that not only his avowed opponents, but that many of his real friends would sometimes be pained at his course: yet in all these things he has *endeavored* to keep a conscience void of offence towards God and man.

One thing he has not lost sight of—though it has not always had that prominence its importance demands—that is, *Theoretical* knowledge of the truth will avail no man—but rather increase his guilt—if it is not made *experimental* and *practical.* "Life in Christ," as a theory, will give no life. It is only in *experience,* by a living union with the fountain of life, by an active and practical *faith,* that the theory will be of any real value to its adherent. It is better that one had never known the truth theoretically, than that he should rest in such knowledge, and not go on to the experience to be had, and the holiness to be practiced, and which is demanded by the theory itself. Such as do not thus go forward, hold the truth in unrighteousness, and live in sin without excuse: they are the greatest of all sinners, and "crucify the Son of God afresh."

There are two natures—the *animal* and the *spiritual.* The first, all men inherit and possess by and from their animal head, Adam the first. No other nature had he; and hence could communicate no other to his posterity—all are animal, mortal, dying, in their entire being. All men, by natural descent, are without any spiritual element in their nature; but God, in his love and kindness, endowed man with a capacity to receive, from His favor, a spiritual nature, through and by a medium of His own appointment and choice. That medium is Jesus Christ, the second Adam. He is the *spiritual* Adam—"the Lord from heaven." "In Him was life; and the life was the light of men," for a spiritual nature, holiness, a future life, and immortality. "This is the record" of God—God's testimony—"that God hath given to us eternal life, and this life is in His Son: he that hath the Son hath life; he that hath not the Son of God hath not life." See 1 Corth. 15: 44–48. John 1: 4. 1 John 5: 10–12.

All the *spiritual* nature that any man has, or can have, is a *derived* nature; flowing to him from a union with Christ, the spiritual fountain—"in whom dwelleth all the fulness of the Godhead bodily," Col. 2: 9, He having the Holy Spirit without measure, (see John 3: 34), and imparting that Spirit to all the "members of his body"—true believers in him,—so that they also become "partakers of the divine nature," which is spiritual, and are thus "new creatures"—literally, a "*new creation:*" they are now what they were not before: then they were *animal* only; now they are *spiritual,* and are able to discern spiritual things, which before were "foolishness unto them." See 1 Corth. 12: 12, 13, 27. Eph. 5: 30. 2 Pet. 1: 4. 1 Corth. 2: 14, 15. 2 Corth. 5: 17. Thus "in Christ," they have "the *renewing* of the Holy Spirit," Tit. 3: 5; and have the indwelling of that Holy Spirit, (see 1 Corth. 3: 16, and Rom. 8: 11); thus living unto the end of this life, they "fall asleep in Jesus," and "at the last day" are raised in the living power of Christ's resurrection; and, being living members of His body, "die no more"—"death has no more dominion over" them, as it has none over Him. "Because I live, ye shall live also," saith He, who is "the resurrection and the life."

A spiritual nature, remission of sins, holiness, future life, eternal life, immortality and incorruptibility, are all through and by Christ: therefore, those who reject Him, or seek life by some other medium, perish in their animal nature, as animal

beings, and live no more forever: death holds eternal dominion over them; for, "*the wages of sin is death.*"

All the readers of the EXAMINER are affectionately entreated not to stand still in a theoretical knowledge of the truth. Let "Christ *in* you"—in all His fulness and holiness—be your high mark, at which you shall constantly aim; and if you find you come short—as doubtless you often will—do not be discouraged, nor allow the tempter to induce you to accept any other standard or name, as your "hope of life" or immortality. If you find yourselves coming short, hasten to Christ for aid, and cleave to him as your "wisdom, righteousness, sanctification, and redemption." Such is He "made of God" unto all them that with penitence of heart "come unto God by Him." *For* all such, Jesus is a living Intercessor: and *to* all such He is an ever present help. Go to him with his own gracious promise—"Him that cometh unto me, I will in NO WISE cast out." So shall you find grace to help in every time of need; and after the storms and trials of your present warfare and pilgrimage are ended, Christ will see to it that you have part in that immortality and endless life which He has procured for them that love His appearing, when He shall come in His glory and kingdom. May we all strive, without fainting, for such a glorious result. Many of you have sore trials and conflicts now; but think of that "abundant entrance into the everlasting kingdom" and glory "of our Lord and Saviour Jesus Christ." If in Christ, and abiding in him, soon you are to enter on a life and glory in a kingdom, which as far outshines the most consummate glory of any earthly monarch as such glory exceeds that of a mere glow worm which such monarch treads beneath his feet. Faint not then; "for, in due time we shall reap if we faint not." May grace, mercy, and peace abide with all to whom these words shall come. "Brethren, *pray for us.*"

SPURGEONISM.--MORE OF HELL.

Much has been said about SPURGEON of England, whom crowds run to hear. If we understand the matter, he is a *ranter*, who is as devoid of that sober presentation of Gospel truth, which should characterize the humble follower of Christ, as a man can well be. He is literally *profane* in his discourses. How our orthodox *American Presbyterian* relishes his talk about "*hell*" we would like to know. It thinks—as expressed in the article we gave from it in our last—that "The most fearful view of hell does not lie in a *physical* direction," in "a lake burning with fire and brimstone." SPURGEON thinks it does, as the following extracts from one of his sermons will show. These extracts are taken from the sermon as published in a Boston paper so in love with endless torture that it can insert Spurgeon's *swearing* without a note of dissent.

"Since the body sins, it is only natural that the body should be punished. It would be unjust to punish the soul and not the body, for the body has had as much to do with sin as ever the soul has had. But wherever I go now, I hear it said: "The ministers in old times were wont to say there was fire in hell for our bodies, but it is not so; it is metaphorical fire, fancied fire." Ah! it is not so. You shall receive the things done in your body.—Though your souls shall be punished, your bodies will be punished as well. You who are sensual and devilish, do not care about your souls being punished, because you never think about your souls; but if I tell you of bodily punishment you will think of it far more. Christ may have said that the soul should be punished; but he far more frequently described the body in misery in order to impress his hearers; for he knew that they were sensual and devilish, and that nothing that did not affect the body would touch them in the least.

As I have remarked, wherever Christ speaks of hell, and of the lost state of the wicked, he always speaks of their bodies; you scarcely find him saying any thing about their souls. He says, "Where their worm dieth not," which is a figure of physical suffering—the worm torturing forever the inmost heart, like a cancer within the very soul. He speaks of the "fire that never shall be quenched." Now, do not begin telling me that that is metaphorical fire. Who cares for that? If a man were to threaten to give me a metaphorical blow on the head, I should care very little about it; he would be welcome to give me as many as he pleased. And what say the wicked? "We do not care about metaphorical fire." But they are real, sir—yes, as real as yourself. There is a real fire in hell, as truly as you have now a real body—a fire exactly like that which we have on earth in every thing except this, that it will not consume, though it will torture you. You have seen the asbestos lying in the fire red hot, but when you take it out it is unconsumed. So your body will be prepared by God in such a way that it will burn forever without being consumed: it will lie, not as you consider, in metaphorical fire, but in actual flame. Did our Saviour mean fictions when he said he would cast body and soul into hell? What should there be a pit for if there were no bodies? why fire, why chains, if there were to be no bodies? Can fire touch the soul? can pits shut in spirits? can chains fetter souls? No; pits, and fire, and chains are for bodies, and bodies shall be there. Thou wilt sleep in the dust a little while. When thou diest, thy soul will be tormented alone—that will be hell for it—but at the day of judgment thy body will join thy soul, and then thou wilt have twin hells; body and soul shall be together, each brim-full of pain, thy soul sweating in its inmost

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> "Sullen moans and hollow groans,
> And shrieks of tortured ghosts."

Thine heart beating high with fever; thy pulse rattling at an enormous rate in agony; thy limbs cracking like the martyrs in the fire, and yet unburnt; thyself, put in a vessel of hot oil, pained, yet coming out undestroyed; all thy veins becoming a road for the hot feet of pain to travel on; every nerve a string on which the devil shall ever play his diabolical tune of Hell's Unutterable Lament; thy soul forever and ever aching, and thy body palpitating in unison with thy soul.

Fictions, sir? Again, I say, they are no fictions, and as God liveth, but solid, stern truth. If God be true, what I have said is the truth, and you will find it one day to be so.

O! poor sinner, if I saw thee going into the inquisitor's den to be tormented, would I not beg of thee to stop ere thou shouldst put thy foot upon the threshold? And now I am talking to you of things that are real. If I were standing on a stage this morning, and were acting these fancies, I would make you weep: I would make the godly weep to think that so many should be damned, and I would make the ungodly weep to think that they should be damned. But when I speak of realities, they do not move you half as much as fictions would, and ye sit just as ye did ere the service had commenced. But hear me while I again affirm God's truth; I tell thee, sinner, that those eyes that now look on lust shall look on miseries that shall vex and torment thee. Those ears which now thou lendest to hear the song of blasphemy, shall hear moans and groans and horrid sounds such as only the damned know. That very throat down which thou dost drink shall be filled with fire. Those very lips and arms of thine will be tortured all at once. Why, if thou hast a headache thou wilt run to thy physician; but what wilt thou do when thy head, and heart, and hands, and feet, ache all at once? If thou hast but a pain in thy veins, thou wilt search out medicines to heal thee; but what wilt thou do when gout, and rheum, and vertigo, and all else that is vile attack thy body at once? How wilt thou bear thyself when thou shalt be loathsome with every kind of disease, leprous, palsied, black, rotten, thy bones aching, thy marrow quivering, every limb thou hast, filled with pain; thy body a temple of demons, and a channel of miseries. And will ye march blindly on? As the ox goeth to the slaughter, and the sheep licketh the butchers' knife, so it is with many of you; you are self-righteous and ungodly. One of you is going out this afternoon to take his day's pleasure; another is a fornicator in secret; another can cheat his neighbor; another can now and then curse God; another comes to this chapel, but in secret is a drunkard; another prates about godliness, and God wots he is a damned hypocrite. What will ye do in that day when ye stand before your Maker? It is a little thing to have your minister upbraid you now; it is a small thing to be judged of man's judgment; what will ye do when God shall thunder out, not your accusation, but your condemnation, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels?" Ah! ye sensual ones, I knew I should never move you while I spoke about torments for your souls. Do I move you now? Ah! no. Many of you will go away and laugh, and call me, as I remember once being called before, a "hell-fire parson." Well, go; but you will see the hell-fire preacher one day in heaven, perhaps, and you yourselves will be cast out; and looking down thence, with reproving glance, it may be that I shall remind you that you heard the Word, and listened not to it. Ah! men, it is a light thing to hear it; it will be hard enough to bear it.

You listen to me now unmoved; it will be harder work when death gets hold of you, and you lie roasting in the fire."

To call a man "a *damned* hypocrite," in the pulpit or out of it, is *swearing—profane* swearing: and is not he that does it a profane *swearer*? Is not SPURGEON such?

His picture of hell, which he says, is "*no fiction*," has no likeness nor resemblance to any preaching of the apostles of Christ: no such language or descriptions can be found in the sermons or epistles of any apostle of our Lord; and our Lord never gave authority to any man to make such representations of the final doom of sinners. It is a most unmitigated and inexcusable blasphemy. And then to think of a fallible mortal calling the veracity of God in question, and staking it on the truth of his ranting description of hell! Spurgeon says "*If God be true*, what I have said is the truth." If such liberties may be taken by one man, why not by another? Are we thus to assume the infallibility of Romanism? Are men who do so to pass for ministers of Christ? Shall the name of the "meek and lowly" Jesus be invoked on the man that places his own infallibility long side of JEHOVAH, and denies that God is true, unless his ranting descriptions of hell are the truth? From such blasphemies, "Good Lord deliver us." And this man, Spurgeon, talks about being seen "one day in heaven, perhaps," and "looking down thence" into his hell, "I shall remind you that you heard the Word, and listened not to it," he says. That, it seems, would make his heavenly joy complete! It was well he put in the word "perhaps." "Perhaps" Spurgeon may never be "seen in heaven:" we think, judging from this extract, that he would find no employment there congenial with his feelings. A "*pitchfork*," and the use of it in the other place, would seem exactly to suit his mind. "Perhaps" "the devil" will not object to

let him use his *instrument*—"every nerve"—to "play his diabolical tune of Hell's Unutterable Lament," seeing Spurgeon has given so clear an account of it, and has intimated that he would like to take part in the work, by reminding sinners in hell of his wonderful feats in preaching while on earth. But we forbear further remarks on such a reproachful representation of GOD our MAKER and REDEEMER, as that which has led us to speak thus. It seems the reading of it, is enough to open any man's eyes to the blasphemy of such preaching. We would not have said thus much but for the fame of the author.

A SEMINARY OF LEARNING.

FROM MRS. A. A. BUGBEE, SOUTH BEND, IND.

Br. Storrs.—I noticed in one of Br. SERENO FISK's last communications, a hint as though his mind had been exercised in reference to the use of his means towards establishing a school where Satan's first lie—"Thou shalt not surely die," "Ye shall be as Gods," &c.—shall not be dogmatically pressed upon our youth. I am as much as possible opposed to Sectarianism.

While we concede the right of all to their own views of the interpretation of the Bible, we claim the same privilege. When this privilege is denied to those who hold our views upon the life theme, and they are denounced as "infidels" by teachers—from college Professors down to the country school mistress—I believe we are called upon, both by consistency and the love of the truth as it is in Christ Jesus, to defend ourselves, "with meekness and godly fear," by all means in our power, to prevent our youth, and more especially our children, from having their parents contemptuously held forth, and so much misrepresented.

With Br. Fisk, I have much confidence in early impressions. We all remember how difficult it was for us to disentangle our minds from dogmas that had been interwoven almost into our very being, by the force and influence of education. We were almost incapacitated for the reception of the plain unvarnished doctrines of the Bible. And why should we entail upon our children all of the difficulties we have had to encounter, if we can avoid it? Why not let schools be formed where the "immortality of the soul," and all other dogmas, may be questioned, and tried by the only infallible standard of truth—*the Bible?*

Let them be established upon this fundamental principle—That we are not required to believe any doctrine that is not revealed in plain, unequivocal language, significant of the doctrine in the Bible? and denying the right of explaining parables and symbolic language, so as to contradict plain, positive and oft-repeated declarations of the word. These declarations should be held up to our children in their religious education, and their attention directed to them as the basis of doctrines which they may not allow to be explained away. For instance, so as to make *death*, in the Bible, mean exactly the opposite of its meaning in any other book; *i.e.*, life in eternal torture.

The promotion of truth, no less than of error, is more permanently established by education of youth than any other system: and shall we allow the children of this world—or the promulgators of the doctrine, "Ye shall not surely die"—to be more wise than the children of *light*, by taking from us the advantage of educating our children?

We are left no alternative but to establish, as far as practicable, schools where the natural immortality of man may be denied, together with the monstrous doctrines which are based upon a belief in this false theory. We think we are warranted in this course by God's own plan. "Train up a child in the way he should go," etc. The doctrinal and practical duties of Christianity are intimately connected. If our children are taught that out of Christ they are perishing, they will strive for the blessed gift of immortality by seeking to know and do his will, as revealed in the word of truth, that they may so run as to win it.

The LORD enjoined upon the Jews that they should teach to their children his statutes, etc. It is a grievous thing for parents who feel any degree of responsibility for the religious teachings, or education of their children, to be obliged to send them to schools where every lesson, almost, in their school books—every composition that is accepted by the teachers—every prayer, and indeed all of their surrounding influences, are steeped and highly savored with the doctrine that men are immortal, whether they have Christ or no Christ.

It appears to me that we have men of Classical Education, and women, too, well qualified to teach, whose piety is unquestioned, that could not be induced to press this or any other dogma into their system of education, only so far as to permit a free examination of it by the Bible student. We see nothing why a high order of schools might not be established upon this basis. We can see no field of usefulness that compares with it. We do pray that God may so direct, by the indication of his Providence, this scheme of our worthy brother for the prosperity and advantage of the truth.

OFFICE IN NEW YORK CITY.—GEO. YOUNG, partner in R. T. YOUNG'S *Letter File*, 109 Nassau Street, will attend to any business relating to the BIBLE EXAMINER.

Persons who wish to see us *personally*, will find us, nearly always, at our residence, 62 Hicks St., Brooklyn, early in the morning, and all the afternoon and evening. Nearly every day we call at 109 Nassau Street, in the forenoon.

Letters to us must be addressed, invariably, "GEO. STORRS, *Box* 4658, *New York*," when sent by mail. When sent by private hands, they may be left with GEO. YOUNG, above named.

DONATIONS.—Joseph Eaton, Ohio, $4. P. Cannon, New York, $1. John Kemp & Brothers, New York, $18 to complete their subscription on the "*Philadelphia Plan.*"

From C. E. Huds

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Dear Bro. Storrs.—I have
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From C. F. Hudson.

N, Y. CENTRAL COLLEGE,
McGRAWVILLE, Dec. 13, 1857.

Dear Bro. Storrs.—I have been so busy for a few weeks past in nursing my bairn, that I have written but few letters to friends, and this must be my excuse for not informing you that I have been invited hither to teach philanthropic youths Latin and Greek, with the prospect of becoming Humanity Professor. I arrived here day before yesterday. Have made imperfect acquaintance with the Institution as yet, but find the *genius loci* thus far to be quite as different from the bugbear of many people's fancies as I had expected. Here is more thoughtfulness, more tolerance, together with more earnestness, and less of heated zeal, than is found in almost any other College in our land. One reason is obvious. Here are students from all parts of the country, of both sexes and of both colors, brought together mainly by a great interest of humanity; with all their individual differences they have received from their parents, or from the times, a common initiation into the principles of philanthropy; and there is no better instruction in the knowledge of human nature, save the most thorough religious experience, as religion itself is an abstraction and a delusion without this.

On my way hither I met some old friends and found some new ones, and have been much encouraged respecting my book. In my own efforts to introduce it to the attention of ministers, I have found much to be thankful for. In only four or five instances out of a hundred and fifty have I met with such an utter unwillingness to look at the subject (I don't mean the book) as would dishearten one, or breed a feeling of misanthropy.—Many are very ready to read the book, and some, perhaps, ready to consider whether the difficulties of the received theology are to be relieved by its doctrine.

In *Zion's Herald* of the 2d inst., and the *Christian Register* of the 5th inst., are very fair notices, from opposite points of view, of the book.—Your readers may be pleased to see them. The complaint of the *Register*, however, reminds me of the story of the mathematician whose friend had loaned him the "Paradise Lost," and who, on returning it, said it was full of very fine things, but wished to know what it proved. The books, however, are different enough in the point in hand, and I think the good Editor must have nodded over the first pages, including the Preface.

With many thanks for your kindness and helpfulness in the preparation of my book, I am,

Yours in the love of Christ, C. F. HUDSON.

The following is the notice from *Zion's Herald:*

DEBT AND GRACE, AS RELATED TO THE DOCTRINE OF A FUTURE LIFE. By C. F. Hudson. We have here a work surpassing in elaborateness and completeness the most of modern theological productions. It is well, however, that the doctrine of a book noticed should be distinctly stated, and we therefore announce that the object of this treatise is to assert the final annihilation of the wicked, and the immortality only of those who shall be accounted worthy of reward in the Judgment. The author is mild and candid in the statement of his views, correct in his representations of others, and exceedingly full and impartial in his exhibition of the various phases of belief and conjecture that have prevailed, both among philosophers and Christian writers, from the Fathers down to the present time. The book does not aim to be popular in its plan, or style of thought or expression, and will not therefore produce an immediate effect upon the masses; still it will attract the attention of leaders in religious thought. Far broader in its views than Beecher's "Conflict of Ages," more scriptural and thorough, though less impressive and eloquent, it will probably evoke as much criticism, and as greatly disturb the stream of religious controversy. In a brief notice we do not choose to enter upon its arguments, or to rebut its errors. —*Boston, J. P. Jewett & Co*

From Joseph Eaton, Ohio.

Bro. Storrs.—I send $5 in this letter, part to pay for the BIBLE EXAMINER another year, whether you publish it semi-monthly, monthly, or quarterly, if published in any of these ways: then the balance is a donation to you; and if you do not publish it in any way, then the whole is a donation to you.

As you suggest in the Examiner, the Tract, Pamphlet, and Book Form is the easiest for the reader, where a single subject is discussed, as he has the whole subject by itself, and not scattered through a diversity of other matter, which requires labor to collect together in the mind,—yet I do not see how we can get to know about such Publications, among so few readers, who are widely scattered, unless we have some channel of intercommunication at some stated periods. Now there are different papers or periodicals on the Advent question, each holding views more or less differing from each other; and on reading them we cannot tell who to address, if we should wish to procure them, as they do not take the trouble, or do not wish to give and keep up notices, in their respective papers, of the names of the Editors, their place of publishing, and names of paper publishers, and

also prices, and size or form; all of which, it seems to me, ought to be done by those treating on the same, or similar subjects; especially when we consider how few are engaged in the Advent, Immortality, and Death questions, and other subjects kindred to, or connected with them. A list of all I should like to see, both in America and England; and of all Pamphlets, Books, &c., on them, and the writers on the Prophecies, occasionally given. I regret that your labor in the EXAMINER has been so poorly rewarded—that so much of your life has been spent at so great a sacrifice to your temporal happiness; and often thought how you could sustain yourself and family, if you have children to support, especially in a place where everything costs money, and no means of raising anything for yourself or family. The expenditure for paper, printing, rent of house, fuel, clothing, and especially in times past, when prices have been so high for provisions and rents, but no corresponding increase of patronage or enlargement of price to the BIBLE EXAMINER.

Hoping that some way may be opened, in the course of Providence, for you to pass the remainder of time that may be allotted you in the enjoyment of those things which our Benevolent Creator "hath given us richly all things to enjoy," (1 Tim. 6 : 17) but which we, from some cause, fail to come into possession of, I remain your fellow laborer, seeking and looking for that life, through our Lord Jesus Christ, that will never perish,

JOSEPH EATON.

Leonardsburg, Del. Co., Ohio.

From Parker Sawyer, Summit, Wis.

December 7th, 1857.

Bro. Storrs.—I concur with you in the opinion that the regular issue of the EXAMINER had better be discontinued.

At one period of time I thought otherwise; but circumstances have somewhat changed, and my views of some matters have changed. The more I am acquainted with the material of which your subscribers are made up, I am satisfied your paper cannot be sustained, and you exercise your freedom. Your moral courage on the question of the re-living again of the wicked I admired—commended; but, you will recollect, predicted the *storm approaching*, as a consequence. Your suggestion now, that there may not be in existence a personal devil, is in good keeping with your former course—free and honest; but should you ever declare a full conviction of the truth of the non-personal existence of his Satanic majesty, another crash will surely come. That the All-wise Father of mercies voluntarily keeps in existence a personal enemy to all good in the universe, for the purpose of tormenting that enemy, and through him the human race, is a preposterous idea, and is as absurd as anything that is embraced in the creed of the most bigoted Churchman. But you cannot speak out without being dropped as an innovator. Some, you have hitherto been pleased to call your warm friends, I know are now operating against you and your works, though their pretences may be otherwise.

Justice to the cause which you represent, I think, now demands that you enter the field personally, and scatter abroad the result of your labors.

S. B. Emmons, South Carolina.

Bro. Storrs.—In the November number of the EXAMINER is a proposition to raise funds for publishing works on Scripture doctrine as we hold it.

I think it important that works of the kind should be circulated, and will pledge myself for five dollars for the object. I will say further, that should there be a lacking on the part of our friends, to raise the amount, I will be one of any number to pay ten dollars each to raise the sum required.

I shall regret to have the EXAMINER discontinued, and will gladly double the present price, rather than forego the pleasure and benefit I have derived from reading it.

Yours, in love and fellowship.

From Chas. H. Sutton.

MANAYUNK, PA., Dec. 10, 1857.

Bro. Storrs.—The question of Life and Death is greatly agitated in this place; it commenced as follows:—A local preacher was persuaded by a minister of the Reformed Dutch Church to preach in his pulpit on the doctrine of future punishment. I went to hear him; but no proof was given from the Bible. His proofs—as he called them—were the experience of notorious infidels, that felt a hell in themselves in a dying hour. It was a most ridiculous affair, although notices were posted about the town of the subject, and he had a full week to prepare. The minister of the above church indorsed all that was said, and made some boasting remarks, which made the matter far worse. Those two would-be theologians were trying to hammer at me. I therefore procured the Temperance Hall, and preached a sermon from 1 John 5 : 10, 11, 12. There was a full house. The time I chose was Sunday afternoon, at three o'clock. I had great liberty in declaring the truth of God from his own word. It enraged the divine so much, that he also obtained the Hall in one week after, on Monday evening. I heard that subject also; it was but one piece of low bred vulgarism, from beginning to end; so much so, that his own members, or a number of them rather, were disgusted with both the subject and speaker. What Scripture he did quote he garbled, mangled, and distorted in a most shameful manner. When the speaker was done, I gave out that I would answer his arguments on that night week, which would be Dec. 7th. As

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ı. H. Sutton.

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he called me a moral quack, and his notices read, "Moral Quackery more Dangerous than Medical," I also had notices printed, headed thus—"A Pill of Divine Truth, coated with a '*Thus saith the Lord.*'" So I preached last Monday evening at the Hall; the house was crowded to suffocation; and I was told that hundreds were outside listening to the word of truth. I preached one hour and a half; and I have been told that the divine was so used up that he had not a foot left to stand on.

I do not like to speak of myself, but I think it my duty to let you know something of the work that is going on here. Numbers are convinced—both professors of religion, and those who are not.

I would like to see you; then I could tell you more than I can on paper. We think of organizing a Society, as there are a number who wish it; and for myself, I am willing to spend and be spent in the cause of God. I am no longer a member of the M. E. Church. Last Saturday evening was the Quarterly Conference, when they refused to renew my license, for I "preached heresy." I told them I would preach what they called heresy, and withdrew from them; but I must say, the conduct of the Presiding Elder and the Pastor was of the most Christian like behaviour towards me.

Yours in the hope of eternal life through Christ alone, CHAS. H. SUTTON.

NOTE BY EDITOR.—Br. SUTTON is the Methodist Local Preacher we spoke of, in our notice of our visit at Philadelphia and Manayunk in October. We are right glad he has obtained strength of the LORD to come out boldly for the truth of God, on Life and Immortality. May his way be made prosperous in proclaiming that truth abroad. We trust it will. He is not the man to be frightened by Clerical pretenders. We would like to have those "*Pills*," he speaks of, administered still more extensively. There is nothing like them to "*purge out* the old leaven of" heathenism, about "immortal souls" and "endless torments:" they will make a clean sweep of those *twin* doctrines on which Papacy built her stupendous fraud and lying system; and which most Protestants seem not to perceive as being the quintessence of all mischief to the truth of God, and hindering both its spread and triumph. May their eyes be opened to see their error in giving Roman Catholics the weapons by which they sustain their God-dishonoring and soul-ruining system. The Methodist Ministry, of all others, ought to hail the doctrine of Life and Immortality through Christ, and repudiate the horrible doctrine of endless sin and suffering, when they professionally so much love *holiness*, and so nobly maintain, that "we love God, *because* He first loved us." Such supposed love can never be harmonized with the idea of eternal sin and suffering, in any soul of man. Let Methodist Ministers accept the blessed truth of Future and Eternal Life through Christ alone, and that "without holiness no man shall *see* the Lord," and hence, they will be "utterly exterminated" who "will not hear that Prophet," and come to Him "for life." Let the Ministry of the Methodist Church try this glorious medicine, and see if it is not better, ten thousand times, than their *Doctorates* and *Theological Schools*, which they used so much to abhor. Let a little of the old Methodist contempt for these men-made Ministers, and Doctors of Divinity be revived among them, and see if they do not revive. They once gloried in the fact that they neither had nor needed D. D.'s in their Church; for, said they—"*Our divinity is not sick.*" Judging from the number of D. D.'s now among them, and the Manufactories they are striving to multiply to make more, we think their divinity has indeed become sick. Let them try Br. Sutton's "pill:" it will do them a world of good, and purge out the old hereditary disease in their system, which for years did not manifest itself, when the *love of God* was their principal theme. But now the doctrine of immortal souls in eternal sin and torment has broken out into an incurable disease, by any medicine they possess, and *Doctors* must be manufactured to find a remedy for the plague which kills love, and makes their God the most *hating* as well as the most *hateful* of all beings. Let them try the grand and central truths of God—Man is *dying*—Christ is the only *Life-Giver*—God has appointed him such—Come to Christ and live—Stay away and you die—cease from life—live no more—perish utterly, because you *will not* come to Christ that you might have life. Let not the people, once highly favored of God, cast away these glorious truths from them.—Many of your ministers are tinctured with them, and more must and will be. Accept the mercy offered you.

OUR present issue has been delayed longer than we intended. The EDITOR has been absent to Albany, where he spent two Sabbaths, and proclaimed "*Life, only through Christ*," in seven discourses. He had not spoken in public in that city for several years. There it was, he first preached his "SIX SERMONS." He was kindly entertained by RUFUS WENDELL and family, and enjoyed most pleasant seasons with others. The assemblies were full; and he trusts the meetings were profitable.

"THE LOGIC" of "H. L. H," which recently appeared in a Boston paper, against the doctrine of the non-living of the wicked dead, will be noticed in our next issue.

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